THE

BANNER OF ISRAEL.

A Weekly Journal,

ADVOCATING THE

IDENTITY OF THE BRITISH NATION

WITH THE

LOST TEN TRIBES OF ISRAEL.

EDITED BY PHILO-ISRAEL.

VOLUME II. 1878.

London:
W. H. GUEST, 20, WARWICK LANE, PATERNOSTER ROW, E.C.

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

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

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 53. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 2, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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A.D. 1878.

WE begin to-day a second year of journal life, and looking back we feel indeed that the aspirations to which we gave expression in our first issue of last year have been answered. "The Lord has blessed our feeble efforts indeed. He hath given us, and our fellow-labourers in this great cause, power, and ability, and knowledge, and acceptance so to do His will, and so to make known His truth boldly, and we hope successfully, that 'men begin to see that the son that was dead is alive again, and he that was lost is found.'"

With the advent of a New Year we are glad to raise our Ebenezer, "stone of help," and say, "Hitherto hath the Lord helped us" (1 Sam. vii. 12). We heartily wish all our friends and readers, Israelite, and unbelievers in our origin as well, a truly "Happy New Year." May the year 1878 be one of Heaven-sent blessing on each home where the BANNER comes! May "the blessing of Obed-Edom" rest on each reader and every household (2 Sam. vi. 11) where this messenger of the good news of Israel's discovery finds its way during the year which is newly born to-day! And, above all, may this twelve-month on which we have entered see the incipient outpouring, if not the full fruition, of the glorious "new covenant" spiritual blessings which are promised to Israel alone, and therefore only to the British nation and empire.

There are those among us (see BANNER, vol. i., No. 22, p. 187) who hold that the end of this year will probably see us on the very verge of that glorious time when the great spiritual regeneration of this entire British nation will take place, as indicated by the promise, "This is the covenant I will make with the House of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. xxxi. 33, 34; Heb. viii. 10—12).

This, and this only, is the one great object we personally have in view in our ardent pursuit of our important subject. The great national *material* blessings involved in the Identity, which are indeed our best answer to the *Cui bono* inquiries of thoughtless men, are, after all, of no avail to us, as individuals, when our own earthly career is closed. But the "new covenant," including the outpouring of God's Holy Spirit, is a personal, individual, as well as a national good, which is priceless in its value, eternal in its duration as a blessing, and one which transcends in importance all else that the Identity offers us as Israel. We want it, then, for our own souls, for our children's and household's sakes; for our neighbours, relatives, servants, and friends; for our fellow-townsmen, our fellow-countrymen; for our Queen and fellow-subjects; for the Anglo-Saxon race throughout the earth; and, having that, we shall be content; without it, all else were vain!

This, then, is our triumphant answer to believing and unbelieving questioners regarding the *Cui bono* of our subject! We expect the blessing of "the new covenant," promised us as Israel of the Ten Tribes; and we pray that this year of grace, 1878, may bestow it, at least incipiently, upon the whole of our mighty nation, throughout the entire globe, thus constituting us, nationally and individnally too, "the sons of the living God" (Hosea i. 10), "the righteous" (Isa. xxvi. 2) and "the Christian" nation.

To our opponents, who allege that these are dangerous and pernicious views, we ask if it be dangerous to seek for the whole of our fellow-subjects, God's best gift of His Holy Spirit? If so, then ours is a pernicious belief indeed! But we are told by our Lord Himself that if we, being "evil, know how to give *good* gifts to our children, how much more shall our heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). We have, therefore, yet to learn that what God regards as the best of all the gifts He has to bestow, is evil—that it is pernicious heresy to ask for it, look for and expect it, for a fallen and ruined race!

The confident hope that it will indeed be nationally given us shortly, *as promised*—perhaps in the course of this or next year—does not cause carelessness or unclean living; far from it! for we know that from each of us this very night our souls may be required, and therefore we tell our fellow-sinners that "*Now* is the accepted time; behold *now* is the

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day of salvation" (2 Cor. vi. 2). "*To-day* if ye will hear His voice, harden not your hearts" (Psalm xcv. 7, 8).

Reader, with these views, these hopes, these warnings, we begin our work; and our confidence and our prayer is, that as in time past, so in 1878, the Lord our Redeemer will be our Helper and our Stay, in the work to which we have put our hands. Amen.

THE GARDEN OF EDEN.

By J. T. Gott.

(*Continued from page* 423, *Vol. I.*)

PART X.

"The Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God *commanded* the man, saying, Of every tree of the Garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die." Observe, Adam was placed in the Garden, and to him was *at once* given *one commandment* which required strict obedience; death was to be the penalty. When the Israelites, the chosen nation raised up from Abraham, left the land of Egypt, having crossed the Red Sea, in 50 days they came to Mount Sinai. This was really their first resting-place, for they encamped here above a year. Here, immediately on entering the territory which, by virtue of the promises made to Abraham, was theirs by right of inheritance—here, on the threshold of the Garden, were the ten commandments enjoined upon the children of Israel, with promises of everlasting blessings for obedience, but of dire calamity for disobedience; for we read, "It shall come to pass as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. xxviii. 63, 64).

You will at once perceive that there is here a very clear parallel. There are some *peculiar* people, however, who would object to treat this as a parallel, even after the remarks already made; who would say it was not a parallel, because in the one case you have a *man*, and in the other a *nation*. Under ordinary circumstances we would not pause to answer an objection like this; but inasmuch as we are dealing with God's Word, we leave it to supply the answer. When God sent Moses to Pharaoh, He gave him a message to deliver. It was this, "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" (Ex. iv. 22, 23). Thus the objection some would raise, really makes the parallel plainer still.

By way of parenthesis, we should like to make another quotation from Major Wilson's papers, which proves, in spite of the mathematical demonstrations of an eminent dignitary of the Church of England, that there *is* a place in the wilderness where the children of Israel could encamp for above a year, where they could stand and hear the words of the ten commandments.

"The Ras Sufsafeh is identified with the mount of the law. It is a mountain summit overlooking a plain, which, with its branches, contains 4,293,000 square yards, in full view of the mount, affording ample standing room for the Israelites (of whom there are supposed to have been, in all, between two and three millions), *without including* the mountain slopes, on which large numbers of people could have stood. There is also in the valleys, within a radius of six miles of Ras Sufsafeh, sufficient space for the whole multitude to have encamped, and from this distance they could easily have been assembled before the mount on any special occasion. On Er Rahah the people would be able to stand at 'the nether part of the mount' on sloping ground, where they would be well placed for hearing the voice of the Lord when He spake out of 'the midst of the fire,' and they would be able to 'remove and stand far off' on the ground near the North." There is also, in this vicinity, "a better supply of water and pasturage than in any other part of the peninsula: besides six perennial streams, there are several large and good springs."

How long did Adam continue in a state of happiness in Eden? If that be a question of mere idle curiosity, it has been asked by many pious men. And why? Simply because they have felt convinced, that although no idea of the length of time is indicated in the early chapters of Genesis, yet the Bible is not altogether silent on the subject.

We have an analogy in the temptation of our first parents by the serpent, or Satan, and in the temptation of the second Adam, the Man Christ Jesus. If the chief characteristics in the temptation of the one form a direct analogy to those of the other, then we may have some idea of the length of time our first parents remained in Eden. We know little about the life of our Saviour for about thirty years. When He was twelve years old, we read of Him being at Jerusalem, and returning to Nazareth with his parents. We know that He then lived in entire obedience to them, for it is written "*He was subject unto them.*" Hence, as it was in the history of Adam and Eve—so long as perfect obedience to the one command was followed there is nothing to record, for all was peace and happiness—so is it with our Saviour—there is no record. It is the temptation that brings each to the fore—a temptation wherein the one fell, but the other overcame. If we can show that the temptation in each case was precisely the same, then must we consider the minor point in the parallel—viz., the thirty years. It must be altogether a parallel, or none at all. Satan in Eden is represented as a "serpent," more subtle than any beast of the field. Dr. Bush says that there is no other period in the history of this arch-apostate, like the temptation of our first parents, when he, perhaps, assumed the form of a bright, glorious, and winged serpent, of that kind which in Scripture are called "seraphs" or "seraphim," from their luminous, burning, glowing appearance—an appearance that might very naturally have suggested the phrase, "angel of light." There can be no reasonable doubt, therefore, that the devil actuated the serpent by which Eve was beguiled, and that he was consequently the instigator of the first sin in paradise. Now when did this temptation take place? We read that the forbidden tree was in the midst of the Garden. Adam was tempted in Eden; our Saviour in the *wilderness*—Eden under the curse. According to the division of the land by Ezekiel, the holy oblation is the middle of the thirteenth portion, and Jerusalem is in the midst of the holy oblation. Here probably stood the forbidden tree, because where the first Adam fell, there the second Adam must rise victorious. The mountain of Quarantana, between Jerusalem and Jericho, is supposed to be the scene of our Saviour's temptation. Where the first sin was committed, there must the atonement be made. Our Saviour was put to death on Mount Calvary, a small eminence to the North-west of Jerusalem, a short distance beyond the walls of the city. The grand proof of His victory over the world, the flesh, and the devil, is His ascension from the Mount of Olives. Here we know He will descend even as He ascended. All these momentous events in the world's history have occurred within a very limited area about Jerusalem, and are strong proofs that this must have been the midst of the Garden.

The temptation may be divided into three parts, being direct and violent attacks on the principles of holiness, righteousness, and knowledge, which were developed in each. Satan artfully insinuates that God has forbidden the use of every

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tree in the Garden; but the woman replies, "We *may* eat of the fruit of the trees of 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." Here was a crafty, deliberate blow, aimed at the *holiness* of our first parents, by inciting them to distrust the Almighty, and by charging Him with nothing short of a lie. Our Saviour, when speaking of this policy of Satan, said, "When he speaketh a lie, he speaketh of his own; for he is a liar, and *the father of it.*" The same principle was attacked when Satan said to our Saviour, "If Thou be the Son of God, command that these stones be made bread." Satan next makes an attack upon their righteousness, by urging them to an act of presumption—Eve to pluck the fruit. "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" our Saviour to cast Himself down from a pinnacle of the temple; for it is written, "He shall give His angels charge over Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." And lastly, by acting upon their knowledge, he endeavours to excite in them ambitious desires. Eve—that the tree was good for food, that it was pleasant to the eyes, that it was a tree to be desired to make one wise. In our Saviour's case, Satan taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world and the glory of them: and saith unto Him, "All these things will I give Thee, if Thou wilt fall down and worship me."

(To be continued.)

"LO! THE PEOPLE" "SHALL NOT BE RECKONED AMONG THE NATIONS."

(NUMBERS xxiii. 9.)

WE contend that this prophecy of Balaam's has been literally fulfilled. As Israel literally has ever "dwelt alone," has ever been a "separated," "severed," isolated people in Palestine, and now again in the British Islands, so they have literally been omitted, *as Israel*, from the enumeration when the nations of the earth have, since B.C. 678, been "reckoned up."

No one can now, in speaking of the "nations" of the earth, point out where one called "Israel" by name has its local habitation? God has called this lost but extant nation by "another name"—the British.

In another sense, too, Israel, though hidden, does not "reckon itself" as one of the comity of nations, because it regards all the rest as inferior to itself; it looks on itself as *sui generis*, far above the rest of the world, and hence is isolated, "separated," "severed," and not "reckoned up" among those nationalities which surround it. In another sense—a sense detailed in the following quotation from "The Two Chancellors"—this nation, *teste* Prince Bismarck, is one which lately has literally been erased from that great politician's political calculations, for he admits that at one time he was accustomed to "reckon" without Great Britain at all!

Verily Israel has been in our own time "not reckoned among the nations," and Prince Bismarck is God's witness that the prediction has been quite literally fulfilled. Our quotation is as follows:—

> The only question which pre-occupied him (Bismarck) was the attitude which the other great Powers of Europe might assume with respect to certain eventualities. *Among these he did not reckon England.* With his usual political perspicuity he had seen at an early date to what a state of tameness and gentleness the excellent Manchester schooling had reduced the once fiery lion; and his conviction that "proud Albion" would not rebel, but would even quietly submit to be slighted, was more than justified during the piteous Danish campaign. "*England has for many a year been erased from all my political calculations,*" said he, in course of private conversation a few years afterwards; "and do you know, since when *I began to reckon without her?* Since the day on which she renounced, of her own free will, her right to the Ionian Islands. A Power which ceases to take, and begins to give up, is an exhausted Power!"

Thus spoke and thought Bismarck, the great German Chancellor. He knows many things, but not the "mystery of Israel." Israel is not reckoned among the Powers by him. But in God's eyes she is the chief of nations, and will yet occupy and rule the whole earth, including his beloved German fatherland as well!

THE IDENTITY OF THE BRITISH WITH ISRAEL TESTIFIED BY KING ALFRED'S LAWS.

A VALUED correspondent has sent us the annexed curious extract from the "Ancient Laws and Institutes of England," copied by a friend of our cause from an old law book in the Museum at Madras. We are glad to find that the Identity is taking root and growing there—that scene of our own life-long career. We trust that many other busy minds may soon be set at work—not only in Madras, but throughout the British stations in the vast heathen empire of Hindustan, to investigate this glorious national question.

We have long thought that investigation into the legal side of our subject would repay the labour; and we anxiously look around for some lawyer, whose mind is instructed by Identity knowledge, and whose heart is full of this matter, to search for indications of the connection between British and Israel's laws among the old statutes of our Saxon ancestors.

We have heard that the further back you go in time, the more resemblance you may find between our laws and those of Israel. We should like that (if a fact) to be attested by competent authority, and shall be glad to find BANNER room for any one who will give time and labour to the inquiry. Will not Mr. Savile Tucker, or other equally-qualified legal friends, help us in this research?

The extract, dug out of the Madras Museum, is as follows. The old English we hope our printers may be able to reproduce; but if not, our readers must rest content with the modern translation:—

> 33 Vex thou not comers from afar, and strangers; for ye were formerly strangers in the land of the Egyptians.

The thirty-third law of King Alfred, with translations, copied from "Ancient Laws and Institutes of England," printed by command of William IV.

We observe here that King Alfred transcribes Levit. xix. 33, 34, and embodies almost the very words as the 33rd law of his realm. It may be said that Alfred was a Christian, and might, therefore, have copied the idea from God's Word. But if he did, where was the relevancy of the quotation? If the British were not "formerly strangers in the land of the Egyptians" to the knowledge of King Alfred and his subjects, why did he introduce such an absurdity into his code as the precept of the Lord Jehovah addressed to Moses and the children of Israel delivered at Sinai? thus repeating and applying to British subjects the injunction that they were to act as Israel, and that, because of the sanction that they (the British) "were formerly strangers in the land of Egypt."

We think we may claim King Alfred as an Israelite! and that he was aware, as a law-giver, that his people were God's chosen ones, the very "Israel of God," formerly the strangers "in the land of the Egyptians."

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SABBATH OBSERVANCE IN A GENTILE, OR NON-ISRAEL, NATION.

WHATEVER modern politics and modern science can do for any country, has been done abundantly, and with the plaudits of the chief part of Europe, for modern Italy; and now we are beginning to see some of the results; for Italy, within the last few years, has swallowed up minor States, and holds them with as tyrannical a grip as their late lords ever exercised: it has appropriated the cities, buildings, property and people of the Roman Catholic Church, but without becoming one whit more religious; and is increasing its army every day, in preparation for some future wholesale slaughtering of mankind. Meanwhile, being successful, as this world goes, behold Italy draws all men by degrees into its net, and even a *Bishop* is now found aiding and abetting this modern-risen Power in its own ways; for thus we read in "Nature" for December 6, 1877, p. 110:—

A new and perfectly-founded meteorological observatory, under the direction of Prof. Nardi, was inaugurated on *Sunday*, November 25, in the Seminary of Fiesole, near Florence. The funds for the same were subscribed by the *Bishop* of Fiesole and the Italian Alpine Club. P. S.

THE REV. JAMES BALDWIN BROWN, B.A., GIVES BLIND TESTIMONY TO OUR IDENTITY.

PART I.

OUR blind promoters have been actively at work for us again; and really the aid they give to the cause of the Identity is only equalled by the help which "our opponents bring us by drawing attention to our arguments, and attempting to refute them by processes of reasoning, which we, for our parts, are only too happy to publish, proclaim, and welcome, because of the extreme weakness of the so-called refutations of our facts—facts which are undeniable indeed, and supported by the prophetic utterances of the servants of the living God, as recorded in the Scriptures of truth. These Scriptures point with no uncertain indications, in a perfect multitude of instances, to this our Anglo-Saxon race and nation as the descendants of the Lost House of Israel. Such being the facts, our "blind promoters" are trumpet-tongued on the one hand, in telling us, in their minutest particulars, that we British have all the signs and characteristics, which we know from God's Word appertain only to Israel in the latter day. "Our opponents" on the other hand, unwittingly recognizing the likeness, which indeed it were dishonest to deny, cover their confusion and their opposition by spiritualizing the Scriptures from the beginning to the end, and thus get rid of the Identifications. Or, they allege, these last are "mere coincidences" and fortuitous likenesses" to God's picture of His people, and deride and set aside those views as fanciful and false, which really honour God and His Holy Word, by proving the literal truth of His messages to man, as contained in the British Bible.

We have an able and a very carefully prepared discourse before us, delivered by our new "blind witness," the Rev. J. Baldwin Brown, a very able Congregational minister in London. Some of his words, which we are about to quote and comment on, will furnish matter for more than one article in the BANNER, as we are anxious our readers should read and study this eloquent masterpiece, an address delivered on the occasion, it appears, of collections made in his or another chapel for the Indian Famine Fund. The discourse (taken from the *Christian World* of October 26, 1877) is styled "The Glory, the Burden, and the Sorrow of Empire." It is to the purport following; but we quote below its first four sections only, leaving a part of the rest to follow in a subsequent paper:—

The English have known more fully than any modern people the glory of empire. None can question that they stand high among the ruling races of the world. I often think that England has succeeded to two great inheritances—morally, the legacy of the Jews has passed to her; politically, the inheritance of Rome. There is a striking likeness in physical feature between England and Palestine. I remember that Miss Martineau says that the approach to Jerusalem by Hebron reminds her vividly of the splendid Yorkshire and Northumbrian moors. Both countries are small, compact, full of variety of form and climate, fertile, rich in mineral wealth, abounding in springs, and brooks, and rivers, in hills and valleys, mountain and plain, easily defended against an invading enemy, and in the direct highway of the commerce of the world. The blessing of Moses on Palestine (Deut. viii. 7—9, xi. 7—15) might be spoken of our favoured island; while, morally, we have taken up the work in which the Jews have been our great forerunners, and are sowing the good seed of the kingdom of heaven broadcast throughout the world.

THE INHERITANCE OF ROME.

Politically, we seem to have entered into the inheritance of Rome; what she was to Europe, we are becoming in large measure to the peoples who are scattered abroad over the face of the earth. Beyond all other peoples, we have developed the faculty of ruling a vast variety of races, differing widely in character, culture, and religious faith; and when we rule, we have the same aim—to maintain peace, and develop the resources of the peoples who are subject to our sway. As Rome drove her grand highways through Europe, so that the world's traffic might securely pass, and left her roads, bridges, and towns as her legacy to Christendom, so we are spreading the network of our ocean highways, our telegraph wires, our railroads, and our commercial settlements over the whole earth. And our position, with regard to the great land-mass of the globe, is precisely analogous to the position of Rome in the Mediterranean region. Rome was its natural centre, the true pivot of human society so long as the Mediterranean region was the theatre of civilisation.

THE WORLD'S MEDITERRANEAN.

Now, since the discovery of the New Hemisphere, the Atlantic is the great world's Mediterranean. Round its shores all the leading nations are settled; and England is precisely central to all the region of civilisation in our era; she is at the meeting point of all its great lines of traffic. A spot a few miles South of Falmouth is the exact centre of the whole land-mass of our world. But this is not the place or the occasion on which to dwell at large on these considerations. I simply glance at them to show that we may fairly claim to occupy an Imperial position, to which it is surely not vanity in Englishmen to say that Providence has added Imperial faculties and powers.

OUR IMPERIAL POSITION.

It is a curious fact, the key to which must be found in something deeper than the mere accidents of history, that we hold the positions which overlook and can guard the great highways of traffic all over the world. Gibraltar, Malta, Aden, Galle, Singapore, Hong-Kong, New Zealand, the Fiji Islands, the Falkland Islands, St. Helena, Trinidad, Barbadoes, Newfoundland, and Heligoland—here is a chain of strongholds and central positions on all the most frequented highways, which give to a great naval Power an enormous influence in controlling the world's traffic and the intercourse of nations, and which are happily in the hands of a nation whose supreme interest is in keeping the highways open, and promoting to the utmost the peaceful commercial intercourse of men. Things far more unlikely have happened in our time than that, as the ultimate issue of this great Eastern war, Constantinople may be added to the list, not at all for our aggrandisement, but simply as guards, and to keep open a great and growingly-important highway. Now I say it is not among the accidents of history, if there are such things, that this long chain or belt of strongholds has fallen under our charge. Under our charge, I say, for we hold them as the stewards of the nations. Our only possible justification in maintaining them lies in the fact—for fact it is—that of all nations we have the largest interest in keeping open—that is, in keeping for the universal use of men, civilised and savage—the great highways. But it was a certain Imperial instinct, a reaching forward to our manifest destiny as the foremost colonisers of the earth, and the leaders of its industry, which led step by step to the acquisition of these stations, which are among the conditions of our naval supremacy.

We think our readers will agree with us, that as far as the Rev. Baldwin Brown's words are as yet before them, he has spoken like a teacher of the Identity, is ripe to believe it, and that he wants but the knowledge of one single fact (our

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Identity) to explain his position, and the "reason why" the "English" have been gifted with "the glory, the burden, and the sorrows (may be) of empire." What is it that our Rev. witness affirms? It is :—

1. That the British (we prefer that term to "the English," for obvious reasons) have succeeded the Jews (he meant the Israelites, of course) in carrying the Gospel to the ends of the earth. But this we know is Israel's rôle to the end of time (Gen. xxii. 18 ; Isa. lxi. 6, lxvi. 19).

2. That the British have besides fallen into the inheritance of Rome politically—in other words, that they are the "chief of nations"—Israel's condition in the latter day (Jer. xxxi. 7 ; Isa. xli. 9).

3. That even in physical features England and Palestine are very similar (a new Identity).

4. That, like Rome, the British are the "universal rulers," which is exactly what God promised "Israel obedient" should become (Deut. xv. 6).

5. That Great Britain, like Rome, is now the natural centre of the known world, which was the very position Jacob prophesied his son Joseph's descendants should occupy in the last days, when they should, he said, "grow into a multitude, *in the midst of the earth.*"

6. That we British, besides, are gifted with "the chain of strongholds" (God's Word calls them "the Gates") of the world's highways, thereby endowing them with naval supremacy and power—gifts which, as our readers are well aware, are promised to Israel in Gen. xxii. 17, xxiv. 60; Isa. lx. 11; Deut. xxxiii. 17.

And 7th. That this Eastern Question war is likely to end in our "possession" also of the gate of all the gates, the chief master-"key" of the bunch, Constantinople ! and this, as our readers know, has been our contention, and our continuous assertion, for two years past, founded upon God's Word, where He promised to our forefather, "The gate of his enenies," "the gate of those that hate them."

(To be continued.)

THE KINGDOM OF HEAVEN.

PART I.

HAVE our readers ever tried to understand with distinctness what it was the Lord so often described to us in His teachings when on earth as "The kingdom of heaven," "The kingdom of God," "The kingdom," "My Father's kingdom," "My kingdom," and the like ? It seems to us there is a world of thought in each of these expressions, and, studied in the light of the Identity, there is much for us to learn, as well as to unlearn, in connection with the words.

In the first place, we find that "The kingdom" is an expression which runs through the whole of the Word of God, in the Old as well as the New Testament ; and if we mistake not, in both they have reference to the same object—to an earthly yet a heavenly polity—a people sanctified—ennobled by God's Holy Spirit—blessed with the new covenant, and ruled by the Son of God Himself, as their sole, eternal, glorious Monarch, seated in Jerusalem on David's throne. Let us see to this a little.

In 2 Sam. vii. 16, we have God's solemn, unconditional promise to David that his earthly throne should be established for ever in his house and lineage. In 1 Kings i. 35, ii. 12—15 ; and 1 Chron. xxii. 10, we have Solomon's right to that throne confirmed as "ruler over Israel and over Judah," with this addition, that "it was his from the Lord," and as to his dynasty, *for ever*. "The kingdom" thus was one peculiarly of God's appointment, and in that respect it was, in truth, "The kingdom of God." In 1 Kings xi. 11—13, 31, 34, and 37, we have further particulars of this God-founded "kingdom." But we have now, we find, to limit its application as appertaining, not to Judah and Israel, but to *the Ten Tribes of Israel only*. The reader should carefully study these verses, and he will see we are correct.

In verse 11, God told Solomon that He would "surely rend the kingdom from him, and would give it to his servant." What was "This kingdom ?" Verse 35 explains : "I will take 'The kingdom' out of his son's hand" (Rehoboam's hand) "and will give it unto thee" (Jeroboam), "*even Ten Tribes.*" The Ten-Tribed nation, therefore, before and after *separation* from David's Tribe and House of Judah, was "The kingdom." 1 Kings xii. 21—26, support our view. Now this "kingdom" of Israel was never at any subsequent period of history re-united to the House of Judah. Even to the present moment, such re-union of the kingdom, as such, with the Jews, all men will admit has not taken place. That it will be effected, when Ezekiel's splendid prophecy of the two sticks shall have been fulfilled, and Israel and Judah shall be "no more two nations, nor divided into two kingdoms any more at all," no one surely, if candid, will deny. The "kingdom" of Israel, therefore, remains to-day in separation from Judah ; and it exists under "another name," even "the British;" since God's covenant with David, promising a continued dynastic succession of his race as "rulers over the seed of Abraham, Isaac, and Jacob," must be under fulfilment somewhere (Jer. xxxiii. 26).

Accordingly we find when our Lord was about to ascend to His Father's throne in heaven, the disciples asked Him that affecting question (Acts i. 6) : "Lord, wilt Thou at *this* time restore AGAIN 'The kingdom' to Israel ?" The disciples knew the Ten Tribes had not then rejoined the Two ; but were in separation as a people. This question (with reference to Ezek. xxxvii. 22) was a very natural one, and our Lord's reply was by no means a rebuke. It went to show that "the kingdom's" restoration to the then existing visible Israel (the Jews) would take place in due course, in the proper time and season known only to "the Father." Its coming, He seemed to say, was certain ; but the period of its restoration to Judah it was not for the disciples then to know. How did our blessed Lord, during His ministry on earth, treat this question of "The kingdom ?" He was, we submit, perpetually recurring to it. In St. Matthew's Gospel (xiii. and xx.) He described it to His hearers under seven distinct images or parables (chap. xiii. 11—24, 31, 33, 44, 45, 47). The mysteries of that kingdom, it was announced, were then made known to the Israelite disciples of the Lord, and He strained to explain it to their finite understandings by the figures of the "tares," the "grain of mustard seed," the "leaven," the "hidden treasure," the "goodly pearl of great price," the "net," the "labourers in the vineyard" (chap xx. 1). Finally, He told the Jews that this same "kingdom of GOD" was destined to be taken from them, "and given to A nation bringing forth the fruits thereof" (even Ephraim) (Matt. xxi. 43 ; Gen. xli. 52). The whole of these word-pictures considered together, and the teaching of the last passage referred to, combined, lead us to the conclusion that this "kingdom of God," or "kingdom of heaven," to which the LORD referred, was an earthly kingdom, so far as it is destined to have regenerated, ennobled, sanctified men and women for its constituent subjects, while the "Ruler" will be the heavenly King, the Son of God Himself, the second Person of the Godhead—thus constituting by His glorious presence in Jerusalem, "heaven upon earth."

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We are, by our Lord's own words, directed constantly to pray for the advent of this kingdom. In Matt. vi. 10, it is given us by our Lord Himself, as the third clause of His own petition which His people are taught to present to the Father. "Thy kingdom come," "Thy will be done on earth as it is in heaven;" both are to be seen on earth; and both, the reader must note, are even now *future*. For if this "kingdom" be "Christ's spiritual rule in the heart of the believer," as the commentators would have us think, then the spiritual rule is not yet attained in the heart of any man, however near he may have come to the throne of the Master's grace! For he has constantly to pray for the yet future expected blessing, "Thy kingdom come." Our Lord's heart seemed to be ever fixed upon this, His glorious future kingdom; and well it might! for it is "the kingdom of His people Israel," over whom He came forth, born "to rule," "to govern" (Matt. ii. 6). This kingdom of the Ten Tribes is also His bride ("I am married to you, saith the Lord"—Jer. iii. 14). It is His spouse, His wife, (Hosea ii. 16; Isaiah liv. 5). It is His Church, His body (Ephes. i. 22, 23, v. 30; Rev. xxi. 9, 10). And as He came to redeem, or "buy back" Israel (Psalm. cxxx. 8; Luke i. 68, xxiv. 21, &c.), so He shed His most precious blood, and gave up all He had, to "purchase" this "kingdom" for Himself—to cleanse, to wash, to purify, to sanctify her, to fit her for her glorious destiny as the bride, the Lamb's wife, the holy, the New Jerusalem from God's throne above, His glorious kingdom and dominion, for ever and for evermore. Reader, let us again thank God that we British nationally, are "Israel of the Ten Tribes," for all the glories we have mentioned above, connected with Christ's "blessed kingdom," are ours. Hallelujah! Praise the Lord! (Psalm cxlvii. 19, 20, cxlviii. 14).

(To be continued.)

ARSARETH.—ITS RELIGION.

(Continued from page 339, Vol. I.)

PART II.

THE striking similitude of the Druidic religion to that of the Israelitish nation is still further noticed by our Irish historian, and as a line of fact is worth a volume of fine writing, we will give extracts in his own words. He says (McDermott's Historical Ireland, vol. i., p. 26): "Whether this worship was first introduced by the Irish into Britain, and thence into Gaul, or whether it came originally from Gaul into Britain and Ireland, is a question perhaps not so easily decided as some writers have supposed. But certain it is that, in whatever European country it first prevailed, it did not originally spring up in these, *but came directly from the East.*"

Dr. Warner says, "There are many remains of ancient altars still to be seen in many parts of the island, which, from the rude unhewn stones with which they are built, and from the manner in which they are placed, afford an almost certain conjecture that they were intended for sacrifice agreeable to the antediluvian practice, founded upon Abel's offering the firstlings of his flock. There is a passage in the book of Exodus which countenances this conjecture. 'If thou wilt make Me an altar of stone, thou shalt not build it of hewn stone; for if thou lift thy tool upon it thou hast polluted it.' These altars therefore, upon this supposition, are too great a mark of the origin and antiquity of the first inhabitants of this country to be contradicted. But to these may be added many columns or pillars of stone, which are generally at no great distance from the altars, usually from six to nine feet high, and about ten feet in circumference, which are supposed, like those mentioned in Scripture, to have been erected either as memorials or records to perpetuate the remembrance of some great transaction, or as places of private worship.

"Of the first sort are the pillars of Rachel and Absalom, and of the latter is Jacob's pillar. There are likewise heaps of coped stone dispersed in several parts, some of them small and others extremely large, which seem to have been applied to different uses; the former are supposed to have been originally the graves of men, according to a custom *which prevailed among the Israelites* mentioned in the book of Joshua."

Mr. Rowland, in his "History of Anglesey," p. 51, says that it is unreasonable to suppose that the larger heaps of carneads, with their standing pillars that they have generally near them, are any other than the remaining marks and evidences of that religious ceremony and custom recorded by Moses in the case of Laban and Jacob, and practised also in other countries.

In the first place, the adjustment of personal and provincial rights and properties by so sacred and binding an establishment as this seems to have been, was as necessary, and consequently as likely to have been conveyed into and made use of among those communities and settlements, as in those countries where Moses has so particularly described it. In the next place, why should these heaps and carneads agree so exactly in their make and position with the description that Moses gives of the others in the land of Haran? and how should the columns and pillar-stones be placed generally near heaps, as these described by Moses were, if both the customs did proceed from one and the same original—the patriarchal practice? But Dr. Warner and Dr. Rowland do not stand alone in supposing the Celtic religion, or Druidism, to be the same with the patriarchal worship. Mr. Dickinson, from the affinity which he discovered between the patriarchal and Druidic worship, maintains that the latter was the antediluvian religion. If, then, we may credit these learned writers, we must suppose that Druidism was *only another name for the Jewish religion.*

But yet it is easy to shew that the Druidic religion was not confined to the worship of the true God, and that it was mingled with many gross superstitions and idolatrous rites which has given other writers occasion to go over to the opposite extreme and maintain that it was entirely a system of human invention. Though I have already objected to the hypothesis of Dr. Warner, Rowland, and Dickinson, yet I cannot agree with Mr. O. Halloran, that "Druidism was a mere human invention." The arguments of the former gentlemen sufficiently prove *it was founded on the religion of the Jews,* "and therefore in its origin must have been Divine." We thus see that writers who had no knowledge whatever of the Anglo-Israel theory (and therefore may be accepted as impartial witnesses) all agree that the ancient religion of these islands was founded on the *Jewish* or, as *we* would say, *Israelitish religion.*

ROBERT LAMB.

Durham.

ISRAEL'S GIFTS TO THE ANTIPODES.—The following extracts are from a letter received from Mr. James Lowe, of Canterbury, and no doubt they will be acceptable to many of our readers:—"We have had a great deal of wet, cold, and at times stormy weather of late. The spring is rather later than usual, but the violets and primroses are beginning to bloom, and the blackbirds and skylarks are making the fields and plantations ring with their melody. It is only about two years since I first heard a skylark in New Zealand, and now they are as plentiful, and I think more musical than when I used to hear them at Natland Beck. All our songsters have been imported from England, and for nearly twenty years I had never heard the song of the lark till now. Oh, how I have longed again and again to hear some of the old country songsters, but now they are becoming quite numerous, and as for the sparrows, the little mischievous birds, I wish that they would take it in their heads and go back again, as they are becoming regular pests. Pheasants are abundant, and hares also, and as for the rabbits they are a nuisance in some parts of the island. About four years ago I saw two or three crows, and fancy they were the first that had visited these parts, and a few days ago I believe I saw the first two starlings since I came out here."—Kendal paper, November, 1877.

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THE GEOGRAPHY OF THE GATES.

No. XVII.—SIERRA LEONE.

In lat. 8° 29′ North, longitude 13° 14′ West, on the West coast of Africa, there is a peninsula, about 25 miles long North to South, by 12 broad, with an area of 220 square miles, which, we consider, is fairly entitled to be reckoned among the "Gates" of Israel. It is not in truth a military Gate, or one by which the rude forces of modern war can break open, enter, and conquer the territories of Israel's enemies; but it is a Gate by which the messengers of the Prince of Peace, the armies of the living God, with the blessed Gospel, the Bible, and the tract, have entered, can, and do still enter, subdue and conquer West Africa to the dominion of the God of heaven. It is a "Gate," too, where the liberated slave has found a happy home, when rescued, and where, under a free, strong British Government, the chains of the slave fall down powerless from his free limbs, and he can live in peace. This favoured spot is Sierra Leone, "the hills of the lions," now a British colony and a West African Gate. It was discovered, in A.D. 1463, by some Portuguese mariners who were coasting Southward hugging the land. Seeing the hilly sides of this peninsula, with some lions standing on the shore, the legend states they forthwith named the spot "*Sierra Leone.*" That land is now the property again of the "Lion," but of the British Israelitish rampant lion—the Lion of the Tribe of Judah—Jesus Christ! After the discovery of this place, it became unfavourably noted as the haunt of the slave dealers, among whom we reckon many an English name, alas! But those dark days came to an end. Israel came to herself, repented in dust and ashes of her sin, expiated it, as it were, by a national fine of twenty million pounds sterling, self imposed, cheerfully paid down in 1834, to wipe out the foul stain, and abolish the vile system of negro slavery, by law and practice throughout the British empire, for ever! They erased from the statute book, in 1807, all traces of those hateful laws which recognised the traffic as legal. Out of all this grew God's blessing. British connection with, and the colonization of, Sierra Leone followed. "The blacks, who became free by touching our free soil, wanted means of support at first; and Dr. Smeathman (honour to his name!) proposed that such should be drafted off to the African coast, as the nucleus of a colony there, which might serve as the permanent home of the freed negro." Sierra Leone was chosen for this purpose; and at it were located, as the first colonists, 400 blacks who had served under the British flag during the American war. The place was thus occupied in A.D. 1787; and God thenceforward gave the House of Israel, in peace, a sure footing on the North-west coast of Africa, to act as a Gate or door of entry into the central provinces of the continent Eastwards—a Gate by which, in recent times, the messengers of the covenant, brave British missionaries, men and women, have carried the Gospel for hundreds of miles Eastwards, Northwards, and Southwards, wherever an open door is made in God's providence, and wherever men and women can be got to listen to the glorious message of salvation by a Saviour's blood.

The colony was incorporated under "the Sierra Leone Company" in A.D. 1791, when Freetown was made the capital, and the colony began to thrive. A terrible bombardment by a squadron of French ships, in time of war, threw back the settlement before 1800. But this treacherous assault, made by the French under false cover of the British flag, which gave them the *entrée* into the roadstead, left no permanent injury. The place became a "Crown colony" in 1808, and henceforth, being under Israel's protection, it was safe and secure as "the apple of God's eye." The population, which was in 1851 upwards of 44,500, is doubtless now very greatly in excess of that number. It consists chiefly of liberated slaves. The country around the colony is hilly, with long level tracts on the coast covered with swamps and mangroves. The soil is excessively fertile, and produces rice, manioc, yams, plantains, cocoa-nuts, coffee, sugar, indigo, ginger, cotton. The climate, alas! is so unhealthy that the colony has been called "the white man's grave." The cause of the unhealthiness is not difficult to find. At the end of May the rains commence on the West coast of Africa; and so heavy are they, that, assisted by the burning heat of the tropics, the vegetation springs up in masses—so rank and so luxurious that the "grass and indigo on the public roads have to be cut away in order to allow a free traffic!" The stalks and leaves fermenting, poison the air, and malarious jungle fevers are speedily bred, which the new arrival at the colony finds it all but impossible to overcome. Things, however, are now improving, it is said, and the place is not quite so fatal as it used to be when the departure of a batch of missionaries to the scene of their labours in West Africa was tantamount to their consignment to an early grave! All honour to the noble band of the blessed dead "who loved not their lives unto the death" (Rev. xii. 11), and who willingly incurred exile, sickness, suffering, nay, certain death itself, that they might help forward "the kingdom" of their blessed Lord, by proclaiming the Gospel of peace to the poor down-trodden sons of Ham! Sierra Leone, in truth, is a veritable "British Gate" whereby the Gospel has entered hapless, sin-stained, slave-cursed Africa! That spot is a "gate of peace," full of rich promise to the whole continent, pregnant with hope that the day shall surely come, when the race who have dared so much, sacrificed so much, and done so much to ameliorate the condition of the negro races, shall yet be entrusted with the dominion of the whole continent, and be for all Africa, what they are to the freed slaves of Sierra Leone to-day—their kindly protectors, their guardians, and Christian benefactors.

(To be followed by a paper on Mombasa.)

Correspondence.

To the Editor of the "Banner of Israel."

Dear Mr. Editor,—I want to tell you of the rather remarkable journeyings of the "Modern Hieroglyphics" during the first six weeks of their existence, and, perhaps, you may find it a useful tit-bit for an odd corner.

Emanating from London, they were favourably received by Professor P. Smyth in Edinburgh, and Colonel B— in Dublin. The latter took them and their author, in his mind at least, to Tara, for he sent me an account of his visit there directly after. Thus I claim the four capitals of Israel in Great Britain as their resting-places. Almost the only other places where they have been noticed are the two great Western capitals, Glasgow and Bristol. Meanwhile, a lady going to India discussed them with four clergymen at Port Said, so they visited Egypt, and crossed the route of the two great exoduses. As their chief object was to point out the approach of a third exodus, but first under the banner of the cross, this is not a little remarkable. A Watcher.

Dear Sir,—To the striking remarks in the Banner about "The Facial Difficulty," and Mordecai and Esther, we may add that St. Paul was mistaken for an Egyptian by some (Acts xxi. 38), so that his countenance did not betray his origin any more than Mordecai's. He had to tell the people—"I am a Jew" (xxi. 39). Like Mordecai, he was "a Jew" nationally and theologically, though, like him, he was "an Israelite of the Tribe of Benjamin" (Rom. xi. 1).

Would it be presumptuous in me to make a suggestion, in connection with the very striking one recently made in the Banner, that "the sun" and "the moon" may refer to Persia and Turkey, now being "darkened" and "turned into blood?" We all know the additional prophecy that "the stars shall fall from heaven." Now it has occurred to me that this may mean that the Republican form of Government of the United States, the symbol of which is thirteen stars, will fall, and cease to exist among the Governments of the world. For if Manasseh be now under that form of government, must it not necessarily fall, that that Tribe may be under a monarchy again, joined with the other Tribes under David their King?

Weston-super-Mare. Lamed.

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Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
WEDNESDAY, JANUARY 2, 1878.

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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. II. No. 54. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 9, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THERE SHALL THE EAGLES BE GATHERED TOGETHER."

OUR LORD said, with reference to a crisis of the world's history which we believe we have now reached, that "the coming of the Son of Man would be like the lightning coming out of the East" (referring to the Eastern Question, we submit) "and shining even to the West"—to the spot where "the children" of Ephraim are, and where they are destined to "tremble" (Hosea xi. 11). The prophet tells us why they should tremble. It is because of the Lord's "roar," His "roar like a lion;" "when He shall roar, then the children" (Ephraim was the subject of the context) "shall tremble from the West."

After pointing out to us the sudden and terrifying nature of His "coming" in the Eastern Question war and woe, our Lord proceeds (in Matt. xxiv. 28) to state what till now was an enigma to most Biblical students. For He says, apparently without reference to what precedes or follows, "For wheresoever the CARCASE is, there will the eagles be gathered together." The image here offered to the contemplation of mankind, hitherto so puzzling, is now beginning to be easy of comprehension. Even the secular journals of our day (see *Punch*, December 22nd, 1877, cartoon by Tenniel) are adopting the very phrase and figure to describe the events transpiring in the East whence "the lightning" is playing and coming even to our happy islands in the West. The *Standard* newspaper of the 17th December, 1877, commenting on the "flagrant act of perfidy" which Servia, that ignoble vulture, has just committed in declaring war against her Suzerain the Porte—after having, during her late military collapse only nine months ago, been saved from humiliating penalties by the British and other protecting Powers—says :—

The Servian proclamation is reported to have produced great irritation in Austria, but read by the light of the remarks lately made by Count Andrassy, in which he spoke of Austria herself acquiring provinces instead of losing them, it seems to signify that the Austro-Hungarian Government has, after a characteristic amount of wavering, finally agreed to permit of the war being carried on to issues far larger than those which have been hitherto avowed. If Servia is permitted to join in the struggle, it can only mean that it has been decided that she is to enjoy a portion of the spoils; and if she is to have her share, then other races and other nationalities cannot be denied their portions. Even Greece may probably awake to the belief that "success is sure" under such auspices. *This activity among the vulture tribe must be taken to prove that there is a* CORPSE *in the wind*: and that such audacity in claiming a share of the prey implies some kind of licence from the slayer-in-chief. The addition of Servia to the ranks of the belligerents can only have this sinister meaning.

Here our readers see the precise image our Lord used is adopted by the journalist of to-day as the best to portray contemporary events. For besides the great eagles of Russia which are preying on the vitals of the moribund Ottoman empire (soon to be a corpse), there are the eagles of Austria already declaring they will share in the spoils by acquiring Bosnia and Herzegovina. Greece—a vulture—is eager to rush in where "success is sure" in the wake of the "slayer-in-chief," to acquire a part of the carcase contiguous to Greece proper. Roumania (another vulture) is already deeply stained with the blood of the slaughtered Turks; and Montenegro is battling hard as well for independence and "rectification of her frontier;" which means, of course, further inroads into the prostrate "carcase" of poor Edom! for "where the carcase is," our Lord tells us, "there will the eagles" (there the ignoble vultures too, we find) "will be gathered together!" The fall of Plevna was a crisis in this gigantic war which calls for a word of remark from us. Will it lead to instant peace? or will it precipitate the combatants into a further and more fatal stage of the contest which must and will end in the destruction of the Ottoman empire—the appearance of the British Lion on the scene, and the acquisition by the House of Israel of the promised "gate?" We incline still strongly to the opinion that the difficulties in the way of peace now are insuperable! Turkey may wish it; but she is not prepared to pay the price Russia is sure to demand—viz., political suicide. Russia may wish it; but she far rather prefers to close the whole Eastern difficulty once and for ever; and would therefore prolong the struggle, till she obtains her desire—viz., the exclusive right of entry of the Straits and the possession of the Turkish fleet. The German Government does not sincerely desire the close of the war, preferring the further weakening of her dangerous neighbour, the Russian Bear, in his furious efforts to remove the Turk, "bag and baggage," from Europe.

Austria is indifferent to the conclusion of the contest, as she

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scents a "corpse in the wind," and wishes to profit by the destruction of the Turkish empire. The vultures, Servia, Montenegro, Roumania, Herzegovina, and Greece, would foment the disturbance in every way. Such being the case, we do not see that peace is possible now, or will be at all, till the Eastern Question has merged into the great earthquake contest which is the Apocalyptic Northern woe. When the fury and the violence of that awful cataclysm has been spent upon "yonder ill-consolidated Europe," and the fiery deluge has passed over all the Gentile "nations of the earth," in blood, and fire, and pillars of smoke (Joel ii. 30), then, and not till then, shall we believe in "peace for Europe."

We consider, therefore, that these events we are now witnessing are, as our Saviour warned us, but "the beginning of the birth-pangs" (Matt. xxiv. 8; Mark xiii. 8); and if such be the first throes of "the sorrows," what shall "the agonies" be like, ere the "two nations" of God's choice, "Israel lost," and "Judah recovered," be born, as the great and glorious race destined, in the midst of the convulsions of a guilty world, to be carried back by the might of Jehovah Himself in glorious triumph to their land—the land of their inheritance, promised and GIVEN to their fathers? (Jer. iii. 18).

UNITED STATES COINAGE AND THE GREAT PYRAMID.

Extracted from the "Scientific American," a Weekly Journal. New York, Dec. 8, 1877.

SOME one who fails to see wherein the benefit of importing obelisks from Egypt exists, sarcastically proposed not long ago that Yankee ingenuity should astonish the world by floating, not an obelisk, but a Pyramid across the Atlantic, and erecting the structure in some city park. The satirical proponent might have strengthened his scheme if he had added that while this nation has no bond of connection with obelisks, it actually has something in common with the Great Pyramid, and that we have a direct national interest in that mass of stone, inasmuch as a most curious analogy exists between its measurements and in the weights of our several coins. We are indebted to Dr. W. F. Quinby for the following letter, wherein he ingeniously points out this remarkable linkage, and suggests the very plausible idea that the weights of our coins owe their origin to no fortuitous circumstances, but rather to customs established at a period dating back beyond history. Dr. W. F. Quinby says:—

"In the admirable work of Piazzi Smyth, entitled 'Our Inheritance in the Great Pyramid,' it is shown that the Great Pyramid of Egypt contains in its interior, standards of inch measure, while the exterior gives the same standards in the sacred cubit of 25 inches. One of the most important units of measure is the length of the so-called king's chamber, which is 412·5 English inches, and its breadth 206·2 inches. Now our silver coinage corresponds to these numbers, as the 'dollar of the fathers' weighs 412·5 grains, and half-dollar 206·2 grains, and the quarter-dollar 103·1 grains, which last is a very important Pyramid number. On inquiring at the mint why the silver dollar was made of this weight, I was informed that it was the weight of a coin that would readily pass current in the Eastern Asiatic trade. It is, therefore, a traditional coin, by whatever name it may have been known, for thousands of years.

"But not only does the silver coinage correspond to the inch standard of the Pyramid, but our gold coinage corresponds to the cubit measure. The height of the Pyramid in sacred cubits is 232·5, and our gold eagle, the unit of gold coinage, weighs 232·5 grains, and the half-eagle 116·1 grains.

"The relation of these numbers is such that 'the area of a square having 103·03 on the side, is equal to the area of a circle having 116·26 for its diameter' (Phillips). Now as there are 360 degrees in the circumference of a circle, its diameter in terms of seconds is 412529, and its circumference is 1296000. Then the number 412·5 is the thousandth part of the diameter of a circle in terms of seconds, and 1296, the number of square inches in an English square yard, is the thousandth part of the circumference of a circle in terms of seconds. This at once connects English with Pyramid measure, and may indicate the origin of both.

"From the standard square yard all the rest of our measures may be deduced. The old English gallon contains 231 cubic inches, which is a number intermediate between the height of the Pyramid in cubits, 232·5, and the height of the king's chamber in inches, 230·89. The diameter of a circle is to the side of a square of equal area, as 9 to 8 very nearly, 9:8:: 116·023:103·132.

"It thus appears that in the weights of the quarter-dollar and the half-eagle, we have had the squaring of the circle problem typified without knowing it." P. S.

THE GARDEN OF EDEN.

BY J. T. GOTT.

(Continued from page 7.)

PART XI.

THE immediate result of the fall was that "the eyes of them both were opened"—*i.e.*, the eyes of their minds. They had a mental perception of their shame, guilt, and misery. "They had lost that blessed blindness, the ignorance of innocence, which knows nothing of nakedness." "The history of every temptation and of every sin is the same; there is an outward object of attraction, and the increase and triumph of passionate desire, ending in the degradation, slavery, and ruin of the soul."

"They heard the voice of the Lord God walking—*i.e.*, going or sounding—in the Garden in the cool of the day." We attach much importance to this voice of the Lord. Men, at different times and in divers places, have heard and understood this voice, but we have yet to learn that the voice of the Lord has ever been heard beyond the confines of the Garden in Eden. Moses heard this voice in the desert, when he turned aside to see the bush that burned, but was not consumed.

Abraham heard it on Mount Moriah, one of the hills on which Jerusalem was built, when he stretched forth his hand to slay his son: "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." "Never," says good Bishop Hall, "was the voice of God so welcome, never so sweet, never so seasonable as now. It was the trial that God intended, not the fact." The voice of the Lord called unto Abraham out of heaven the second time: "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 gates of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice." The promises made to Abraham were never fulfilled in the history of his seed when in the Holy Land, but they have been literally fulfilled in Israel (the Ten Tribes), "a lost people;" in Israel, "in gross darkness;" in Israel, "known under a new name;" in Israel, "the Christian nation;" in Israel, "the Sabbath-keeping people;" in Israel, "in the isles;" and what isles in the wide, wide world are

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like unto the British Isles? Our Identity is unmistakably established by these promises. In and by us, the British people, they are fulfilled to the very letter, and there is no nation under heaven can bring forward the shadow of a claim to our inheritance in the East. It is ours by virtue of God's promises to our forefathers.

The voice of the Lord was heard by the Israelites at Mount Sinai, when God spake unto them the ten commandments. It is to be observed that God's special commands to man have always been delivered in this way by a voice sounding out of heaven. First, the *one* commandment to Adam; and, second, the *ten* to His chosen people, the children of Israel. Since the manner of giving the commandment is the same, so must the place be. Order is an attribute of the Almighty, hence the two form a distinct parallel. "There were thunders and lightnings, and a thick cloud upon the Mount; and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And all the people saw the thunderings and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us and we will hear; but let not God speak with us lest we die." The fear and trembling of the Israelites on this occasion, contrasted with the fear that caused Adam and his wife to hide themselves amongst the trees of the Garden, has, according to Dr. Bush, "led to the idea that probably, for the first time, a fearful tempest, attended with loud peals of thunder, was the occasion of their great terror." Thus the parallel is complete, the second event being a fuller development of the first.

The voice of the Lord was heard by Elijah at Mount Horeb. This is an unexpected incident in the history of the dauntless prophet. He, who had dared both Ahab and Jezebel; he, who had challenged, taunted, and slain the prophets of Baal, he, who had won the applauding verdict of the nation, suddenly lost his courage, and fled in terror at the foolish threat of a vile woman. What led him to cross the desert and go to Horeb, we are not told. The cave has been thus described: "A pathway starting from the Convent of St. Katharine conducts the traveller to the summit of Jebel Mousa, the Southernmost peak of Sinai, and 7,000 feet in height. About halfway in the ascent the place is reached. A few notes, made on the spot, may describe it as it now is. The second of two archways, constructed for levying toll on pilgrims, opens a secluded little plain, forming a singular amphitheatre in the very heart of Sinai, surrounded by magnificent peaks and walls of granite, in the centre of which is a little enclosed garden, with a solitary cypress standing at its entrance, and near it a spring and a little pool of water. A few paces from the cypress is a chapel, said to be built over the place of the prophet's abode in Horeb, one compartment of which covers the so-called Cave of the Vision. It is a hole, only just large enough to contain the body of a man, and into which he might creep. Of course those details of monkish superstition demand no credence, beyond the strong probability that the Divine manifestation took place in some such locality of the mountain, and there is no other so likely as this" (Bib. Ed. iii., p. 155).

The passing by of the Lord occasioned the *strong wind*, the *earthquake*, and the *fire;* but in none of them was the Lord to make a discovery of Himself to the prophet; yet these in some measure prepared His way, and prepared Elijah to hear the still small voice which followed: "What doest thou here, Elijah?" It was certainly no place for God's prophet to be. In a very pathetic way Elijah pours out the sorrow of his burdened heart: "I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword, and I, even I only, am left; and they seek my life to take it away" (1 Kings xix. 14).

Religious depression often follows great public excitement. It produces a feeling of utter loneliness, and causes men to take mistaken views of life. But the Almighty always employs suitable means for removing this depression in His own people. In Elijah's case, there was the storm to bring him out of the cave, fresh work to be done, a fresh companion in Elisha waiting for him, and the unveiling of the fact that there were 7,000 men in Israel that had not bowed the knee to Baal.

When our Saviour was baptized in Jordan by John the Baptist, the Jews heard the voice of the Lord saying—"This is My beloved Son, in whom I am well pleased." St. Peter gives us some idea of the importance and significance of this voice in 2 Peter i. 17—"For He (*i.e.*, Jesus Christ) received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in whom I am well pleased."

When Saul the persecutor was on his way to Damascus, as he drew near to the city, suddenly there shined round about him a light, brighter than the noon-day sun. This was the shekinah. Saul fell to the earth, and his consternation was considerably augmented by hearing a voice, saying, "Saul, Saul, why persecutest thou Me?" This was addressed to Saul alone. Hence, we read, "The men which journeyed with him stood speechless, hearing a voice, but seeing no man."

Thus the voice of the Lord has been heard from Sinai to Damascus. According to the division of the land by Ezekiel the prophet, Damascus is in the portion assigned to Ephraim. In the extreme North is the portion assigned to Dan. Each Tribe will be able to extend its territory Eastward; hence, the Tribe of Dan will pass through Haran and part of Mesopotamia. Dr. Bush says—"As to the manner in which the call of Abraham was made, we have no other clue to it than is contained in the words of Stephen, who says that the 'God of glory' appeared to him; and as this phrase usually has reference to some visible manifestation of the Divine glory, such as was witnessed in the shekinah that dwelt between the cherubim and above the mercy-seat, it is not unlikely that some display of this kind was now granted. Whatever it was, some efficient disclosure of the Divine majesty and glory, which at once sufficed to wean his heart from his former idolatries, and to prompt him to abandon his country and kindred, and to travel to a distant and unknown region." We see no reason to doubt this. The call of Abraham is akin to the call of Moses. To each the shekinah appeared, and the voice was heard. To Moses it was said he stood on holy ground; and if we could fix upon the place where God made Himself known unto Abraham, we should find that it also is, and will hereafter be known as holy ground; inasmuch as it will mark the Northern boundary of the Garden in Eden. This is the territory the remnant of Israel shall possess on their restoration, and here they will spend the rest of the millennium period, when Satan will be bound, and men shall worship God in spirit and in truth, when the peace, and happiness, and quietude of Eden shall once more be known upon earth.

(To be continued.)

THE CRY OF THE ELECT.

WE have heard it publicly stated by an earnest Christian shepherd that the Bible is the history of the Gentile world, and the Jewish portion but an episode forming a part of it. This remark seems to us much the same as if "Hallam's Constitutional History" was described as a history of Europe, with the account of the British constitution thrown in as an episode. We cannot but think such an assertion as the one above quoted proves a great ignorance of the Bible as a whole, and we are convinced that any one who could make it must have a remarkable, yet not, we believe, an uncommon, misappre-

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hension of the position of importance which the nation which was of the seed of Abraham held in the estimation of its Creator for His own purposes, and certainly not from any inherent merit of its own.

Can we believe—setting aside the fact of our Saviour being born of them—that any people whom God condescends to call His elect, are to be ever placed on the same level of general interest in the human works of His hand, with the mass of the Gentile nations of the earth?

In Isa. lxv. 9, it is written—"And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall inherit it, and My servants shall dwell there." As there cannot well be two inheritors, seeing one is mentioned, we may suppose that the "elect" here means the seed of Jacob, including the Ten Tribes of Israel, as well as the heirs of the other Two Tribes; for in Isa. xlv. 4, we find Israel distinctly mentioned by the same title—"Mine elect." Matt. xxiv. 22, 31; Mark xiii. 22, 27; Rom. viii. 33; 2 Tim. ii. 10; Titus. i. 1; 1 Peter i. 2, and 2 John i. 13, we suggest, *may* equally apply to Israel, or to members of its House, before and after conversion to Christianity, while to those who might urge that Col. iii. 11, 12, would seem to imply that Christians of any and every nation, by becoming converted, are entitled to call themselves by a term, used previously, only as referring to Israel, we would offer these two remarks—that possibly this last-named passage applies to those who, accepting salvation through Christ, were then received as adopted children of Abraham; or, it may mean that those St. Paul was addressing were, in very truth, the lost sheep of the House of Israel, who, it must be remembered, were incorporated, for the time being, with Greeks, Scythians, and barbarians, and their origin probably lost sight of for some centuries past.

How far St. Paul may have distinguished the true Israelites from the nations amidst which they dwelt, can be only a matter for conjecture; at any rate, if he did know which were Abraham's seed by birth, and which by adoption, he was apparently inspired to be silent on the matter.

We fear, by what we have written, we may startle some who, from their earliest years, have looked upon "the elect" as a term to be applied only to those who, led by the Spirit of God, have been renewed and sanctified, and made heirs of salvation, by faith, out of every nation in the world; but we would ask such to point out the passage where it is stated that "Mine elect" is said in Scripture to have changed its primary sense, as applied to the children of Israel, to meaning men converted from darkness to light.

Yet do we most fully believe that when any human being, of any nation under the sun, becomes Christian in heart, all the spiritual benefits of Christ's death and passion are wholly shared with the Christianised natural seed of Abraham. We think this view, concerning the application of the term elect, is strengthened by Rom. ix. 11, xi. 5, 7; this last verse seeming to us to imply that there was to be an election within the elect (see also verse 28).

One thing is certain, that when Israel was called, by God, His elect, it could not mean that they were so from their faith or virtues, as they were then sinking deeper and deeper into the slough of idolatry and open rebellion.

We would desire to draw attention to Luke xviii., and to the parable with which it commences, conveying that encouragement to earnest prayer that must, in almost numberless instances, have energised petitioners for help, and encouraged many failing hearts to persevere in entreaties which seemed for long unheard, and did not bring the relief or the blessing urgently pleaded for. But, we think, there is another lesson to be drawn from this parable, contained in the 7th verse, and that is—that, though for between two and three thousand years God's elect, the children of Israel, have cried by their banishment from the Land of Promise, by their loss of name as God's people, and by their being kept out of the possession of the new covenant which was promised to them (Heb. viii. 10), yet that God shall not be pleaded with for ever in vain. He will avenge His elect; He will restore them to favour for the Redeemer's sake, and He will crush their enemies, spiritual as well as temporal.

We were perplexed while reading the parable in this sense, which, to us at least, is new; for we did not see how we cried day and night unto God, seeing that we are certainly as a nation—not on our knees pleading for forgiveness and grace—and that our wickedness abounds on every side; but a friend, to whom we mentioned our reading of this portion of Luke xviii., suggested in connection with it Rom. viii. 26, 27, and then we saw how the elect, day and night, by the intercessorial Spirit, cry unto high Heaven, and shall be heard, for that it is "according to the will of God." The very blackness of our utter sinfulness, while adding bitterness to the "groanings which cannot be uttered" of the Spirit, pleads the more earnestly for our rescue from our horrible wickedness, and for that outpouring of the Spirit on the nation which can alone make God's people all righteous (Isa. lx. 21).

L. P.

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD!"

No. XI.—SERINGAPATAM.

ON the 17th May, 1798, Lord Mornington, afterwards the Marquis of Wellesley, landed in India as the new Governor-General in succession to Sir John Shore. He found India in a very critical condition. French influence was everywhere gaining the upper hand with the independent native princes—while British prestige and power were on the wane. Lord Mornington took steps at once to set that right. He induced the Nizam to dismiss the French and receive again the British Subsidiary Force. Then the affairs of Tippoo Sultan, the Tiger of Mysore, demanded attention. He indeed was preparing for war on his own account. The French officers who surrounded him, had command of his troops and incited him to try conclusions with the paramount Power in the South. Napoleon, then in the zenith of his career in Europe, was in correspondence with this arch enemy of the British, and there is no doubt that a powerful blow was needed if the British Raj in South India was to be maintained.

The British Lion, however, was wide awake and quite ready for prompt action. He was preparing to inflict a defeat on the Mysore Tiger which should be final and fatal, ending once for all his efforts to dispute the power of God's people in the Carnatic and Central India. A British expedition, 36,000 in number, set out from Vellore on the 3rd February, 1799, nearly half the troops employed belonging to the Nizam, the new allies of the English Government. The whole force was under command of General Harris; but the British and Nizam's troops had a famous Captain, Colonel Arthur Wellesley, whose subsequent exploits we have already noticed in previous papers. The contingent from Bombay was commanded by General Stuart. Tippoo Sultan, the ruler of Mysore, whose dominions were thus invaded, was a blood-thirsty, cruel monster. He had previously invaded and, with many circumstances of barbarity and aggravation, carried fire and sword into the territories of an old ally of the British, the Rajah of Travancore. Defeated in the field, and humbled by a siege of his capital in February, 1791, the Mysore ruler had sued for and obtained peace; but in 1799, losing prudence, and daring again the fate which awaited him, he openly defied the rising might of the British Lion, as we have stated, and plunged into a contest which cost him his city, his kingdom, and his life. The campaign opened with two battles. They were sharp, short, and decisive.

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A force from Bombay (a British Gate) had started for Seringapatam, and Tippoo turned on this to crush it first. But General Stuart inflicted on the Tiger a defeat at Seedasere which sent him flying, to try and stop a less-powerful opponent, if such he might prove to be, in General Harris, approaching from the North! But again God fought against the enemies of Israel, and gave victory to the British at Malvelly—a battlefield which Tippoo himself had chosen. Foiled on all sides the monster was forced to seek refuge in his fortress in Seringapatam, and there in that famous city, his capital, on the banks of the Cauvery River in Mysore, he awaited the attack. A regular siege was at once commenced, and it lasted only one short month—that is, from the 5th April till the 4th May, 1799. On that day, in the very height of the hot season of the Mysore, the practicable breach in the walls of the town was reported to be ready. At noon, in the midst of the terrific heat, the assault was delivered. The river Cauvery, then perfectly dry, divided the British trenches from the breach. At the appointed moment General Baird and his assaulting column sprung up from the trenches. In seven minutes they were climbing the walls of the devoted city. The Mussalman and Hindoo soldiery of Tippoo never imagined that the British would dare to expose their soldiers to such a sun as that, and were therefore in a measure unprepared. They were ready, however, to contest the breach, and tried hard to stem the tide of the British rush. In vain! the stormers planted the British standard on the rampart walls only seven minutes after they had sprung forward from their trenches! and soon after that, fighting gallantly in two directions, they utterly beat down all opposition and gained the town. The Sultan had fought personally like a common soldier during the last assault. When it was over, he was not to be found, but he was discovered at last buried under a foul mass of the dead in the low arch of a gateway where the fight had been the fiercest, dead from wounds inflicted by an English soldier who, it is said, wished to deprive the Rajah of his jewelled sword-belt. So fell the Tiger of Mysore, and with him his dominions; his capital, and his treasure were at the victor's disposal. It was a wonderful event! It gave the British Power, the supreme command of all the resources of the South of India, it bridged the road for them from the East to the West coasts, and cleared the whole ground of opposing Powers.

The East India Company, then representing the British in the East, retained possession of Seringapatam, the coast and district of Canara to the West, of Coimbatore to the South of the Neilgherry Hills, together with the Gazulhatti and other passes in the Ghâts.

The British thus, it will be seen, ever mindful of the value of the "gates," seized, by this conquest over the Tiger of Mysore, all the strongholds of his capital and country, the passes in the hills, and two most valuable provinces—the one in the Southern plateau of the peninsular, and the other on the Western coast.

These "gates," thus acquired, have never been relinquished since, and are held in force by the British to this day! The rest of the territories of the conquered native potentate were divided, by the British conquerors, between the Nizam, as a reward for faithful service as an ally during these operations, and the puppet Rajah of Mysore, who was henceforth maintained, and still abides, under British protection, though stript of all real power and military strength.

Thus ended a campaign, and a heroic deed of arms too, which produced a powerful effect on the destinies of Israel in the heathen empire—their heritage in the East.

It utterly annihilated French influence in the South of India, and removed all chance of hostile intrigue against the advance of British power by Napoleon.

In March, 1799, that scourge of Europe, and enemy of God's people Israel, was beaten by a British soldier at Acre.

In August of the year before, his fleet suffered annihilation by the hands of Nelson, at the battle of the Nile; and on May 4, 1799, as we have seen, by the fall of Seringapatam, and the death of Tippoo Sultan, the last hopes of retrieving the French losses in South India, and of recovering their lost prestige and possessions there, died finally away.

Mysore, from that time to this, has enjoyed a settled, popular, and strong government. Protected on all sides by the British, the native prince, under the advice of British residents, administers a government, whose superior officers being British officials, is a model for all native States. The best testimony to its good government and prosperity is the fact, that natives from distant parts of India have from time to time left their homes to settle in Mysore, under the paternal rule of the native Rajah, acting always under the advice of the British resident.

The foundation of all this order and prosperity was laid by the wise administration of the first officer appointed to rule the province after the fall of Tippoo; and that officer was Arthur Wellesley, afterwards the great Duke of Wellington.

So British Israelitish power grew in India, and the Lord Jehovah having fought for His people, granted them victory over their enemies, and "gave them the lands of the heathen, and they inherited the labours of the people" (Psalm cv. 44).

FROM "THE QUARTERLY JOURNAL OF PROPHECY," No. XXV., OCTOBER, 1854.

PART I.

THE "Kingdom of the Stone" has often puzzled us. Disposed in a measure to acquiesce in the common interpretation, we yet could not say that we trusted it. There was something wrong. The symbols did not quite fit. They required both compression and expression—compression in some points, and expression in others.

The author of the pamphlet to be noticed in this article seems to have felt the same.* From the "Editor's Notice," prefixed, we learn that there was "a discussion between some clerical friends" on the prediction given us in Daniel ii. The usual solutions were rejected "as insufficient and unsatisfactory." One of the party suggested another, which, after much examination, was accepted by the rest. Afterwards it was committed to paper, and intrusted to a friend for publication. This friend now edits it; and in concluding his brief editorial notice, he says that, "though in some points, not bearing on the main character of the Exposition, he does not go with the writer, yet he feels completely convinced not only that this Exposition is simple and adequate in itself, but that it harmonizes in a most curious and surprising manner with several Old Testament prophecies."

The earliest reference to the "stone," or "rock," is in Jacob's blessing upon Joseph (Gen. xlix. 24). We give the whole passage:—"Joseph is a fruitful bough (*Hebrew*, son of fruitfulness), a fruitful bough (or stem) by a well; the branches have run over the wall. The archers have sorely grieved him; yea, shot at him; yea, hated him. But his bow abode in strength (*i.e.*, retained its elasticity), and the arms of his (its ?) hands were made strong by the hands of the Mighty One of Jacob. Thence (thus) he was the shepherd, the STONE of Israel."

These last two expressions have been generally assumed to refer to Messiah, as if they could be applied to none but to Him. And without doubt these same words do elsewhere occur in connection with Him, and with His work. He is certainly the "Shepherd" and the "Stone." Nor can there be any difficulty in referring them to Him in those passages of the

* The Kingdom of the Stone: being a New Exposition of Daniel ii. 34, 35, and 44, 45.

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prophets where they occur. But in the above prophecy of Jacob, the more obvious reference is to JOSEPH ; and it is with some difficulty that we succeed in pointing them to Christ.

We have long felt this difficulty ourselves, but found no commentator who seemed to hit the precise point of it, nor to solve it.* We suspect that the reference is really and truly to Joseph, or rather to Ephraim, Joseph's son. In a certain sense, Joseph might be said to fulfil this in Egypt by feeding and protecting his brethren, insomuch that the influence of his name and family continued till "another king arose that knew not Joseph." But the real fulfilment is yet future. The latter day is to witness it, when Ephraim, as the prophets testify, is to rise into pre-eminence, and do mighty wonders—wonders far mightier than did the Ephraim of the ancient age. In him Joseph shall yet be seen as the shepherd and stone of Israel ; the past shall seem as nothing in comparison with the might and glory of that which shall then be exhibited.

It is to this that Moses also refers in his blessing upon Joseph (Deut. xxxiii. 17) :—"His 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 ; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

But these predictions yet await their fulfilment. In the scenes of the latter-day crisis, Israel comes prominently into view, and Ephraim rises up before us as one of God's chosen instruments for the accomplishment of His purposes in the earth. It is to these scenes that both Jacob and Moses point. And the question comes to be, Is it not to these same scenes, and these same actors, that the prophet Daniel points in the passage concerning the "stone" and the "kingdom ?"

The author of the pamphlet before us first disposes of the common interpretations. Let us see how he does this. First, as to the *stone* being a symbol of *Christianity* :—

To those who see in the stone the rise and progress of *Christianity* and its subsequent prevalence in the world, until finally it pervades all nations, languages, and people, and "the knowledge of the Lord cover the earth, as the waters cover the sea," I simply object that there is nothing in this system to correspond with what appears to be a very essential element in the imagery of the vision—namely, the *collision* of the stone with the feet and toes of the image, whereby they are represented as *broken* in pieces, and scattered like chaff before the wind.

There is nothing, I submit, in Christianity to clash with, much less to *violently overthrow*, the established authorities of the world. Though powerful to break in pieces the *stony heart*, and mighty through God to the pulling down the *strongholds of sin* and corruption in the soul of man, yet has it ever proved the firmest friend and staunchest ally of human institutions, so far forth at least (and further it cannot be accountable) as its precepts have been observed : "Fear God ; honour the king ; let every soul be subject to the higher powers, for the powers that be are ordained of God."

This *pacific tendency* of Christ's rule over His people, and consequently of the system on which it is founded, is further demonstrable from our Lord's own defence before Pilate. When accused of making Himself a king, to the prejudice of Cæsar, Jesus answered (John xviii. 36, *et seq.*), "My kingdom is not of this world : if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews ; but now is My kingdom not from hence." Which may be paraphrased thus :—"The dominion which I assume over My people is not of this world ; it is not secular either in its origin or its design ; it is incapable of infringing either upon the right of sovereigns or the liberties of subjects ; it has no tendency whatsoever to overthrow dynasties, or to trench upon the sovereignty of Cæsar. If My kingdom were of this world, it would be upheld by force of arms ; and My servants would have fought that I should not be delivered into the hands of the Jews ; but they have not done so : therefore My kingdom is not from hence."

Whether any peculiar force is to be attached to the introduction of the word "now," as if teaching by inference that the time will come when the kingdom of Christ will be otherwise constituted, we are not called upon to determine. All that we are concerned to do at present is to show that the tendencies of the Christian religion are not of such a nature as to conflict with, or overthrow, the authority of temporal kingdoms. And that, I think, has been sufficiently done. On this ground, independently of another to be advanced hereafter, I feel justified in impugning the correctness of that Exposition.

L. G. R.

* While writing this, we have discovered that Calmet—or, at least, Calmet's editor—hints at the true meaning—"Hence he became the shepherd to govern the family of his father; he became the rock to protect and establish Israel."—*Fragments, Dict.*, vol. iii., p. 458. See, also, Samuel's *Sceptre of Judah*, p. 28.

THE REV. JAMES BALDWIN BROWN, B.A., GIVES BLIND TESTIMONY TO OUR IDENTITY.

(*Concluded from page* 9.)

PART II.

OUR "blind" but able and eloquent "promoter" proceeds with his excellent and striking discourse on "the Glory, Burden, and Sorrow of Britain's Empire" in the following terms:—

OUR IMPERIAL FACULTY.

Parallel with this stands the fighting power of the race. God grant that we may never have to use it ; but it is there, and it is well for the world that it is there—the power to hold against all comers the empire which we have won. Of old at Crecy and Agincourt our soldiery made them a name of renown. In recent times, the wars of Marlborough and Wellington, Inkerman and India, perpetuate our fame. Marshal Bugeaud, no mean judge, is reported to have said, "The English infantry is the finest in the world, but, then, thank God, there is so little of it." It is well for us, as well as for the world, that there is so little of it. We might be tempted to become that pest of civilisation—a military nation, devoted to military glory. As it is, we have just force enough to hold our own, and a reputation of power which would make the greatest military empire disposed to think many times before ranging us in the ranks of its foes, as was seen when in the Franco-Prussian War, Belgium was as safe as London under our shield.

But altogether more precious to us than our power to win and to hold empire is the power to rule our subjects. This, also, among the great gifts of Providence, has not been withheld. We have under our sway the widest empire in point of extent and population which is known to history. Speaking roughly, about one-third of the human race, scattered over the four continents, is subject to the sceptre of our Queen. It includes every possible variety of race and culture, and runs through every climate from that of the Mackenzie River to that of Cape Horn. We hold the coldest and hottest stations, probably, on the face of the earth. We have to do in some substantial way with every race, and every civilisation, and every form of savagery. The great Mogul and the King of Ashantee alike have felt our pressure, and have had to submit to our supreme power.

INDIA.

But by far the most important, the most splendid, and the most famous of our subject realms is India. The prize of all great conquerors in all ages, the peerless land of culture, wealth, and splendour, in the estimation of all the bygone centuries, has fallen under our yoke ; and we are ruling it after a fashion which makes a new era in the history of empire. We ask nothing from it, we demand from it no tribute, we squeeze from it no revenue. We rule it, as far as our light reaches, wholly and solely for its good. As far as our light reaches—our rule is full of failures and shortcomings, mistakes and follies. But with all its faults, comparing it with the rule of the Spaniards in America, the Dutch in the East and West Indies, the French in Algeria, the United States in the Indian territories, we may fearlessly say that it stands out in bright contrast to them all. It would, I imagine, be generally allowed by students of the history of empire that our Indian service is the finest and strongest instrument of Government which has ever been developed in the history of mankind. The Roman art of rule seems to have descended to our countrymen, with something of which the Roman never dreamed—the care for the foolish, ignorant, helpless masses

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which Christianity has taught us, and which, in the full range of its claim upon us, we are only just beginning fairly to understand. Indeed, this generation has witnessed a radical revolution in our ideas of our relation and duty to subject races, which, if it lays heavy burdens on us, lays on us noble burdens, and is full of benign promise of blessing to the wretched masses of mankind.

THE PROGRESS OF CHRISTIAN CIVILISATION.

In nothing, I think, is the progress of a true Christian civilisation more conspicuous, or so conspicuous, than in the lofty and unselfish view, which is now happily popular, of the treatment of dependents. And it has grown out of free thought and discussion ; it has grown in the atmosphere of free public opinion, that distinguishing feature of the life of our times. It has its disadvantages and trials, this free atmosphere of debate and criticism in which we live ; but when we are tempted to groan over them, it may do us good to remember what blessing it has wrought for hundreds of millions of our fellow-men.

Well! I have said enough of the glory of empire. If any people ever possessed it, we possess it ; it is to us as a robe and a diadem. The Empire of India alone would make the position of its rulers Imperial. It is the greatest possession which this world could offer ; the first peoples of the earth have contended for it as the most coveted prize. And now that we have it, we find it a sore and anxious burden ; and our most thoughtful statesmen look on with grave anxiety to the difficulties in which it may involve us, and the burden it may impose upon us during these coming years. It is not the first prize for which men have contended, which they have found to be an anxious and sad possession when they have won it ; it will not be the last. God has so ordered it in His wisdom that our prizes become our burdens, and that which we were ready to give our hearts to win becomes to us a means of purifying discipline, and sad, though noble and fruitful, education of our powers. The wealth of India is a commonplace with poets and orators. If a hundred people were asked which is the richest country under the sun, ninety-nine of them would probably answer without hesitation—India.

The Rev. preacher, we see, thus takes up the following points:

1. That in war the British are invincible, which is the very promise GOD gave His people Israel; but never to any Gentile nation (Deut. xxviii. 7; Lev. xxvi. 6, 7; Isa. xli. 10—16, liv. 17).

2. That we are the "successful" and "universal rulers," which is God's good gift to Israel in Deut. xv. 6, when He said to that race, conditional on their obedience, but never to a Gentile people, "Thou shalt rule over many nations, but they shall not rule over thee."

3. That we hold possessions and our Queen rules in all latitudes—the coldest and the hottest stations being the same to this iron British race. But this we know, from Isa. xlix. 9, 10, is God's unconditional promise to Israel, whom "hunger and thirst shall never touch, nor heat nor sun smite ; for He that hath mercy on them shall lead and guide them."

4. That to these same British has been given the inheritance of the heathen empire in India, "the prize of all conquerors of all ages, the peerless land of culture, wealth, and splendour." But this we know was God's gift to Israel, for it is the priceless blessing promised of the Father to the Son when He said, "Ask of Me, and I will give the heathen to Thy Na'kala" (Israel), "and the uttermost parts of the earth to Thy Akhooza" (Jacob) (Psa. ii. 8).

And finally, our Rev. guide, blind though he is, recognizes the glorious fact that our rule in India is now for no selfish ends, but simply for India's good; and that compared with Spanish rule in South America, Danish in the East and West Indies, with that of the French in Algeria, and of the United States in her Indian territories, our's stands out in bright contrast to them all.

But this is merely the fulfilment of the arrangement of the Lord Jehovah, who, laying hold of *Israel*, declared the latter should be "His dominion" to rule and to subdue the earth, that, by moral and religious training, government, and direction, they should prepare the nations to receive "His sanctuary Judah," even Christ Jesus their Lord (Psalm cxiv. 2).

We do not continue our quotations from the admirable address which we have introduced to our readers' notice, as our space will not permit. We trust, however, they will procure and read it for themselves. It speaks, further, of the apparent riches but real "poverty of India," of "the English in India," of "the sorrow of empire," of "the burden of empire," of "our work in India," and of "the atonement which we as as conquerors owe" to India. All the points are admirably taken up and discussed, and there is much that we as Israelites may profitably lay to heart in regard to our great and magnificent dependency — "Israel's heathen empire" in the East.

In conclusion, we would make one reflection which has not been, to our knowledge, before dwelt upon, but which has some force. The Rev. J. B. Brown evidently considers that the British is the most favoured nation upon earth; and if he reflects, he must see we have all Israel's blessings. Considering, as doubtless he does, that we are Gentiles, he is shut up to the conclusion that God has transferred to us Gentiles, blessings and privileges, *en masse*, which once were Israel's, and promised by God Almighty to that favoured race, but to no other.

Now our reflection is this :—Twice, and twice only, does God's Word tell us that, provoked by the nation's wickedness, the Lord thought to "disinherit" Israel and adopt instead another Hebrew family (Moses'), and make of him a nation such as, and even greater than, that He thought to constitute the descendants of His "friend" Abraham, and of His "prevailing" grandson Israel. (See leading article, BANNER No. 7, Feb. 14, 1877.)

If, when reminded that the Twelve Tribes were His people, the objects of His oath to the fathers, the Lord "repented" and would not then destroy Israel, why, we ask, are *we* to be called on now to believe that these same Tribes have been since cast away by God, and the Gentile British put into their place? Was there no intercessor, no mediator at hand to remind the Lord of His oath? and was it thus He came to forget a part of His people? Surely this is gross blasphemy! We, as diligent students of the Word, decline to credit it. We know "Jehovah changeth not (Mal. iii. 6), and that, therefore, the sons of Jacob are not consumed." We are those sons of Jacob, as all the signs most fully prove to us we are; and until our opponents demonstrate the negative proposition to our minds, we mean to hold to our belief, and to discard the foul insult to our God that, having promised on oath blessings unbounded to Israel, He forswore Himself, cast Israel aside as a people He had in error taken up, and adopted a Gentile race—the British —instead, who, we all know, are just as vile, just as wicked as ever were "the true children of Israel" of old.

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Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, JANUARY 9, 1878.

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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. II. No. 55. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 16, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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CONCERNING THE LAND OF EGYPT.

PART I.

THE great press of matter pouring in on our hands from all sides, and the impossibility of dealing satisfactorily with the large mass of materials we have ourselves alone accumulated from time to time, as evidence of our Israelitish origin, have prevented our carrying out as we could have wished several lines of thought, and especially the one connected with the subject which heads our present article—namely, the existing condition and future destiny of the land of Ham, as bearing on our own national prospects.

The journals of the day, the weekly, monthly, and daily newspapers, absolutely teem with matter corroborative of our Identity with Lost Israel. It is not the paucity of materials, then, from which we suffer. It is literally by "*l'embarras de richesse*" that we are oppressed. "Blind promoters" on all sides are busy *malgré eux* proving our origin; writing elaborate treatises and commentaries, proving our Hebrew descent by evidence from the Word of God, and yet each all the time is perfectly unconscious that he is doing more than recording ordinary facts, and chronicling events which state the progress of a certain Gentile race occupying a cluster of small islands in the Western seas.

We turn now to men's views and sayings about the land of EGYPT. In God's Word we find recorded, in connection with the discovery in the last days, of the great "altar to the Lord in the midst of the land of Egypt, and the Pyramid at the border thereof to the Lord Jehovah, which is to be a sign and for a witness unto Jehovah of hosts in the land of Egypt," that they (*i.e.*, the Egyptians, and the sons of Africa they represent) shall cry unto Jehovah because of their oppressors, and He shall send them a Saviour and a Great One, and He shall deliver them" (Isa. xix. 19, 20). We have evidence in abundance of the grinding oppression to which the Fellaheen of Lower Egypt are subjected even during the enlightened reign of the Khedive-el-Misr. But, beyond and besides the sufferings and misrule to which this poor wretched peasantry are the victims, we have the gigantic curse of negro slavery, under which all Central Africa is groaning, and to which we verily believe the Word of God referred, when in the above verse the prophet stated that at the very period of the opening to mankind of the grand symbology of the Great Pyramid, they, the races of whom the Egyptians were the representatives, the suffering sons of Ham, should cry unto the Lord *because of their oppressors*, because of the slave dealers, because of the merciless traders in human chattels, the flesh and blood commodity; because of the grinding governing classes and bad fiscal systems of the rulers of Lower Egypt and equatorial Africa now annexed to the dominions of the Khedive. With what result does the cry go up? Why, that He, Jehovah, purposes to send them "a Saviour," a Preserver, "and a Great One, and He shall deliver them."

In regard to the condition of the Egyptian Fellaheen, we have pictures sad and terrible enough, drawn by competent pens in the journals of the day. One graphic and very saddening one was presented to the readers of the *Times* early last year by a writer from Mansoorah, from which we might extract a history of a nation's wrongs which verily would fill the entire pages of our present issue merely to skim. Here are a few samples of the complaints of the "oppressed" crying to Jehovah against their oppressors:—

"The Government of Egypt takes," says the Fellaheen, "all we get, and takes ourselves too for the army and all kinds of work." "Everything is done by bribery." The Arab escapes enlistment and conscription by "*backsheesh*;" "he mitigates his taxation by *backsheesh*;" "he buys justice by *backsheesh*." "The Fellah distrusts the Government in everything, and shrinks from any dealings with it. Factory hands when sick pray not to be sent to the Government hospitals. Witnesses to prove any crime cannot be found, except rarely, among the Fellahs. A child falls into the water and is drowned at midday in a crowded place. No man or woman can be found to come forward as an eye-witness to the facts. Distrust of the officers to whom the administration of public justice is committed, prevents evidence being tendered of even the openly perpetrated daylight murder." "The Fellah," says the journalist, "is a miserable creature," "but his misery arises from preventible causes." "Give him improved administration, good government, political justice, education, and a strong, just, and equal ruler, and the Fellaheen would in half-a-century be changed into a great nation."

Such is the testimony of a public writer as to the condition

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of the oppressed Fellaheen of Egypt. The state of Africa in general, cursed with the slave trade, and groaning under the horrors of a system which cries aloud to the Lord Jehovah for vengeance and redress, is too well known to our readers to require description now. "The cries" of the afflicted African slave have, we may be sure, "entered into the ears of the Lord of Sabbaoth," and He has promised and arranged for the redress of this great human woe by commissioning His people Israel to liberate the slave, "to let the oppressed go free, to break every yoke, to loose the bands of wickedness, and to undo the heavy burdens" (Isa. lviii. 6). But who is the Saviour and the Great One, the deliverer of the Egyptians, whose advent God's Word tells us shall result in Jehovah's being "known to Egypt, and the Egyptians knowing Jehovah in that day, leading them to do sacrifice and oblation, to vow a vow unto Jehovah and to perform it?" (Isa. xix. 20, 21). This, we say, must be none other than the Redeemer of His people Israel, acting instrumentally in Egypt as in the heathen empire of the world, by His people, His chosen sons of Jacob, the British race. And what is the fact? At this very moment one of the worthiest, ablest, and wisest of the sons of Albion, is actually engaged in the very work of liberating "the oppressed," and, in the name of the Lord, "letting the oppressed go free."

Col. Gordon, or "Gordon Pasha," is the subject of the subjoined biography; and this, with the extract from a letter from the hero himself, published in the *Times*, of March 1, 1877, we commend to our readers' careful attention, as proof that God is fulfilling to Egypt what Isaiah said should surely be done; and that the instrument He is deigning to use to-day is none other than one of Israel's noblest sons, destined, we believe, to be, in Christ's stead, and in His name, Egypt's representative-protector, her deliverer and great one—to bring happiness at last to the long-afflicted children of Ham, and to usher them into times when, under the sway of Israel, the African "earth shall be filled with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9). The journalist says:—

Gordon Pasha, the redoubtable colonel of engineers, who worked such wonders in China years ago, has apparently transferred his services to the Khedive without any reserve, thus swelling the list of the many able Englishmen whom that astute ruler has attracted to his colours. The appointment of Governor of the Soudan, just conferred on this gallant soldier, is of great importance, and from its nature could only have been offered and accepted on a mutual understanding that it was to be permanent, and to include large discretionary power. It is, in fact, stated that Colonel Gordon is to be supreme over all the governors of the province, and that he will thus be enabled to take effective measures for the repression of the slave trade. When this energetic Scotchman condescends to adopt measures at all, they are generally effective—it is a habit he has—but we may be perfectly sure that he would not have undertaken the duties had he thought there was the least reason to anticipate an interference with his administrative arrangements on such a matter as the slave trade, or had he dreamt that his tenure of the post would be too brief to accomplish the work thoroughly. It has been the fashion to traduce the Khedive as if he were not in earnest in suppressing the slave trade, but the appointment of Gordon with full power over the Soudan, and the expedition fitted for service in the Red Sea under M'Killop Pasha, should silence such attacks. The truth is, that the Khedive is in advance of his countrymen in the matter, and his repressive measures encounter a constant secret opposition in many quarters, and warm support in none. Moreover, it is credibly affirmed that as regards the Red Sea, "most of the traffic is carried on in Indian boats showing the English flag," which, of course, M'Killop Pasha has not authority to board. When, therefore, the prolonged existence of the slave trade in these regions is complained of, the obstacles to all efforts at its extirpation should be also reckoned. No better proof of good faith could, however, be given than the large powers accorded to Gordon and the almost simultaneous naval expedition under M'Killop. In other respects, Colonel Gordon's satrapy over the Soudan is a most interesting experiment, the success of which may almost be assumed beforehand. His singular and well-tried gifts are a security that he will maintain order, encourage peaceful industry, provide easy communications both with Central Africa and with Egypt, develop the resources of the region, and in every way promote the welfare of the people and the interests of civilisation. The accession of such men is a hopeful event for the future of Egypt, and promises results of lasting moment.

The next quotation is, as we have stated, also from the *Times*, and tells, in Col. Gordon's own words, from Cairo, of the vast power he wields now as an Englishman (an Israelite as well) in the land of the oppressed; and how exactly he describes his own commission in the words of the living God when he joyfully declares, as a consequence of his future government, that "So there is an end of slavery, if GOD wills!" The leading journal states, speaking of Colonel Gordon:—

The following very interesting statement is from a private letter, dated Cairo, February 17, received from Colonel Gordon:—

"His Higness to-day has signed the Firman. He could not have given me greater powers. He has given me over the Soudan, in addition to the province of the Equator and the littoral of the Red Sea, absolute authority over the finance, &c. I am astounded at the powers he has placed in my hands. With the Governor-Generalship of the Soudan, it will be my fault if slavery does not cease, and if these vast countries are not open to the world. So there is an end of slavery if God wills, for the whole secret of the matter is in the government of the Soudan, and if the man who holds that government is against it, it must cease."

Our space forbids our pursuing this part of our subject further. We have said enough, we think, to prove to our readers that the present condition of the land of Egypt, and the power that God is giving to our nation and our countrymen, to ameliorate its condition, are preparations for that day, now close at hand, we believe, when "Israel shall be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. xix. 24).

(To be continued.)

INVOLUNTARY CHRISTIAN TESTIMONY FOR A NATIONAL ISRAEL STILL TO APPEAR.

INTRODUCED BY PIAZZI SMYTH, ASTRONOMER-ROYAL FOR SCOTLAND.

IN THREE PARTS.

PART I.

OF all the varieties of testimony which can be furnished by fallible human nature, none is so precious, so convincing, both to opponents, faint believers, and earnest inquirers, as the *involuntary* witnessing of a really able man. There is seldom much of it, so that, like a jewel, it is wrapped up in a small parcel, is truly a pearl of high price, and must commend itself most when given under the further belief at the time, that is directly *against* the testifier's own and private interests. But he gives it under the belief that simple justice and perfect truth, in a matter, too, which is immediately under God's eye, require that personal sacrifice from him.

Now, an example very precisely of that most inestimable kind of involuntary, impartial, unselfish evidence, and touching one of the most important elements of the Israel-Identity question as an objective reality before the world still to be,—I have recently had the good fortune to fall in with, and cannot but hope that its peculiar recommendations as pure, devotional, and more than disinterested, may enable not a few readers to see their way more clearly in one of the chief, and most knotty religious and political questions of the present and coming time—viz., not only the co-existence still, but the co-operation—and splendid co-operation too—shortly to come, of the literal promises of God made to Abraham, with the most perfect Christianity of the New Testament.

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Extremely admirable articles on this very subject do appear week after week, both in the BANNER and other Israel-Identity journals, but they all labour under this serious and inevitable drawback to full usefulness and immediate acceptance among readers of *opposite* opinions—viz., that they are written by men who, believing both themselves and Britons generally to be lineally descended from Abraham, Isaac, and Jacob, they undoubtedly have directly interested motives in representing those promises as literally and certainly forthcoming still. Those promises are indeed to them the title-deeds of a splendid estate which they expect for themselves, and, therefore, in their hope of profit, by no means abolished, or turned into waste paper by anything that has occurred between God and man since the Abrahamic future was first pronounced, not even by the appearance of the Son of God, as man, 1877 years ago, according to the Divine plan of personal salvation for man, prepared for in the beginning of the world. Wherefore these excellent, weekly, Anglo-Israel authors of our own time, do too often, though by no direct fault of their own, convert into very demonstrative, if not also denunciative, opponents, many worthy men who are strong in the good, old, simple, and necessary doctrines of a personal and individual Christianity, but cannot see that the time appointed for something more has arrived, for they labour under the usual human difficulty of appreciating anything beyond only one grand idea at a time.

"Christianity," they own, "has not hitherto, or for all the last 1847 years, either known or allowed of any still existing force in a literal interpretation of the national promises made to Abraham and the patriarchs 1900 years earlier."

And there, so far as the dogmas of Churches and creeds of men are concerned, the objectors are perfectly right, because the Christianity therein concerned is that of the first dispensation, or first coming of Christ, and concerns personal Christianity alone.

But the Christianity of the second coming of Christ, equally testified to by the Bible, though not yet by the modern Churches, is to be to the nations what the Gospel of the first coming was, and is still, for individuals; and it is with such national Christianity, of the nation as a whole, and which is still in the future, because the second coming of Christ has not yet taken place, that the Abrahamic promises we allude to have chiefly to do. And precisely because they are of the future, and because the set time appointed by God of old for those ancient promises to come forth and have their grandest fulfilment in the eye of the world had not arrived in the times of our fathers, that therefore the doctrines and creeds of their Churches contained little or nothing about them.

But who will presume to say that, because the old Abrahamic promises have not been realised yet—that is, for a long time in the estimation of perishable man on earth, but a short time before the angels in the presence of God—that they are therefore *never* to come forth? For who knows all futurity, or, in fact, anything of futurity by his own powers; or can presume to say that he has entered into the counsels of God, and has prevailed to inform himself—over and above what the inspired Word of Scripture, without private interpretation of any kind, has long since imparted to all men—of the mysteries of what has been Divinely appointed for times and seasons not yet in being? Or who can predict, of his own wisdom, what the method of Christ will be at His glorious second coming; so widely distinct from His first appearance as a private Man, and acquainted with sorrows, because the second will be as reigning universal King over the whole earth?

Of course, no one of his own knowledge or powers of understanding, or the mysteries of any secret society of men. The only help for man towards perceiving the nature of any of those future events is the Divine Word of prophecy as contained in the Scriptures. And though so often passed over hitherto as barren and fruitless, worn out and exhausted, still opening new vistas of Divine intention and beneficence towards men when searched and examined again and again, with the additional light of further accomplishment of human history, fulfilling some of the prophecies, explaining others, and preparing the way towards understanding still more.

In this respect the Divine Word of prophecy is most assuredly a light, and the only known one shining securely into the darkness of the future, and often preparing the way a long while beforehand for coming events. Convincing, for instance, many an earnest student of an idea or principle long before he sees very precisely what, or to whom it is going to be practically applied; as indeed in the case now pressing upon us of the sureness of God's literal, recorded promises to Abraham, Isaac, and Jacob—touching all their descendants, lineally, actually and nationally, in the last days; becoming clear to some, before any one of all the crowds around had begun to suspect who the vast majority of these descendants were.

Precisely in this category is the little work to which I desire to call attention—a little duodecimo book for years out of date, and its author dead. But that author was, in his day, a highly-esteemed clergyman of the Church of England; he latterly lived and worked almost entirely for the interpretation of sacred prophecy—for the whole course of it from Genesis to Revelation, as being all truly Divine, literal prophecy. Indeed, he appears to have been in advance of his time on almost every question under discussion among these recorded prophecies, except, indeed, the particular one now so decidedly rising to the surface, and advancing day by day in Great Britain—viz., the Identification of the Lost Tribes of Israel. That one division of sacred prophecy this most estimable English clergyman in his day seems never to have had the smallest glimpse of, and certainly not of the connection of his nation and himself therewith.

Hence, in him and his book we have, for and up to a certain date in time, a most able commentary, by an approved ecclesiastical writer, of what *he* thought and believed of the Divinely-recorded promises to Abraham, long unaccomplished but not forgotten, *because* the Giver and Communicator of them was God, the Father of our Lord Jesus Christ. And when we now further find that the said clergyman did most verily believe that both he and his countrymen had no share in that Abrahamic future, because they all were, to the best of his knowledge, not Israelites, but Gentiles, though in Christianity, yet he went to great length in setting forth that the text of those promises was still to be taken in a *literal* manner; that the Israelites—a word, meaning with him, the Jews only (or chiefly, for he had *some* idea that the Ten Tribes were outcasts among all nations, but totally unknown at present)—would thereby be shortly and supernaturally elevated into the most powerful, wealthy, and glorious kingdom the earth has ever seen, and that without the spilling of human blood in war to accomplish it, and without any detraction from the personal, private, and individual Christianity of the first coming, as hitherto understood; why, surely such evidence, so entirely disinterested, is precisely what should be read in the present day, when one marvel is closely following on the heels of another, and the man who is the best Christian amongst us may learn any morning that he is *also* a lineal descendant of Abraham. And that as such, he is an heir to a portion of all those promises; and yet, at the same time, one of those good and approved personal Christians who, because he is such, may be fore-ordained to be caught up to Christ, and converted into one of His attendant army of saints, before our Lord's second coming in Kingly glory and material governing power.

Thus, at all events, with merely a word or two filled in here and there, wrote the English clergyman, studying prophecy, in A.D. 1850.

(To be continued.)

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THE GARDEN OF EDEN.

By J. T. Gott.

(*Continued from page* 15.)

PART XII.

When our Saviour ascended from the Mount of Olives, and while the disciples were looking "steadfastly toward heaven," two angels appeared to them, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Here you have the same order indicated which we have already endeavoured to illustrate. He ascended from the Mount of Olives, therefore, He must descend there. Hence, we read in Zech. xiv., in the day when the last great conflict shall take place between good and evil, in the day when the Lord shall fight for His people—"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West, and there shall be a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South. . . . . And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth." This stream of living waters, which we learn from Ezekiel will flow out of the rock underneath Jerusalem, I take to be identical with the river that went out of Eden to water the Garden, which parted and became into four heads.

We learn from the prophets that the Gulf of Suez will be dried up in that day—consequently, the Suez Canal will also be destroyed—and that a new water-course will be formed, probably extending from Ascalon, through the Dead Sea, and hence into the Gulf of Akabah—into this water-course will flow the living waters—revivifying the barren, lifeless, and profitless state of the Dead Sea. Probably those living waters will divide into their original heads.

The necessity for this may be seen by taking one illustration—the Euphrates. The word means "making glad," because it was known to fertilise its banks by the mud it deposited in its periodical overflowings. But the plain of the Euphrates is now described as being little better than a sandy desert. The prophet Ezekiel (chap. xlvii.) says, That the man brought him to the place where the waters ran out, and "the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterwards he measured a thousand; and it was a river that I could not pass over. . . . Then said he unto me, These waters issue out toward the East country, and go down into the desert, and go into the sea (*i.e.*, the Dead Sea): which being brought forth into the sea, the waters *shall be healed.* And it shall come to pass that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and everything shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. . . . And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat (the food of man in the Garden of Eden), 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."

So far, we have seen that everything that happened to our first parents in the Garden of Eden, has its counterpart in the history of God's chosen people Israel, within the territory which the remnant of Israel will hereafter inherit. There is the placing in the Garden, the commandment, the temptation, the fall, the voice of the Lord, the curse on the land, the banishment from Eden, the promise of restoration. Israel, after the return, is destined to attain to the God-like character which Adam lost in Eden.

(*To be continued.*)

THE REV. G. A. ROGERS,

Trin. Coll., Camb., M.A., Vicar of Dover,

GIVES CLEAR TESTIMONY IN FAVOUR OF "OUR IDENTITY."

In the midst of much to discourage us in the attitude of the clergy and the ministers of the Church and Non-conforming bodies respectively, it is refreshing to find another clergyman of the Church of England, the respected vicar of Dover—a man of noted ability, highly respected in his own locality as an Evangelical Churchman—speaking in no undecided tones regarding "our Identity."

The Rev. Mr. Rogers has, we understand, for some years past been a firm believer in the Israelitish origin of our race. The lecture which he delivered in Dover on December 19, 1877, will convince all Israelites, wherever our pages circulate, that in him we have an able advocate, a firm supporter, one whose character for faithful Evangelical principles is above suspicion, and whose praise is in all the Churches. We think it right to re-publish the report of his able lecture for the information of all Israelites, and accordingly transcribe it from the columns of the *Dover Standard*, dated December 22, last. It is as follows:—

Rev. G. A. Rogers on Israel, the Jews, and England.

The Rev. G. A. Rogers gave an interesting lecture on Wednesday evening, from Isaiah xli. 1, 2, 8, 9, 14. In the course of his remarks he said they must be very careful to distinguish between the Jews and Israelites in referring to the promises, some of which were remarkably applicable to one kingdom, but totally inapplicable to the other. From the moment of their separation, the two kingdoms had never been re-united. Both had a political and a religious antipathy established between them. The House of Israel soon fell into gross idolatry—her golden calf soon brought punishment upon her. 250 years after her revolt against Judah, her people were carried away into captivity, and never as a nation had she returned. Judah also fell into sin; but her punishment was delayed. She was not carried in captivity into Babylon until 130 years after Israel had fallen. After a captivity of seventy years, the kingdom of Judah was restored by Cyrus. But, because the House of Israel had never been restored to their own land, and because the Scriptures were almost silent as regarded their actual history since their captivity—not as to promises, but as to their history—some persons had assumed that they were lost, and hence they were called "The Lost Tribes," or, at least, so far swallowed up amongst the nations of the earth, that all traces of them as a separate people had entirely vanished. If this idea were founded on fact, there might be a very alarming conclusion. There could be no doubt that Israel was regarded as God's, and to whom belonged the richest and fullest promises that the Word of God contained from Genesis to Malachi. But if the people had disappeared from off the face of the earth, where was the faithfulness of the God of truth? Where was the fulfilment of these wonderful promises? They had a deep and solemn conviction that they would not find the Lord slow in His promises to His beloved Ephraim. They thought they saw a wonderful type of the son in his future generations, in his father Joseph, who was dead to his loving father and treacherous brethren for many a long year. He was exiled into a foreign land. His father said, "Joseph is not!" At the very moment when he was counted as dead, he was living a ruler of the greatest kingdom in the world. Although hidden and

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obscure, he was arrayed in vestures of fine linen, and made to ride in Pharaoh's second chariot.

It was thus they believed the first-born now appeared in the world, although counted as "The Lost Tribes." Let them see that they did pass over to the islands of the sea of the far West—in other words, they did come over and settle in this our favoured island. They were led into Assyria, in localities which were not far from the Caspian Sea. That a large body of the children of Israel did remain there for a long time in captivity was proved by the historian, Josephus, who said, "The Ten Tribes are beyond the river Euphrates, and are an immense multitude." It did not appear that they were ever recognised by their proper name after their separation. Mr. Rogers quoted Strabo, Pliny, and Ptolemy in support of this theory, the latter of whom discovered their name to be identical with the word "Saxons." They were greatly indebted to the learned historian, Sharon Turner, who found the first traces of our ancestors near the Caspian Sea, B.C. 722. And, further, he affirmed the Anglo-Saxons, Scotch, Danes, Norwegians, Swedes, Germans, Dutch and Lombards had all sprung from the same stock, and there were words by which philologists could perceive their mutual relationship.

The speaker then gave an outline of the history of England from the time of the Britons to the invasion by the Normans. By closely tracing the source of the streams of history there seemed no doubt that we had descended from those Tribes which were transported to the borders of the Caspian Sea. Speaking of their increase and prosperity, he quoted Mr. Hardy, who said, a few days ago, "The flag of England floats over every quarter of the globe." He then referred to the encomium of Victor Hugo on England; and to Mr. Hawksley, the civil engineer, who showed, by an elaborate calculation, that in the proportion of the present rate of increase of the English nation, by the twentieth generation our population would be fifteen of such worlds as at present inhabited the globe. Blot out England from the earth—England's Bible and literature—her power and blessing—and the world would be like blotting out the sun from the heavens—darkness would cover the earth, and gross darkness the people.

Do our friends, and our opponents too, see the ground the Rev. Mr. Rogers takes up? He holds, we find by his own words,—

1. The clear Scriptural distinction between the Houses of Israel and Judah.

2. That the two Houses once divided never were again re-united.

3. That Israel outcasted, was, like Joseph, raised to become the chief of nations in these favoured islands of the far West.

4. That history, and ethnic science alike, trace the origin of the Saxons to the spot in Asia where Israel was outcasted.

5. That the British are proved to be derived from the Tribes transported to the borders of the Caspian.

6. That now, according to the promises, the British are increasing in a manner inconceivable, and are the mistress of the seas.

7, and lastly. That, like Israel, the British are the light-bearers to the world, for without her Bible, and her literature, "darkness would cover the earth and gross darkness the people."

Our views are thus fully endorsed by the Rev. vicar of Dover, and we rejoice exceedingly that thus another shepherd of Israel—a man of marked ability—has openly avowed his belief in our origin, and preaches the good news to his own flock.

Before we close, we desire to notice a sermon just preached and published by Mr. Rogers in Dover, entitled "A Wonderful and Horrible Thing." We trust our readers will procure and peruse it. It can be obtained of Jas. Nisbet and Co., Berners-street, London, price sixpence. It describes, in a masterly manner, the dangers and difficulties coming on our Church and nation. But we Israelites can rejoice even in such times, for the Lord says to us in Isa. lix. 19: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

We look, then, for the Divine interference, and a great and glorious deliverance, just before the outpouring of the Spirit on the nation (verse 21). That event, our readers see, is immediately prior to the Identity itself, when the joyous cry shall be heard from on high, "Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee" (Israel) (Isa. lx. 1).

THE GEOGRAPHY OF THE GATES.

No. XVIII.—MOMBASA.

On the Eastern coast of Africa, in lat. 4° 4′ (South), long. 39° 43′ (East), is an island with some land appertaining thereto on the main, which, if not yet a British Gate, is one in process of formation—a veritable "Gate" by which power, influence, and dominion on the Eastern seaboard of the great continent is sure to be acquired by our race; but which at present presents (to us) the far more attractive aspect of a missionary station, a place where slaves freed by British ships are rescued, located, cared for, educated, and brought to Christ; whence also the African races in the interior, taught to love and know Him who died for them, will learn to look to the favoured race who teach them, as their natural protectors, friends, and benefactors. Such a spot is Mombasa, an island at the entrance of a pretty harbour, or inlet of the sea in East Africa. Frere Town, opposite the island on the main land; Kisuludini, a station fifteen miles inland North-west of Mombasa; and Mpwapwa, a station belonging to the mission some hundreds of miles South-westward of it, due West of the island of Zanzibar—are the head-quarters of the operations. These stations are partly the property of the Church Missionary Society, and there their zealous agents labour. Frere Town consists of 220 acres of land, which is the Society's own, and is used as a settlement for liberated slaves, of whom about 400 are located there now.

The Town, which is healthily situated, is built upon twenty acres, and the remaining 200 are being rapidly taken under cultivation. Testimony to the excellence of the work now being done by the Church Missionary Society among the rescued slaves, is furnished by Captain Boys, R.N., which is valuable because thoroughly independent and trustworthy.

An excellent account of the growth of this veritable "Gate" of Israel appeared in the *Times* of the 18th January, 1877, and we give it here as interesting to the reader and as valuable too, because showing the character of the Church Missionary Society's operations in East Africa, and how thoroughly this "Gate" is doing a purely Israelitish work, by encouraging the emancipation of the negro slave, by saying "to the oppressed, Go free! and by undoing the heavy burdens" (Isaiah lviii. 6). The Editor quotes "An East African," who writes as follows, under date, Dec. 14, 1876, Zanzibar:—

At a time when, in spite of the complicated state of affairs in Europe and other parts of the world, so much attention is being concentrated on the vast, and still but little known, continent of Africa, and when mission after mission is being sent out from home for purposes of exploration and civilization, it may not prove uninteresting to many of your readers to know something about the progress that is being made by the oldest established mission in East Africa—that of the Church Missionary Society at Mombasa. This mission was established as long ago as 1844, but up to the time of Sir Bartle Frere's visit in 1873 the progress made was not very great. Since then a great change has been effected. There are now in the mission at Frere Town, Mombasa, 400 freed slaves, received at various times from her Majesty's Consul-General at Zanzibar. All these are fed, clothed, and lodged, besides being taught intellectually and mechanically at the sole cost of the mission, as Government gives no assistance whatever. There is at present a staff of Europeans and natives who are earnestly and heartily throwing themselves into their work, and producing good results. But it is well known that mission work in East Africa is very trying to Europeans, and those who come here must necessarily, for health's sake, return to England after a few years, others coming out to carry on the work, and thus large sums of money must frequently and unavoidably be spent for passages, &c. At Frere Town, houses are being erected in European style, so as to afford more accommodation in a more healthy manner. Roads, too, are being constructed in the neighbourhood, one of which, fourteen feet wide and five miles long, has been completed between the landing place and Kisuludini, a smaller station of the mission, formerly occupied for nearly thirty years by Mr. Rebmann. All this work causes and needs a great expenditure of money, which, as I have stated, has

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hitherto been provided by the society alone. In former times, Mombasa was the most important port in East Africa, and from its possessing so fine a harbour—lately surveyed by her Majesty's ship Philomel—and also from its being the nearest route through Chaga and South Galla territories to the Victoria Nyanza, it is more than probable that it will yet recover more than its former greatness. With regard to the expense of keeping up a mission such as this, the majority of whose community consists of freed slaves captured by her Majesty's men-of-war in these waters, it has been from time to time suggested and urged that the Government should recognise their partial responsibility for the welfare of such freed slaves by affording some pecuniary support to the mission; and though various suggestions have been made as to the amount and mode of payment, yet when Sir Bartle Frere was at Zanzibar, Mr. Clement Ll. Hill, secretary to his mission, urged that support be given to the Mombasa mission, and stated that he thought a bonus of £5 per head should be paid for every freed slave, young or old, who should be handed over to such mission. It must be borne in mind that substantial support was afforded to the negroes on the West coast. Mr. Hill's suggestions have not, however, been acted upon, and thus the whole burden has still to be borne by the mission; and yet great and good progress had been made, and no doubt will continue to be made, while earnest, good, and energetic men, such as are at present in charge, can be found for the work. Let the Government do its part in this great work, and there is no doubt that when the British public know what is being done at Mombasa, their hands will not be backward in supporting with their means the labours of the Church Missionary Society in East Africa.

So far the *Times*.

Our readers will clearly mark the progress and formation of the British "Gates." Here is one growing up under their very eyes. Given a port, with a fine harbour, opening a road to the centre of a rich continent; *there*, sooner or later, the British locate themselves—first, perchance, as missionaries, then as liberators of the slave. Next a ship of war of the British Navy is attracted to the spot; British capital and commerce follow; Government support is sure to be solicited and given; and, lo! the Gate is constituted. Finally, as Bishop Patrick says, commenting on Gen. xxii. 17, "These Gates are CITIES—*consequently the country*; for Gates being taken, the cities are entered, and the cities surrendered, the country is conquered."

Mombasa must be added, we think, to the British Gates; and we shrewdly suspect, from our own national experience of India, of Australia, New Zealand, South and West Africa, Egypt, Canada, and many other like spots, that East Africa will, through Mombasa, submit, and find its destined ruler in the ever "pushing," "prevailing," "subduing," civilising, Christianising, "dominating," slave-liberating race—the House or kingdom of Israel; that people of whom the Lord Jehovah said, by the mouth of His servant David, "Judah is My sanctuary, but Israel is My dominion" (Psa. cxiv. 2).

(*To be followed by a paper on the Mauritius.*)

RUSSIAN VIEWS.

By W. E. WEBSTER.

WILL you allow me to draw your attention to the annexed splenetic sketch of "Russian Views" which I found in the *Edinburgh Courant* of yesterday?

It contains one little word "worm" as applied to England, and, on coming to it, the thought instantly struck me, can that be an Identification, by the mouth of an enemy, that our nation is ancient Israel? for in Isaiah xli. 14, there occur these words, "Fear not, thou *worm* Jacob."

The circumstance is rather remarkable, and there can be little doubt that Russia does regard us with envy, if not with positive hatred, for our freedom, independence, intelligence, and rule in every part of the world. Russia knows that it is "the worm," under Providence, that is an effectual barrier to her unscrupulous aggression upon Turkey; first to conquer that land, and, by that means, ultimately to subdue British India.

The first verse of the chapter seems peculiarly applicable to us. It says, "Keep silence before me, *O islands*." Indeed the whole chapter is applicable—especially so from the 10th to the 20th verses—of protection from enemies, and the promise of many precious blessings. The "Russian Views" are as follows:—

RUSSIAN VIEWS.

The following translation gives the principal points of an article which appeared in a late number of the *Sovremenoi Isvesti*, a journal published at Moscow:—"It is necessary," says the writer, "for Russia to possess the Turkish fleet; and the Black Sea must be exclusively hers. Turkey can only be allowed to remain there as a guest. She cannot have the right to keep a fleet in the sea which must be ours, nor the power of sending a fleet into that sea. The Porte must give up the right of possessing fortresses at Varna and Sinope, as well as along the whole coast of the Black Sea. If the Black Sea must be Russian, the Straits also must be Russian. The country abutting upon the Straits will be ours—perhaps not permanently occupied—and Turkey possibly may be allowed to hold it, but no war vessels must approach this territory. How can these objects be attained? To effect them, Russia should also possess garrisons and fortresses on the coast, and anchorage for ships of war in the Bosphorus, or the right of occupying the capital when any armed vessel approaches the Dardanelles, as well as of prohibiting the entrance of any foreign (armed) vessel into the Bosphorus. We must have the right of sending our ships of war into the Mediterranean. This is the necessary sequel to our possession of the Black Sea. If we do not possess this right, the Black Sea will not be wholly ours." As to Mesopotamia, the same journal remarks that as long as that key of the Old World is not in strong hands, England will always find an excuse to seize it. If Mesopotamia be divided between Turkey, Russia, and Persia, so that Turkey shall be isolated from the Persian Gulf, it will be a second loss of the United States of America to England. The possession of Mesopotamia by Russia will kill the *worm* England which destroys the communications Russia could possess in the East.

"THE KINGDOM OF HEAVEN" AND "THE THRONE" OF JEHOVAH.

(*Concluded from page* 10.)

PART II.

THE twenty-eighth and twenty-ninth chapters of the first book of Chronicles are most remarkable portions of God's Word—portions which we have all studied far too little, seeing that they shed a most glorious, splendid light upon the whole of the New Testament, and upon our Lord's teaching and preaching, no less than upon the subject of His apostles' doctrine and testimony. In our first paper on "The Kingdom of Heaven," we drew attention to the fact that "The kingdom" of our Lord's constant reference and teaching was but the kingdom of the Ten Tribes of Israel—the regnant, dominant portion of the Twelve Tribes, which, for the sins of Solomon, was "rent" out of the nation, taken from the hand of his son Rehoboam, and given to the unworthy keeping and charge of His servant Jeroboam, "who made Israel to sin" (1 Kings xi. 11, 13, 31, 34, 35, 37, xii. 21, 26, xiv. 16). In 1 Chron. xxviii. 4, we have David, in his sublime address to the people of Israel, admitting both the distinction between Israel and Judah, and also that "the kingdom" was Israel's, while the ruler of Israel was taken in his own person from "the House of Judah." His words are, "Howbeit the Lord God of Israel chose me before all the House of my father to be king over Israel for ever; for He hath chosen Judah to be the ruler; and of the House of Judah, the House of my father; and among the sons of my father He liked me to make (*me*) king over ALL-Israel."

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Now, what was this kingdom? We have before shown it was "The Ten Tribes of Israel." 1 Kings xi. 35 is decisive on that point. The proof is clear and direct. The words used are, "But I will take the kingdom out of his son's (Rehoboam's) hand, and give it unto thee (Jeroboam) (*even*) Ten Tribes." Having arrived at this point, we may advance a step further. Was this "Ten-Tribed kingdom" a mere human institution like the other kingdoms of the world, destined to last a certain time, decline, and then vanish away? Nay! hear what 1 Chron. xxviii. 5 calls it. David continues his inspired address: "And of all my sons (for Jehovah hath given me many sons) He hath chosen Solomon my son to sit upon the throne of the KINGDOM OF THE LORD (JEHOVAH) over Israel." Here then is "the kingdom's" nobility announced, its patent of Divine origin and destiny proclaimed. This Ten-Tribed nation, Israel (the British), is "the kingdom," and that "kingdom" "the kingdom of Jehovah." That there may be no mistake, the words "over Israel" are added to show that the rule is over Israel, the Ten-Tribed nation of the previous verse, of which "the House of Judah" (not the the kingdom of Judah) furnished, and will ever furnish, the king. But is this all? Nay. God's Word is not uncertain. Proof is added to proof, line upon line, evidence upon evidence. "The kingdom" being stated to be Jehovah's, is there anything to connect "the throne" itself, on which David and Solomon sat, with "the throne of Jehovah," the throne of the great God Almighty, the Triune "I AM?"

There is! In 1 Chron. xxix. 23, we have these express words—"Then Solomon sat on THE THRONE OF THE LORD (JEHOVAH), as king, instead of David his father, and prospered; and all Israel obeyed him." The Ten Tribes, then, are "the kingdom." That kingdom is "the kingdom of Jehovah," and "the throne" of that very kingdom, once occupied by David and Solomon, then unworthily by Jeroboam and his successors, was, by designation, in very deed and in truth, "the throne of Jehovah!"

We understand now the angels' message to Mary in Luke i. 31—33—"The Lord God shall give unto Him (Jesus) 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."

We can realise, too, the anxiety of the apostles and disciples when our Lord was about to ascend to heaven, that He should even then, at the last moment, "restore again 'the kingdom' to Israel;" for in very truth they knew that kingdom was then "in ruins," "the tabernacle of David fallen down" (Acts xv. 16; Amos ix. 11, 12); the Ten Tribes scattered, and not yet re-united with the Two, as some of our opponents at the present day groundlessly affirm in the face of such facts and such evidence as we now produce.

This "kingdom of Jehovah," this "throne of Jehovah," is, in very truth, "the kingdom of heaven" and "the kingdom of God" to which our blessed Lord was always referring. It was the theme of His teaching; its Gospel was His Gospel preaching; also that of His apostles, quite independently of, and in addition to, "the things that concerned His name" (Mark i. 14; Matt. iv. 23; Acts xxviii. 31, viii. 12). We ask, therefore, in sorrow and dismay, why this "Gospel of the kingdom," with which clearly "the glory of our God and of His Christ" is most intimately bound up, is seldom, if ever preached to us from our modern pulpits? and why what was the Saviour's and His apostles' message to the House of Israel as the Gospel of glad tidings to men, and as the glory of the God of their salvation, is never so much as hinted at by our pastors and teachers in the present day? Verily, the Identity reveals even this "glory" of our Redeemer to our eyes; and it brings back to us the good tidings that the British being Israel of the Ten Tribes, theirs is "the very kingdom of Jehovah" (that which the God of heaven has set up—see Dan. ii. 44), and their throne (Judah having none) is "Jehovah's throne;" which kingdom and throne, sanctified, purified, and blessed with the Holy Spirit and new covenant, He will occupy as Ruler, "whose right it is," "when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before His ancients (Israel and Judah) gloriously" (Isa. xxiv. 23; Ezek. xxi. 27; Psa. lxxxix. 29—37).

Reader! here we present you with another answer to the now impious *cui bono* question. Our national recognition as Israel of the Ten Tribes, constitutes our nation now "the kingdom of Jehovah" designate, and the throne of our Queen (regnant to-day over Israel) the very "throne of Jehovah," ostensible upon earth! Let us thank God we are Israel! Let us also, in all humility, bless Him for His distinguishing grace to our wretched, sin-burdened, undeserving race, now soon to be pardoned, blessed, sanctified, exalted, glorified, purified, redeemed, by the sacrifice and precious blood-shedding of our Substitute, Daysman, Redeemer, Husband, Friend, and King, the Lord and Saviour of His people—Jesus Christ! Amen.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—Three days ago an article from a Russian organ, *The Golos*, was quoted in the *Daily Telegraph*, which may be worth noting in these very significant days which we live in. *The Golos* declaims in a very high tone upon the arrangements which Russia intends to make, when, after conquering Turkey, she will claim the right to make her own terms. This is as *yet* premature, and reminds me of the famous receipt in Mr. Glasse's cookery-book, "First *catch* your hare, and then proceed as follows." *The Golos* insolently concludes with the assertion—"By these means we shall prevent the *worm England* from thwarting our progress in the East!" It is very striking that Russia should apply to us the very term that the prophet Isaiah uses in that wonderful chapter of promises (the 41st). In the 14th verse he says, "Fear not, thou *worm Jacob*, and ye men of Israel; *I will keep thee*, saith the Lord, and thy Redeemer, the Holy One of Israel."

In connection with this subject, I would ask wiser heads than mine why we have had for so long those curious images Gog and Magog in the Guildhall of the City? Does it typify the captivity of that country called "Gog and Magog" by the prophet Ezekiel (chaps. xxxviii., xxxix.), where the Lord distinctly says, "*I am against thee, O Gog!*" Here we have the promise of help and protection to the "worm" (England), and the threat of opposition to "Gog" (Russia).

The site of Westminster seems to be adhered to for Cleopatra's Needle (so-called), in spite of the criticism of the Press. The reason may be that the *obelisk of Joseph* is to stand near the Stone of Destiny in the Abbey, the witness for Jacob.

At the last meeting of the British Association this year, a short paper was read by a gentleman, whose name I cannot recall, upon the crest and motto of our Prince of Wales, to the effect that the device was one of Eastern origin, not altogether the invention of a Bohemian prince, as we have been always told. He said, that the original device was the sun on the horizon darting out three rays, and the words were not "I serve," but "*I shine.*" In process of time the rays became turned into feathers by a slight addition, and the Sanscrit words, "I shine," were corrupted into "I serve." If this is true, how much more suitable to a Prince of the Royal House of Judah is this Eastern rendering. How it chimes in with the words—"Arise, shine, for thy light is come!" (Isa. lx. 1). And how it accords with the new Order of the Star of India, with its beautiful motto, "Heaven's light our Guide," instituted by our gracious Queen, our mother in Israel.

If you are kind enough to deem these remarks worthy of a little corner in the BANNER, you are at liberty to make use of them.

L. J. D.

16, Gloucester-street, Regent's-park, N.W.
London, Dec. 6th, 1877.

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

Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
WEDNESDAY, JANUARY 16, 1878.

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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. II. No. 56. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 23, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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CONCERNING THE LAND OF EGYPT.

(*Concluded from page* 22.)

PART II.

THERE is still another aspect of this matter which demands our attention, and it is connected with nothing less than the probable future protectorate by the British of the land of Egypt. It has come to this. Men were lately freely writing and talking of the annexation by this country, the omnivorous British, of the whole land of the Pharaohs, of the transfer of the suzerainty of Egypt from the Porte to the little islands of the West. When this last occurs, and occur it must ere long, then will come to pass what God foretold by the mouth of His servant Isaiah (xix. 20), 714 years before Christ—namely, that He would send that oppressed land, its *Fellahin* and down-trodden peasantry and people, "a Saviour and a Great One, and He shall deliver them." How wonderfully are all things working, and working rapidly too, for the fulfilment of God's promises to His people Israel! He said, "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" (Dan. vii. 27). And, lo! not only is South Africa subdued under the British Israelite—the last (Transvaal) acquisition being a territory as large as France—but now the universal expectation seems to point as a foregone conclusion not only to the occupation by the British of the Suez Canal, but also as bringing in its train the subjection to our rule of the whole of Lower Egypt, which itself is the "Gate" of Central Africa. Thus Africa, attacked by the British on the North, the South, the West, and the East, in their already acquired possessions; invaded besides by their missionaries, their explorers, and their merchants—Africa, we say, seems on the point of yielding itself entirely to British or Israelitish domination—a "possession" which is of itself magnificent in its extent, and should, when acquired, suffice without other evidence to satisfy the sceptic that this nation is none other than "the saints who are to inherit the earth," "God's people," the Lost Ten Tribes of Israel.

The editor of the *Times*, in a leader on the political situation, published on the 25th June, 1877, speaks freely, and quite on our lines, in reference to Egypt. "Lord Derby's next point," says the editor, discussing a lately famous despatch to the Russian Chancellor, "is, that Egypt must not be attacked." The European nations "are so largely interested in Egypt that an attack on it, or its occupation even temporarily for the purposes of war, could scarcely be regarded with unconcern by the neutral Powers, certainly not by England. The Russian Chancellor replies that though Egypt is part of the Ottoman Empire, and its contingent figures in the Turkish army, Russia will not bring Egypt within the sphere of military operations." We certainly wonder at the tone of Lord Derby's dictatorial despatch, but more still that, so far from offence being taken, the Russian Government has given more than satisfaction. We note, therefore, with less surprise what follows at the end of the *Times* leader, in reference to the expected upshot of the whole, as if there were a tacit agreement between the Powers (which we shrewdly suspect), that Egypt is to be transferred to British protectorate "*in peace*," and with the full concurrence and consent of all the Gentile nations. The editor says at the close of his remarks, "The position of the Suez Canal has already been settled on a satisfactory basis, and events are hastening onwards the time when Egypt will be relieved from the embarrassments now besetting it. If we take Egypt under our protection against the enemies of Turkey, we must accept the consequences of the guardianship we thus extend over her."

Good news this for British holders of Egyptian bonds! Good news too for the land of Egypt and for its oppressed *Fellahin!* Good news again for Israel, as showing by another proof how God is working for her, bringing her by paths she knows not, to prove to her that He yet will fulfil all the good promises He has made to her through her forefathers, "Abraham and his seed for ever."

The *Times* evidently views the situation with satisfaction, as the concluding words of the article we quote lead us to infer. Not so however the editor of the *Northern Echo*, writing on the same subject on the 7th June last. He sees clearly that Lord Derby's policy, as announced, leads straight to annexation. His words, which we give below, appear to show that he looks on the annexation of Egypt by the British as a policy leading to disaster. He says:—

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The Suez Canal correspondence, which was dropped like a bomb-shell on the table of the House of Commons, is not very re-assuring reading. It proves that three weeks since, when Parliament was sitting, the English Government, without giving a hint to the Legislature, or permitting any inkling of the matter to reach the organs of public opinion, committed this country to a course in relation to Egypt which will ultimately result in the annexation of that country. The annexation of Egypt may or may not be a good policy on our part, but it is somewhat startling, to say the least, to find that we are committed to it without any one outside the Cabinet having the least suspicion that any such stroke was in contemplation. England, as the chief naval Power, is naturally jealous of excluding any waterway from the jurisdiction of her fleet. Our ironclads could bar the entry to the Baltic at the Sound, to the Mediterranean at Gibraltar, to the Black Sea at the Dardanelles, to the Red Sea at Aden, and to the Chinese Seas at Singapore, and the neutralisation of the Canal would exclude us from exercising that control over that maritime highway which we possess over all the waters of the world. As the extension and not the limitation of English control over the Canal is the legitimate object of English policy, the scheme of M. de Lesseps was naturally regarded with suspicion by the Government. Whatever were Lord Derby's reasons, they led him to reject the scheme unconditionally, and this decision he communicated to the French Government on the 16th of May.

The proposal for concerted international action having thus been peremptorily rejected, Lord Derby fell back upon a scheme of his own, which, excluding the unnecessarily offensive manner in which it is propounded, is not unworthy an English Minister, always provided that that Minister has clearly made up his mind that the safety of the Empire demands the annexation of Egypt. Lord Derby may or may not have decided to annex Egypt; but if he has not determined to add the valley of the Nile to the British dominions, no defence can be offered for the policy announced in the despatch to Lord Lyons. Either that despatch foreshadows annexation or it is a mere impertinence.

Until we hear the Ministerial explanation of this remarkable declaration we refrain from criticism. If the Government, foreseeing the fall of Turkey, have resolved to assist in the work of dismembering the Ottoman Empire by appropriating Egypt, with the consent of the European Powers, the judgment which will be pronounced on the despatch will differ entirely from that which we should be compelled to pronounce upon it if it were not intended to pave the way to the annexation of Egypt.

The result is, that one grand fact—*teste* the *Northern Echo*—is apparent. Lord Derby has entered on a policy which must put Egypt under the protection of England with the assent of the majority of his fellow-countrymen, with the concurrence of the Powers of Europe, and to the great joy, satisfaction, and benefit of the oppressed in the land of Egypt, whose cry has even now come up into the ears of the Lord of Sabbaoth, of Him who promised them rest and deliverance by the instrumentality, we believe, of those very Israelites (the British) who, in ancient days, were down-trodden and oppressed by these same Egyptians. Such are the retributions and changes of time; and such is "the mystery of Israel" which God in His wisdom is preparing for our times and unravelling to our astonished gaze. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath at first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things; to whom be glory for ever. Amen" (Rom. xi. 33—36).

We notice here the words of another contemporary, who sees in the proposed annexation by our race of the ancient land of the Pharaohs nothing but good to all concerned.

It certainly would be (he says) the best thing for the unhappy Egyptians that ever happened to them that England became the benign and strong administrators of their country; and, we believe, would be also the best thing possible for Europe, and the world ... England were securely seated in that land of old re-... the GATE between the East and the West.

There are not wanting, indeed, rumours as we write that arrangements are effected, or at least in progress, by which it is likely the British will acquire by purchase (and therefore *in peace*) the suzerainty of the land of Egypt, no longer tenable by the Turkish Power, now tottering to its fall. Whether that report be true or false, we know not; but we soon shall learn.

Meanwhile, we repeat the sentiments on the subject, which we find well expressed by the *Wiltshire Times* of December 27, 1877, and thus bring our somewhat desultory observations to a close. Speaking of the report in question, regarding the alleged purchase of the suzerainty, the editor says, using almost identically the language we Israelites are accustomed to employ in reference to our own nation:—

We should be more inclined to look favourably on this link between ourselves and Egypt, for the vantage ground it would give us, in the great diplomatic settlement of the East, than either for the security of transit or our Indian possessions. In that settlement our voice ought to be heard, as the voice of a people which has covered the earth with its race and language, and wherever it has held possession has held it unselfishly for the good of those we govern, and not for greed or conquest. We may appeal to our tenure of Canada and the vast Australian continent in proof of this, where our fellow-subjects are as free as ourselves. And even in India, where diversity of races and conflict of religions make the free institutions of our own land impossible in all our own freedom, there is a greater willingness to give them than there is ability to use them. But still our rule *there* is a wise training for a better future, such as the solution of this Eastern Question gives us large promise of. In the great confederation, therefore, of many smaller nationalities which must make the new European Power in the East, we may speak with the proud assurance of our past and uniform policy which guarantees to all other nations an unselfish use of our great power and influence; and which will entitle us to speak strongly for free institutions in the new nationalities of the East without any possible imputation of a selfish motive.

Here spoke "the chief of nations," "the kings of the East," the owners of the heathen empire, the "couching Western mother" of the stalwart daughters in the desolate heritages of the earth, the "great" nation which, being promised to Abraham, has its very name of "Great" Britain given it in literal fulfilment of Jehovah's covenant with our forefather Abraham in Gen. xii. 2, when He said, "I will bless thee and make thy NAME 'GREAT.'"

THE FRENCH METRIC SYSTEM AND THE GREAT PYRAMID.

MANASSEH, on the Atlantic and Great Western Railroad, Cleveland, Ohio, United States, discourses on the recent efforts (Dec., 1877) to introduce the French metric system thus:—

"I am much struck with the question of the standards as treated in your work, 'Our Inheritance in the Great Pyramid.' I am a member of the American Society of Civil Engineers, and have been urged as a member from the head-quarters, as have all, to get our Congressman to declare the *French* system the law of the land. I was at the convention in 1876, when this matter was discussed; when General Barnard and Professor Hilgard principally handled the matter—the latter gentleman closely connected with the Government, in relation to weights and measures, opposed action. I have wondered where all of this pressure comes from, in regard to this question; and whenever they asked me to vote in favour, I have written '*premature.*' Your work awakens my mind, and I shall, as far as possible, use my influence to stay action in Congress, and, in the meantime, more thoroughly understand the whole subject. Most assuredly I prefer the straight ways of the Almighty to the crooked ways of the infidel French. I shall be prepared to take up this subject soon in the Society, and, if possible, get time to present it in a different light. The fact is, that a few have been urging it, and the crowd have followed without thought." P. S.

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INVOLUNTARY CHRISTIAN TESTIMONY FOR A NATIONAL ISRAEL STILL TO APPEAR.

INTRODUCED BY PIAZZI SMYTH, ASTRONOMER-ROYAL FOR SCOTLAND.

IN THREE PARTS.

(*Continued from page* 23.)

PART II.

REPEATING our last paragraph of Part I.:—

Thus, at all events, with merely a word or two filled in here and there, wrote the English clergyman, studying prophecy, in A.D. 1850:—

"In a beautiful valley at the Southern extremity of Palestine there is a spot which has been the object of veneration and of pilgrimage for nearly four thousand years. The warlike Arab, as he hastens by on his matchless steed, reins in the high-bred horse, and subdues his own fiery features to an expression of repose. The haughty Turk forgets his savage heart, to pray for peace to the inmates of the tomb. The Christian beholds it with reverence and solemnity, as he thinks of the 'heir of the promises' and the father of the faithful. The Jew looks on with sadness and with hope, as he reflects upon the present exile of his race and their (future) *eternal* restoration. The flowers and the flagrance of the fields, the graceful beauty of the olive and the vine, and the gentle azure of the sky, still spread around that spot the soft tranquillity of the primeval times. It is the cave of Machpelah in the field of Ephron, and contains the dust of Abraham and Sarah, of Isaac and Rebekah, of Jacob and Leah, the illustrious patriarchs and their wives, 'which did build the House of Israel.' The stormy passions of an hundred generations have felt its influence, and confessed its venerable fame. There lie the mortal remains of the three honoured men whose names, alone out of all mankind, have been taken up among the names and titles of the living God—'The God of Abraham, of Isaac, and of Jacob.' They wait for the resurrection of the just, and the eternal restoration of their race. The conquest which they have made is in accordance with the humility of their faith—they held possession of the Promised Land, not with their swords but their DUST.

"The faithfulness of God to Abraham is one of the most striking instances of the Divine perfections. In all things God is faithful, but in His dealings with Abraham the steadfastness and grandeur of His promises have been so pre-eminently conspicuous, that even the hardiest infidel must be silenced. 'Thy name shall be great,' said the Lord to Abraham; and how fully has this promise been redeemed! The name of Abraham has continued undiminished through nearly four thousand years; it has extended throughout all nations—Jewish, Christian, or Infidel. It has surpassed the fame of Homer, Cæsar, or Alexander; it has been united with the eternity of God, and adopted among His favourite titles. 'I will make of thy seed a great nation,' was another promise, and the grandeur of the fulfilment has been equal to the dignity of the expression. The power of Edom has been spread beyond the spicy forests of Idumæa, and still attracts the eye amidst the ruins and monuments of Bozrah. The descendants of Ishmael have filled the world with their empire and their fame; from the shores of the Atlantic to the frontiers of Tartary, the conquests and the genius of the Arabs have been known. When we read of the empire of the Caliphs, and their unparalleled splendour, we read no more than the fulfilment of a Divine promise—'I will make of him a great nation;' and this promise was an answer to one short prayer—'O that Ishmael might live before Thee.' The Arabs, the most gifted nation of the East; the Arabian empire, once the greatest in the world, were the offspring of a single prayer, and of a single promise, and are to this day the two most remarkable instances of the power of prayer and the faithfulness of God. *Spiritual* blessings are unnoticed by the world, but *these* are visible and undeniable.

"If such has been the grandeur both of expression and fulfilment where only the *outcast* seed of Abraham was concerned, what may we not expect when we turn to the heirs and possessors of the promises? We may surely expect more loftiness of expression and more grandeur of fulfilment. The salvation of Israel and their title to the Promised Land are secured by the same power which sustains and perpetuates the host of heaven. The covenant with Israel is as steadfast as the covenant of day and night. The universe, with all its worlds, is cast into one scale, and the seed of Abraham and of Israel into the other, and the weight of each is alike! '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, If those ordinances depart from before Me, *then* the seed of Israel also shall cease from being a nation before Me for ever!' The universe through all its worlds is measured out, and then the covenant with Israel; and the extent of each is pronounced to be alike—immeasurable by human thought. 'Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will *also* cast off the seed of Israel for all that they have done, saith the Lord.' Wonderful promises, compared with which the proudest empire, and the widest possessions are but a grain of dust. And yet these transcendant promises have been denied, forgotten, or reduced to nothing, by our unfaithful commentators—the Christian world has treasonably (though in a spiritualising sense chiefly) usurped for itself that magnificence of hope, which was intended only for the Jews (and all the lineal descendants of Abraham, Isaac, and Jacob throughout all their Tribes)."

THE GARDEN OF EDEN.

BY J. T. GOTT.

(*Concluded from page* 24.)

PART XIII.

AT that time the Holy Spirit of God will be poured down in Pentecostal showers. They will attain to this state at the second coming of our blessed Lord, when He descends upon the Mount of Olives, to save His people from the armies of Gog. St. Paul speaks of this, "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Then will man be restored to his former state, in the image and likeness of God, and the promise held out by the cherubic emblems be fulfilled.

This brings us to consider man as he will be; and to do this, we must consider another vision of the cherubims, wherein the prophet Ezekiel had set before him the new temple of the kingdom of God, now to be established. In chap. xli. 18, we find that it was ornamented with cherubims (another proof that this is Eden. To Adam, a knowledge of spiritual and invisible things was imparted by the cherubims—by symbolical representations—and here we have them again in the new temple in the holy oblation), and palm-trees (denoting joy), so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; so that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side; it was made through all the house round about. From the ground unto above the door were cherubims and palm-trees made, and on the wall of the temple." Robert Gregory's comment on these verses is the best we have met with. He says:—

"It may justly be inferred from the absence of the [illegible] symbol of righteousness) and the eagle (the symbol

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tion, resurrection, and restoration) in this description of the temple, that in the future state the flesh will have put on immortality, and there will be no more death or the possibility of a change of any kind. Hence its nature is very plainly set forth in the face of the lion and the man (the emblems of holiness and knowledge, or power and intelligence), which, having a place alternately with the palm-tree (the emblem of grandeur, usefulness, and joy), forms a combination as sublime as it is expressive of the God-like character of the future kingdom being a combination of perfections not to be equalled by any conception of the human mind. Thus it will be, as St. Paul says, 'This corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory'" (1 Cor. xv. 53, 54).

Thus we have man restored to his primeval state, and that involves his restoration to Eden. Where man regains this God-like character, there must be Eden. The Biblical descriptions of the land after the return of the remnant are the descriptions of Eden. "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the Garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isaiah li. 3). "This land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited" (Ezekiel xxxvi. 35).

This land is the Lord's land; it cannot be sold or bought, for Jehovah has promised to *give* it to the seed of Abraham. History stamps it as the Lord's land; for while the armies of the mighty nations of the world have swept over it, from time to time, like so many whirlwinds, none of them ever attempted to set up their head-quarters there, in spite of its grand central position. The Almighty called them to execute His judgments—not to inherit the blessings vouchsafed to His chosen ones. Hence the land has been lying desolate, until the Lord shall call His people home.

Finally, man being thus restored, we must look for the same surroundings as Adam had in Eden. Adam—the perfection of creation, the glory of all God's creatures—was created last. "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." You will observe that every day up to the sixth had an evening and a morning. On the seventh day, God breathed into Adam's nostrils the breath of life, and man became a living soul. His eyes looked upon the shekinah; for the glory of God lighted the Garden of Eden. Search and you will find that this was a day "all light."

"There was no evening and no morning. In this state, however, man had to work, as I have shown you; but it was not work that wrought weariness of the flesh and vexation of spirit. His work was the work of rest; his rest was the rest of work. And so the glory of God, brighter than the light of the sun, radiated the Garden of Eden, so long as man remained pure and sinless. But after the fall, that light was taken away. When man is restored to the condition he lost, then also will the glory of God be seen in their midst."

Isaiah, speaking of the condition of man after the restoration, says in chap. lx. 19—21:—"The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. The sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of My planting, the work of My hands, that I (the Holy One of Israel) may be glorified." That day will be one of the Lord's days—a 1,000 years. Then will be the millennium of rest, of which the Bible speaks. Then will take place the marriage-feast of the Lamb. Then will be fully answered those petitions of the Lord's prayer: "Thy kingdom come; Thy will be done in earth as it is in heaven."

"Behold," writes Isaiah, "I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and My elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isaiah lxv. 17—25). This is Eden as it will be, and is the same as Eden as it was.

"I live for those who love me.
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too:
For all human ties that bind me;
For the task of God assigned me;
For the bright hopes left behind me;
And the good that I can do.

I live to learn their story
Who've suffered for my sake;
To emulate their glory,
And follow in their wake:
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd history's pages.
And Time's great volume make.

I live to hold communion
With all that is Divine;
To feel there is a union
'Twixt Nature's heart and mine:
To profit by affliction,
Learn meekness by restriction,
Grow wiser by conviction,
And fulfil each grand design.

I live for those that love me;
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance;
For the wrong that needs resistance;
For the future in the distance,
And the good that I can do.

I live to hail that season
By gifted minds foretold,
When men shall live by reason,
And not alone for gold:
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old!"

NOTICE.—We find we were in error in our last number in describing the Rev. G. Albert Rogers as "Vicar of Dover." His designation is "Vicar of Christ Church, Dover." We are glad to learn that our report of Mr. Rogers' lecture, copied from a local newspaper, being imperfect, the Rev. Vicar of Christ Church proposes soon to publish a correct version of what he said.

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FROM "THE QUARTERLY JOURNAL OF PROPHECY," No. XXV., OCTOBER, 1854.

(*Continued from page* 18.)

PART II.

The Kingdom of the Stone.

The *Church* has been thought to be symbolised by the stone. The author's answer to this is as follows :—

"There are others who hold that the cutting of the stone out of the mountain without hands, and its becoming afterwards a great mountain and filling the whole earth, represents the Divine institution, and subsequent universal extension of that community of persons which is designated the Christian Church. Although these recognise in the mountain an association of a very different kind from that of the Church (viz., one possessing all the attributes and characteristics of the antecedent kingdoms represented by the metals of the image), still they would evade the difficulty before mentioned by stating it as their belief that, however quiescent the Church of Christ may be at present, the time is at hand when it shall assume a very different posture ; that when the Lord cometh, He will come with ten thousand of His saints—to wit, the entire of His risen Church—and with them, as *His associates*, will literally, and in some signal manner, destroy and utterly break up the confederacy of the apostate nations, and upon the ruins of their kingdoms erect His throne of universal dominion.

"To these I reply : that when the Lord comes, the number of the elect shall have been accomplished. The Church of the first-born, the Church which shall be associated with Him in the destruction of His enemies, shall be *complete*, and incapable of enlargement ; and, consequently, incapable of fulfilling the destiny of the stone, which is to *grow* into a great mountain, and fill the whole earth.

"But besides this answer, which appears to me to be conclusive against their view, I further object that there is a total want of *affinity* between the kingdom of the stone (according to their exposition) and the kingdom of the mountain. They are associations of a perfectly distinct class ; so much so as to justify the expression of our Saviour, 'My kingdom is not of this world.' Whereas, from the terms of the prophecy, we should be led to expect that, however differing in extent and grandeur, they should be in nature and properties the same ; the one being the enlargement, or, as it were, the expansion of the other. To my mind, this objection carries with it a considerable degree of force ; so much so, indeed, that it was the perception of this difficulty that first led me to observe the faultiness of the interpretation generally, and induced me to look into the subject more closely for another and more satisfactory solution."

Christ Himself has been supposed to be symbolised by Daniel's stone. Our author thus answers this interpretation :—

"The only interpretation which remains to be noticed is that which makes the stone cut out of the mountain without hands to represent the miraculous conception and birth of our Lord Jesus Christ Himself, to whom *in person* the destruction of His enemies is so frequently ascribed. And this view is thought to derive confirmation from the fact that the very same epithet is applied to Christ in more passages than one in the New Testament. But to this I reply : that a very slight acquaintance with the subject would be sufficient to show that the application of those epithets to Christ can have no reference whatsoever to the figure before us ; that though the same in terms, they are perfectly distinct in *substance*—a 'rock of offence,' or 'the chief corner-stone of a building,' being surely figures of a very different character from a *projectile* hurled against an object for its destruction. To argue, then, that the one must apply to Christ because He is designated in the New Testament by *the other*, or to regard *the one* as an intended recognition of *the other*, is a mode of reasoning signally unsatisfactory and inconclusive.

"But, indeed, a reference to the vision itself ought to be sufficient at once to dissipate such a notion. For whatever the stone may be intended to represent, it must of necessity be a *kingdom*, and not an individual *person*, such as Christ, as will appear on reference to verses 44 and 45.

"To each and all of these theories, and to every modification of them, I have further to object : that there appears to be this insurmountable difficulty in the way of their reception —viz., that they, one and all of them, assign to the kingdom of the stone a *commencement* absolutely incompatible with the plain language of Scripture.

"For, after that the image had been presented to Nebuchadnezzar, perfect in all its parts—that is (we may suppose), the dominion originally invested in the head, having descended through each successive member, and finally settled in the feet and toes—he still continued to gaze ; and 'thou sawest' (says the prophet) '*till that a stone* was cut out without hands, which smote the image upon its feet, which were of iron and clay, and brake them to pieces.' Are we not bound, I ask, by the terms of this description, to admit that the kingdoms represented by the ten toes must have had an existence antecedent to the *appearance* of the stone ? In other words, that the breaking up of the Roman empire into ten kingdoms must be a consummated fact before we are at liberty to look for the appearing of the stone ? Whereas, according to every received interpretation, whether it be the *Christian religion*, or the *Christian Church*, or *Christ Himself*, the kingdom of the stone was established many hundred years before that dissolution took place."

The author follows up these statements with a remark upon the expression, "in the days of these kings," which is worth our notice. We generally interpret this in a loose way, as referring merely to some of these four monarchies. But the author points out to us the more definite meaning which the words certainly possess "in the days of those ten kings" :—

"But if any difficulty yet remain, surely it ought to be removed by the interpretation given by Daniel himself. After having explained the meaning of the four metals of which the image was composed, and the positions which they respectively occupied, and dwelt more at large upon the legs of iron and the feet and toes, explaining these latter to represent ten kingdoms into which the Roman empire should be thereafter divided, he proceeds to say, 'In the days of these kings.' What kings, I pray thee, but the ten kings, or kingdoms, which he had just been describing ? 'In the days of these kings' (that is, at a period subsequent to the division of the Roman empire into ten kingdoms, and not before it), 'shall the God of heaven set up a kingdom,' which kingdom is immediately after identified with the kingdom of the stone ; for 'that kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever, forasmuch as' (this is evidently the continuation of the same sentence, and assigns the *ground* of the interpretation before given, and not the commencement of a new sentence, as from our translation it might seem to be) 'thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.' I submit, therefore, that any interpretation of prophecy involving such an anachronism as this, is not for one moment to be entertained ; and therefore that we are driven, however reluctantly, to seek another solution more consistent with the terms of Scripture." L. G. R.

Egyptian Obelisk for America.—American papers state that the Khedive has presented the companion obelisk to Cleopatra's Needle to the American nation. An English engineer has offered to transport the obelisk to New York for 100,000 dollars, and attempt is made to raise this sum.—*Leisure Hour*, Jan.

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ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD!"

No. XII.—MAHIDPORE.

IN our paper No. X., published in our 43rd issue, we gave an account of the battles of Furruckabad and Deeg, which, fought under Generals Lake and Fraser respectively, destroyed the power of Holkar, the Mahratta chief of the country about Indore on the Nurbudda, and would have put it down for ever had not peaceful counsels prevailed in Calcutta and given one of Israel's bitterest foes favourable conditions, which enabled him again to rise in rebellion, and defy the Power to which God had given the land. In 1817, about the same date that the British were giving the *coup de grace* to two faithless Mahratta allies (namely, the Peshwa at Poonah and the Rajah at Nagpore), the son of that Holkar who had defied the British at Delhi, Furruckabad, and Deeg, rose in rebellion against the paramount Power, and prepared to meet the latter in the field. Scindia was much inclined to join in the projected campaign; but discretion being the better part of valour, he yielded to the imposing array of force which the Marquis of Hastings, the then Governor-General, brought to bear upon him, and desisted personally from aiding and abetting the mad attempt of the minor Holkar's guardians in trying conclusions for the second time with the rising might of Israel. The war party in Holkar's dominions was opposed by Toolsee Bhye, one of the concubines of the late Maharaja, who acted as regent of the country. The unhappy woman was speedily murdered and put out of the way. Those who concurred with her, that it were rash to rouse the Lion to open combat, were imprisoned, and the war party had its way. The Mahratta forces were accordingly marshalled for war, and came forth to meet the British, then quite ready to accept the challenge. The British forces were commanded by Sir Thomas Hislop, the Commander-in-Chief, and by Sir John Malcolm, who was next in command. When the demented Mahrattas resolved on war, a division of the British forces was actually stationed close to Indore, under Sir Thomas, and it was joined at Oojein by two other divisions. The united forces marched at once Northwards, to meet the enemy at Mahidpore, a few miles off. The river at the latter place separated the two opposing forces. The Mahrattas were drawn up on the opposite side of the stream, "supported by a long and formidable row of guns." The Mahratta outposts on the British side of the river were speedily driven across, and then, under cover of an artillery fire, the British infantry began to cross. The opposite side of the stream was protected by a high bank, under the shelter of which the attacking infantry were enabled to form in line after crossing. After leaving the river bank, the attacking columns were met by a terrible fire from the Mahratta batteries; but nothing could stop the charge of the British infantry. They fought their way up to the enemy's batteries, and forced them to retire. The Mahrattas retreated in good order along the stream, and made a stand near a ford, where they purposed to cross the river. The British infantry, under Sir John Malcolm, pressed them home with the bayonet, and then the Mahratta hosts broke and fled, without offering further opposition.

Thus ended Holkar's last attempt "to beard the Lion," and to assert his own independence. The battle of Mahidpore crushed out all further resistance, and henceforth the power of Holkar was at an end. He and his feudatories became dependents of the paramount Power. A treaty soon after made at Mundesore, under date January 6th, 1818, settled the matter in the usual manner. Holkar was shorn of strength, and largely of territory. A British force was henceforth stationed in his country at the expense of the native treasury, and all real power passed at once into the hands of the British, who ...d that from that time all the internal and foreign rela... Maharaja should be conducted under the advice and superintendence of the British Resident, himself instructed by the Governor-General at Calcutta. Such was the fate of Holkar and his dominions.

The work begun, but not completed, in 1803 was finally accomplished in 1817, on the 21st of December, when the important battle of Mahidpore we have just described was fought and won. The effects of that decisive engagement remain to this day; for Holkar and his feudatories are now encompassed by the forces of the British, who hold a commanding military position in and around the country, and administer the affairs of the territory in such fashion that no overt act of hostility can take place or be fomented by Holkar and his chiefs without instant action being taken by the British to put that trouble down.

In all this, we see again the hand of Israel's God in working out for them that supremacy over the Eastern kings which He promised them when He allotted to them the *rôle*, as Christ's hammer, of "breaking the heathen with a rod of iron, dashing them in pieces like a potter's vessel," "giving them the lands of the heathen, and making them inherit the labours of the people" (Psa. ii. 9, cv. 44). Had not Holkar and his advisers madly risen against the British, there had been no excuse to deprive him of independent sovereignty within his own dominions. But the Lord willed that the territories, as well as the power of this proud Mahratta, should be humbled in the dust, and should pass over to His people Israel. So first, "making mad him whom He would destroy," He caused Holkar's advisers, with his chiefs, to rise in open rebellion, in order that, crushed in the field, they should in one single battle be utterly undone; their lands, revenues, and political influence transferred once and for ever to the always encroaching possession of the British, who, being Israel, were and are the rightful heritors. How three other efforts, by the Peshwa of Poonah, and by the Rajah of Nagpore, belonging to the same treacherous Mahratta races, to subvert the power and dominion of the British Israelite Raj, were frustrated by the help of the God of His chosen people—first at Kirkee, then at the Seetabuldee Hills, and finally at the village of Corregaum—will be ably told us in our next three consecutive papers by our friend and co-adjutor "John Butterworth," than whom we know no one more competent to instruct us on all that relates to the history of Central and Northern India, and our hold of it.

"HONOUR TO WHOM HONOUR IS DUE."

WE are not concerned to defend our personal reputation, nor indeed the character and position of this journal when attacked or treated with neglect. But we do resent injustice to our fellow-labourers in the cause, and detraction from the honour due to them as writers in our pages.

At page 62 of the January No. (50) of "Life from the Dead," just published, we have a writer, "A. Dunn" (once a contributor to BANNER pages, if we mistake not), announcing as a discovery of his own the meaning of the term, "*Sinim*," as used in Isaiah xlix. 12, and stating it signifies "Bush Land, *Terra Australis*," as rendered also in the "Vulgate." We protest against such plagiarism being permitted and published by a contemporary and fellow-worker in our cause. The Editor of "Life from the Dead" must have been well aware (if he ever reads the BANNER) that the Rev. James McIntosh first put forward this view at page 238, No. 29, July 18, 1877, vol. i. of the BANNER OF ISRAEL, in his original article on "Isaiah xlix. 12." We feel that literary courtesy required that Mr. A. Dunn, if he wished to reproduce the idea in "Life from the Dead," should have acknowledged the source of his inspiration. To nine readers out of ten it would now seem that to Mr. A. Dunn is due the honour of the light thrown on the meaning of the name *Sinim*, whereas the truth is, that to the Rev. Jas. McIntosh this credit must be given, and it is right that he should receive it. *Palmam qui meruit, ferat!*

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MR. GATHORNE HARDY, M.P., GIVES BLIND TESTIMONY TO PROVE THAT ISRAEL DWELLETH ALONE.

THE friend who draws our attention to Mr. Gathorne Hardy's speech at Edinburgh, delivered as British Minister for War, on the 13th December, 1877, says what is perfectly true—that the prophecy of Balaam, which declares that the people (Israel) shall "dwell alone," is often flung in our teeth as a proof we British are *not* Israel, because we are reckoned among the European nations. "But," says our friend (Mr. Savile A. Tucker), "it appears to me that the facts make for us as a clear Identity, instead of an argument against us. Here is Mr. Gathorne Hardy drawing a distinction between *Europe* and *England!* If we are not a part of Europe, how can we be reckoned amongst any *other* nations? If we are a part of Europe, why does the British Minister for War draw a clear distinction and say, 'that Europe *and* England shall be called in' to settle the terms of peace between Russia and the Ottoman empire? Surely this is an admission, in a high quarter, too, that the British do '*dwell in safely alone;*' also that she is not reckoned amongst the European or any other nations?" We quite concur in our legal friend's reasoning, and admit its cogency. Let the reader carefully note Mr. Gathorne Hardy's words, and thank God for his blind testimony, that we are verily God's chosen ones, Israel of the Ten Tribes! He said:—

If it comes to the question of defending British interests, if it comes to the question of standing up for that great fabric, the British empire, which has been raised up by our forefathers through many a struggle and many a toil, even at the risk of shedding the blood of my countrymen, even at the risk of all we hold dear, our country shall put forward all her strength to prevent that glorious fabric being impaired. (Cheers.) With the possession of an enormous power we have also an enormous responsibility. The flag of England floats in *every quarter* of the globe, *and floats supreme.* (Cheers.) In Asia, in Africa, in America, in Australia, throughout *the islands of the seas*, the drum of England is heard at every hour of the day, every hour of the night. The flag of England is seen floating in the breeze of every clime. (Cheers.) It was not by indolence, it was not by carelessness, it was not by apathy and a neglect of duty by England that that vast empire has fallen to our lot; some of it perhaps by means which we in this day would not deem satisfactory; but as it is ours, it is ours to see that it is well governed; it is ours to see that no man suffers injustice within it; it is ours to see that the rude hand of no spoiler touches it (applause); it is ours to see that no military monarch, however vast his resources, shall be allowed to tear asunder from us, against our will, any of those dependencies which have their reliance upon us. (Loud applause.) I believe that though I am not going to claim for my country the perfection which no country has ever attained, or for her government the perfection at which no government can ever arrive, yet still this I will say, that I believe that there is a spirit at this moment in the British empire that every subject of it, whatever his colour, whatever his creed, shall receive equal justice from the imperial government (applause); that there shall be no injustice to men of different religions all through our empire; that there shall be, *so far as England is concerned, an earnest desire* that every man shall feel that he dwells under the English *flag as secure as the Hebrew* was said to be in the old time *under his vine and fig-tree.* I come now to the special subject—namely, the Eastern Question—upon which, of course, it is necessary that I cannot be very explicit. The inevitable fall of Plevna has taken place after a defence of unparalleled gallantry (applause), and, apparently after an effort of great heroism to attempt to break through the Russian lines, Osman Pacha, who has so distinguished himself, has been compelled to surrender with his forces. It is a great event, and may have great results. I hope they may be such results as may be in harmony with the wishes of Europe and to the advantage of mankind. I know not what may be the result. I have had no opportunity since that great event was made known to me of speaking with any one, but I hope and trust the time has come, when such a great event has taken place, so disastrous to one side and glorious in one sense to the other—that the time may have come when an end may be made to this great and terrible war, and some arrangements may be made for the peace of Europe to be consolidated. I saw last night that some persons had said there would be a peace separate from England; do not believe that. (Hear, hear.) England is a double nation; she is a Western nation, and she is also, I may say, an Eastern nation. She has her interests in the Mediterranean; she has her interests in the Suez Canal (applause); she has her interests in the Red Sea; she has her interests in India. She is practically both an Eastern and a Western Power; and do not suppose that it is possible—I cannot imagine such a thing—as that anything like a useful peace connected with Eastern affairs can be made without a proper and due intervention of England. As I have said on the part of the government, it is only with British interests that we are concerned. If it were possible that a peace should be made which should consolidate all Eastern affairs without affecting British interests, it would be of little consequence whether England were a party to it or not, because she would have gained all she desired; and if, as I believe, it will be essential to call in all those who are deeply interested in what may result from the settlement of Eastern affairs, England must, in my belief, be called in, as it has been promised that *Europe and England* shall be called in. (Cheers.)

Now what are the salient points of Mr. Hardy's utterances? They are these. He finds:—

1. That the British have enormous power in every quarter of the globe.
2. That hers is the supremacy of the sea.
3. That her possessions girdle the planet, and that her military drum never ceases, day or night, for a single moment to resound somewhere in the earth.
4. That her aim and object is that, *like the Hebrew*, every Briton "everywhere should dwell secure under his own vine or fig-tree."
5. That she is an Eastern as well as a great Western Power, and thus a "double nation."
6. That to settle the Eastern Question her voice must and shall be heard; and,
7. That contradistinguished from Europe, England (a separate Power) must be called in to ratify the settlement.

But these, as our readers know, are the descriptions of God's people Israel in the latter days, as may be proved by reference to the following passages of His Word—namely, Isa. xli. 8—12; Micah v. 8, as regards the first point; Gen. xxii. 17; Isa. lx. 11; Gen. xxxv. 11, as regards the second point; Deut. xxxii. 8, 9; Jer. xxxi. 7, as regards the third point; 1 Kings iv. 25; Zech. iii. 10, as regards the fourth point; Isa. xli. 2—25, xlv. 6, lix. 19; Hosea xi. 10, as regards the fifth point; Psa. lx. 9—12, lxviii. 35; Isa. xlix. 9, 23, 26, as regards the sixth point; Num. xxiii. 9; Deut. xxxiii. 28, as regards the seventh point.

Reader, in all humility thank God for your exalted position as one of "the Israel of God;" and remember that, not for our merits, but for His oath's sake to our fathers, and for the blood-bought redemption's sake effected by our Daysman, the Lord Jesus, are we placed in this position of glory; for Israel was God's dominion from the first, while Judah is His sanctuary (Psa. cxiv. 2).

UNITED STATES COINAGE AND THE GREAT PYRAMID.

A POSTCRIPT to our article under the above heading, on page 14, has just been received from Dr. Quinby, direct, which we hasten to give our readers. It does not materially alter, though it enables us to be more accurate, touching one paragraph of the paper referred to, and runs thus:—

"In my last letter to you I think I stated that the gold eagle of the United States weighed 232·2 grains.

"This was an error. I should have stated that the gold eagle contained 232·2 grains of *pure gold*, and the half-eagle 116·1 grains of the same *pure gold.*

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"Respectfully yours, WATSON F. QUINBY, M.D.
Wilmington, Delaware, United States, America."

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PRAYER UNION.—It is now a long time since many of us have had the happiness of knowing ourselves to be of the stock of Israel, and heirs of the promises made to Abraham; and the number of those who believe this grand truth is daily increasing. The subject has been much discussed and written about, but very little *prayer* and praise has been offered. Is it not fitting that we should unite in seeking the Lord on this subject? We learn from the Prophets that before the Lord bestows the blessing He intends that we should pray for it, and we are exhorted to do so in such passages as Isa. lxii. 6; Zech. viii. 21; Hos. xiv. 2; Ezek. xxxvi. 37; Isa. xlv. 11. A *Prayer Union* has been formed among those who earnestly believe our people to be of Israel. To praise the Lord for the light He has given us on this subject, and to ask Him that this light may spread. To thank Him for His faithfulness to Israel, notwithstanding their forgetfulness of Him. To confess our sins and the sins of our people, as Daniel did. To ask Him to pour out His Holy Spirit upon us. To pray for the conversion of our brethren of Judah, and the gathering of the outcasts of Israel. To pray for guidance and protection in the present crisis, and for our acknowledgment by other nations, as promised in Micah vii. 15, and following verses. And to ask for the restoration of our land and the coming of our King.—Those who would like to become members of this Prayer Union would receive a card of membership on sending three stamps to H. L., 7, Ovington-gardens, London, S.W.

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

Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
WEDNESDAY, JANUARY 23, 1878.

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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. II. No. 57. Entered at Stationers' Hall.] WEDNESDAY, JANUARY 30, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"BRITISH INTERESTS."

THE question of peace or war at present seems by common consent to be bound up with the other more elastic expression, "British Interests." What these are, and how they bear upon the question which to-day is agitating these islands, we will now pass in review. Mr. Cross, the Home Secretary, not long ago told us plainly what "British interests" meant, and what points assailed will be defended by the Government of this country in force. These comprise, he told us, Egypt, the Suez Canal, the Dardanelles, and the Gate, Constantinople. The first two are clearly at present quite beyond the scope of the hostilities raging in the East. Russia has given Lord Derby the assurance that, though the Egyptian Government is, by forwarding a contingent to the help of its suzerain at the Porte, actually at war with Russia, the Emperor has no intention of bringing Egypt and the Canal within the area of his military operations. This, of course, is a self-evident proposition under the circumstances; for the Russian troops cannot by any possible means reach either the Canal or the territory of the Pharaohs overland. The way of the sea is firmly barred, on the other hand, by the present occupant of the gate, whose ships alone could sweep the Russian fleet from the neighbouring waters. Even if they could possibly run that gauntlet in safety, there remains the superb British ironclad fleet to be dealt with, near Besika Bay, before the Russians could hope to touch either the Canal or the dominions of the Khedive, now virtually under Israel's protection. The only points which are really in danger at the present moment (and we consider the danger very imminent) are Gallipoli, Constantinople, and the Straits. These three together may be said to constitute the "lofty gateway," which is the door of the Russian House. This, and this alone, the Russian wants. It is, we opine, the object of the war. "The ball being at the foot" of the Russian armies, with nothing to oppose the occupation, and final possession too, of the gate itself (except, perhaps, "the worm England"), we fully anticipate that the Russian forces will now be hurried towards Gallipoli and Constantinople, in order that the prize may be secured forthwith, and the ambition of the Russian empire for centuries past gratified at once. What will be the result? Will "the worm England" passively stand by, and see "the gift of God" to their own forefathers and themselves filched from their possession by their future enemies, because a noisy party in this land has lately preached "peace at any price," being apparently willing to barter British honour, British interests, and obligations, for inglorious immunity from the sufferings and cost of modern warfare? On this point we have nothing to retract—nothing to alter in the views to which we have repeatedly given expression since, in August last, we wrote the article headed "Fear Not," in No. 34 of the first volume of this journal, discussing the possibilities connected with our being drawn into the war now waging on the Eastern Question. Matters have far advanced since then between the belligerents. Turkey is exhausted—is faint with loss of blood, and all but moribund. Her conquerors, the great Russian eagles, with their vulture assistants, are gorged and inflated with success. They are not, from all appearances, likely to stop short in their career of victory till their standards are planted on the Bosphorus, and the Gate itself is theirs. What will be the action of the British Lion? What will be the policy of our Government? Passive submission? Nay! Mr. Cross's open announcement forbids such an idea. At Constantinople and the Dardanelles the line is drawn. The couchant Lion watches that point with fixed resolve, that no Russian soldier shall ever enter there—no foreign flag shall be unfurled near that peerless port if the Sultan's banners *must*, in the providence of God, be displaced and hauled down.

But, say the opposition, "the action of the British Government in the occupation of Gallipoli and the Porte, should they resolve to forestall the Russians in the race towards those points, will itself be a declaration of war. It will surely lead to it." We fail to see the matter in that light. The "British Lion will carry his great carcase to the gate, and lie down there. That is all," as said Mr. Gott some time since. This will be no declaration of war on Israel's part. The Russians will not, we may be sure, regard it as such; nor declare it on their parts against the British. Where would be the benefit to them if they did? The first result which the Russian Government, we must be certain, fully realises, will be the blockade and sealing up of the Russian fleets—war and mercantile—in the Baltic and Black Seas. The Russian troops cannot hope to touch our shores without the command of the ocean. Our possessions in India are, in the present

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stances of the Muscovite Power, at far too great a distance from them—far too well defended by our immense forces in the Punjab, to give them a chance of creating a diversion in their own favour there. We look then, and that soon, as we have always maintained, for the British (or Israel's) occupation of the Gate, and the Straits belonging thereto, in peace. The gift of God granted to Abraham under the Almighty's oath, as one of a cluster of the most magnificent national blessings, cannot, we submit, be hampered with the condition that the gift to Israel's seed, must be fought for and purchased at the fearful cost which war, in such a cause, is sure to demand—a war in which blood in torrents and treasure by millions must be spent, ere success be certain. We are not alone in the views we now express. We have just seen a spirited letter which has appeared in the *Hull Express*, of the 11th of January, 1878. We quote a portion of it for our readers' benefit, to show that the secular journalists of the day in the matter in hand, on quite independent grounds, come to the same conclusion (which, indeed, the Scriptures warrant)—namely, that the Gate will be ours by virtue of our maritime supremacy, without the intervention, too, of a single British soldier to cross bayonets with the forces of the Czar. The writer, speaking of the "British interests" we have been discussing, says :—

In the first place, we may dismiss altogether the questions of Egypt and the Suez Canal, neither being likely to be involved in the present complications.

But what about Constantinople and the Dardanelles? On these two points Government has put its foot down. Should we go to war for them? Yes, if need be ; and if it can be called war. No British army would necessarily be involved in the defence of either. Our fleet, with or without that of Turkey, can hold the Dardanelles against the whole world, and can make it impossible for any hostile Power to hold Constantinople. We only want the water-way, and, as we have told Russia, we cannot allow that water-way to be obstructed by a hostile Power occupying Constantinople. We can blow anything out of it from the water, and make it untenable without any attempt to land. Should, therefore, such an extremity arrive as the Russian occupation of Constantinople, England would merely have to fight on her own empire, the sea, whereon she is supreme Nor would Russia be able to take reprisals. For an invasion of Britain would be chimerical ; while an invasion of British India is only possible to conceive of by those who, as Lord Derby said, get their ideas of India from little maps.

What, then, is the conclusion to which affairs are strongly pointing? We think they are these. The Russians, intoxicated by success, will strive to secure the mighty "gate of their own House," now almost within their grasp, by a supreme effort. The British Lion at the last moment will be beforehand with the Russian ; and Israel, by her matchless war-ships, perhaps aided by the respectable force of British bayonets and blue jackets, eagerly watching for this very crisis at the Mediterranean gates and afloat in the ironclad British fleet, will step in, and secure "possession" of the place which God Almighty promised to Abraham of old, saying, "Thy seed shall possess the gate of his enemies" (Gen. xxii. 17). Reader! the time for the fulfilment of this great thing is near at hand! The Lord's promise to His people He is now about to perform! When Constantinople, the strong city (Psa. lx. 9, 10), has, in a wondrous and miraculous manner, been transferred to "the possession" of His chosen ones, then will men begin to see that the British are, in truth, God's own "inheritance" and "heritage"—that He fights for them, causes them to conquer, subdues their enemies under them, and that while they are "His people," He verily and indeed is "*Their* God!"

We conclude by a few additional words, written by the correspondent we have already quoted, which, though we do not fully endorse them, places the matter briefly and very clearly:—

England (he says) has been very patient and forbearing with Russia ; has abandoned Turkey to her hands for all purposes of chastisement ; and would fain believe, in spite of Khiva, in the [illegible] not to encroach on the British interests indicated. If Russia keeps her word—which, to speak candidly, is not historically likely—there will be peace with England.

The question of, "Will there be war?" consequently rests with Russia. But the question, "Shall we defend the interests which England has specified?" must rest with a firm British Government and a staunch British people, who are not likely to go from their pledged word.

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INTRODUCED BY PIAZZI SMYTH, ASTRONOMER-ROYAL FOR SCOTLAND.

IN THREE PARTS.

(*Concluded from page* 31.)

PART III.

RETURNING again to the faithful and disinterested testimony of the English clergyman of 1850, as he argues solemnly and with single purpose for the truth and glory of God ; and enlarges on the Divine fidelity throughout the promises given in the Bible to the lineal descendants of Abraham, and still to be fulfilled, we find him powerfully setting forth that—

"The sixtieth chapter of Isaiah (in its prophecies of a then long future, but now nearly arrived prophetic epoch of time) describes the complete accomplishment of the original promises which were given to Abraham. When that patriarch was elected of God in the land of Chaldæa, there commenced, from that very hour, a stream of events which has flowed on uninterruptedly from age to age. The Egyptian wastes of this fallen world have ever since been fertilized by this river of God ; its sources (like the Nile) are hidden from our sight within the recesses of infinite wisdom ; but, however minute at its first origin, it spread from day to day from Adam to Noah, and from Noah to Abraham. At that point it had grown into a river, and expanded more and more, until in the time of David it had become a mighty stream.

"It sunk into the earth and disappeared from sight at the fall of Jerusalem ; and now it pursues, as it were, its subterranean course, while the tumult of the world tramples on the soil above, unconscious of the immortal tide which rolls beneath its feet. The pride of man has lain down to rest beside another stream (the Christian Church and the personal Christianity of the first dispensation only), has mistaken it for the river of lineal national future Israel, and has blindly affected to trace its course into eternity.

"But all in vain ; the river of God, in coming time, reappears again, breaks out upon the surface with a tenfold breadth, and bears along all the treasures of prophecy, not one of them to be lost, or to return to God unaccomplished, upon its waters.

"The point of re-appearance is fixed by the prophecy of Isaiah—'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee' (Israel). With the suddenness of a river breaking out beneath our feet, the sixtieth of Isaiah thus rushes up into sight—rises up from the subterranean gloom of centuries, and rolls majestically along, glittering with celestial day. When all the world is overspread with darkness, the covenant of Abraham re-appears once more, and his national descendants, as the UNIVERSAL LIGHT.

"'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'"

At the conclusion of Isaiah lix. we are told that "the Redeemer shall come to *Zion*, and to them that turn from transgression in *Jacob*, saith the Lord." These words determine, beyond question, the application of the whole of the

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succeeding chapters. Zion, in the period of Isaiah, was a name universally understood; there was then but one Zion either known or thought of in the world—the city of David. To suppose that when Isaiah spoke of Zion he really meant the modern Christian Church throughout the globe, is a miserable fiction, and makes the Word of God an equivocation; for in Isaiah no term of limitation is employed, no qualifying expression is to be found. We are not told alone of the "*heavenly* Zion," nor of the "*new* Jerusalem," nor of anything but Zion simply, under its ordinary name. How, therefore, would not an ancient Israelite have been deceived when he had read of these promises to the Zion which he *knew*, while all the time they were meant for some other Zion of which he had never heard. If God were to promise the deliverance of London, what would we say if, after years of anxious expectation, we were informed by a prophet that "London" was intended for Constantinople? Again, the word *Jacob* which appears in the same verse, is even still more decisive; for to apply the term "Jacob" to the Christian Church at large, is a degree of assurance of which no interpreter could be guilty. And thus the conclusion of the fifty-ninth chapter determines the sixtieth chapter, with its "Arise, shine," as applying strictly to the people of Israel and the city of Jerusalem (in the latter days of anti-Christ first; and then of the second coming of Christ Himself).

"In those latter days, even then, the Jews having returned to their own land, and having vainly attempted to stand in *their own* strength, shall fall under the power and tyranny of ANTI-CHRIST. Every human project for the restoration or the conversion of (Jewish) Israel, whether piously or impiously conceived, shall come to nothing, or terminate in an increase of desolation. But the state of the world at large shall be equally hopeless, for while men are chiefly looking for and expecting their own-wrought-out liberty and their own-produced material power and prosperity, they shall be hourly sinking beneath the wiles of anti-Christ; all the boasted schemes of progressive human development shall but contribute, in one way or another, to confirm the authority of Satan over them. And this shall be the result of all—'Behold, darkness shall cover the earth, and gross darkness the people!'

"In the midst of this coming universal ruin, the Lord Himself shall descend from heaven and shall revoke the government of the world into His own hands. He has for a while entrusted it to monarchs, and they have become military tyrants and wholesale slaughterers of mankind; He has committed it for a while to some republics, and they have become mad; He must, therefore, re-assume it to Himself.

"But as He began first with Israel in the redemption of the personal world, so He will begin first with them in its national and state restoration. Throughout all ages, past, present, and to come, Israel, by the grace and the will of the unseen God above, is the axle on which the human world revolves. The Lord Christ's first act of *restoration* will be the return of the Jews, and the re-establishment of Jerusalem. *Israel*, being thus restored, is placed, like the sun in the firmament, as the light of all nations and the centre of their movements. Darkness has covered the earth, and gross darkness the nations, but the Lord will call Israel, His own Abrahamic nation, to arise—'Arise, shine, for thy light is come!' Israel then nationally arises from its ruins, the lamp of David is renewed, and the glory of the Lord appears upon Jerusalem.

"The other nations of the earth, then already set free by the fall of anti-Christ, are told of the restoration of Jerusalem, and of the presence of the Lord in glory. They crowd to the land of Israel, not from the love of change or from commercial speculations, but from a longing to behold the glory of God. 'The Gentiles shall come to thy light, and kings to the brightness of thy rising.' They shall bring gold and incense, and they shall show forth the praise of the Lord. The ancient sacrifices shall be renewed upon the altars of Jerusalem, not as an *atonement*, but as a *memorial*, and the Gentiles shall contribute with their gifts. Jerusalem shall become the capital of the world, because it will be the city of the great King, and its blessings and privileges shall not be short-lived, for, says the Lord, 'I will make thee an *eternal* excellency, the joy of many generations.'

"Yet even Jerusalem shall not be the place of His *head*, for the Lord shall not dwell in the earthly but in the heavenly city; the earthly Jerusalem shall be no more than the place of His feet, yet as such it will justly be preferred above every city of the world, for 'I will make the place of My feet to be glorious.' But the place of the Lord's head, or His immediate residence—the heavenly Jerusalem—shall exceed in glory. Yet we are told—'O, pray for the peace of Jerusalem; they shall prosper that love thee.'"

Such, then, is the theory which was most disinterestedly, and with self-denying honesty, worked out from the Bible by the clergyman of the English Church in 1850; and it is this theory which we hope to induce any halting readers of the BANNER to apply to the practical facts of the advanced knowledge of their own day touching those most significant and mighty words, *Jew* and *Israelite;* who they severally are, and what is expected of both of them in the coming times of the approach of their Lord to fill the earthly but universal throne which shall never be done away; and may "the Lord be their everlasting light, and the days of their mourning be ended."

ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD.

(ISAIAH liv. 13.)

THE promise above indicated was one strictly to Israel. It was entailed to that race, and the chapter, from first to last, has reference to Israel of the Ten Tribes; but there is not a word relating to the Gentiles, save in the third verse, where the Gentiles are allotted to Israel as the inheritance of their seed, of the multitudinous race "breaking forth on the right hand and on the left." Now, as the British nation is fully proved to be Israel, lately "lost," but now "found," the inquiry presents itself, does this promise of the universal tuition of their children by the Lord Jehovah appear to be in course of fulfilment? If we be Israel, as we maintain it is demonstrable we are (*pace* Bishop Titcomb), is there evidence to show that our children are being, if not yet, "all" taught by the Lord—still making such an approximation thereto that we may safely point to present attainments as earnest of future blessings, what time the new covenant becomes the national possession, and the universal outpouring of God's Holy Spirit, the splendid result of Christ's suffering for His people Israel?

Thanks be to God we have a great and magnificent illustration at hand to prove that, being Israel, the very children of this nation are being in masses taught God's Word, and that, in very rapidly increasing numbers, the young in the Metropolitan Board Schools are being saturated with Bible knowledge, especially with that of the New Testament. There are, it appears, 150,000 children attending the London Board Schools, and of these no less than 42,000 last year competed for prizes offered by a large-hearted British Philo-Israelite, Mr. Francis Peek; whereas on Saturday, July 7th, 1877, no less a number than 82,000 (or 100 per cent. more than the twelvemonth before) competed at the examinations to test the children's knowledge of the Scriptures. There were 4,000 prizes offered again by Mr. Peek, and awarded by Lord Sandon, Vice-President of the Council on Education, before an immense assemblage at the Crystal Palace, and most satisfactory were the remarks his Lordship made. We allude to this wonderful meeting for several reasons.

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In the first place, it proves that the masses in this favoured land have deeply at heart the cause of God's Word, and see the need of having their children well taught in the knowledge of the Scriptures.

2. This people, being Israel, clearly show, by what has occurred, that they desire "diligently to teach their children" the words commanded them by their God, as Israel of old was by God Himself enjoined to do (Deut vi. 6, 7).

3. In no other country in Europe could such a sight have been seen, or such results witnessed, as 82,000 children, taken from the lower and lower-middle classes of a Metropolitan city, voluntarily submitting to examination in Bible knowledge, such knowledge having been acquired by attendance at least 240 times in extra school hours during the entire year; and

4. The report shows that not only were the parents of the 82,000 children earnestly solicitous that the little ones should be taught of the Lord, but that the teachers, too, were zealous in the matter; so that sectarianism was not even once complained of; and thus parents, teachers, and taught, for three whole years, have not in the least degree overstepped the right path of discretion, and all have so done their duty that perfect success has been the grand result. These surely are glorious Israelitish traits, and proofs additional, if such are wanted, to establish our origin. Where else, the wide world over, could such a scene have been witnessed as the Crystal Palace showed on the 7th July? Where else could the culmination of twelve months' steady work have been displayed on the continent of Europe or all through European Christendom? The Latin nations care not for the Word of God nationally, and they could not have exhibited such teaching, nor their children such knowledge of God's Word as British school-boys and girls showed on the occasion we now contemplate. Neither in Germany, Denmark, Norway, or Sweden are such things possible as we see are effected by our London School Board. These nations, not being Israel, do not honour God's Word nationally as do the British; and consequently, in this respect as in all others, being Israel, "we dwell alone," we are "separated" and "severed" from all the other nations of the earth. "Hence," we add, in the words of Mr. Edward Hine, "hence an Identity."

We give for our readers' benefit a transcript of the *Times'* report of the Crystal Palace meeting, with the speech on this great occasion delivered by Lord Sandon. The Rev. Dr. Manning, Secretary of the Religious Tract Society, it will be seen, was also present, and gave interesting information in regard to the number of competitors for the prizes. The account is as follows :—

At the Crystal Palace, on Saturday, before an immense assemblage, Lord Sandon, Vice-President of the Council on Education, presided at the distribution of 4,000 prizes, consisting of Bibles and Testaments, to as many of the children of the London School Board, who had been selected as having the best knowledge of the Scriptures in a competition in which 82,000 children took part. The prizes were founded by Mr. Francis Peek, one of the representatives of the City of London on the School Board, and this is the second year of the public distribution. The prizes, it has been arranged by the founder and the Religious Tract Society, will be given in perpetuity. The Biblical instruction given in the schools of the London School Board is pronounced to be "thorough and systematic, and so arranged that during six years of school life, the children, in passing from standard to standard, acquire an intelligent knowledge of the Bible, especially of the New Testament." The facts in connection with this competition are worthy of note. This year no fewer than 82,000 of the children competed, who must have attended 240 times during the year in the school; and the parents have shown the greatest desire for their children to attend the religious instruction; and notwithstanding that the Board provides secular instruction for all children who do not so attend, only 50 parents, out of all the thousands under the School Board, have withdrawn their children from the Scriptural instruction. The teachers, it is stated, too, have so faithfully performed their duty in keeping their teaching free from sectarianism, that there has not been one complaint from parents during the whole seven years the rules have been in force, while for [illegible] effectually has the "religious difficulty" been settled by the system, no debate has arisen regarding the subject. In the last election, too, a hotly-contested one, not one candidate proposed to alter the system thus adopted by the London School Board.

Lord SANDON, who was received with continued cheering, said he had been rejoiced to receive and accept a like invitation to that which was given last year to his excellent friend and predecessor in office, Mr. Forster, to attend and distribute the prizes gained by the best scholars in Scriptural knowledge. (Cheers.) He felt it was his duty to support Sir Charles Reed and the London School Board with all his power in promoting the excellent systematic religious teaching which they were furthering to the best of their power. One of the greatest features of the London Board School systematic religious teaching was, that all the children were taught to learn by heart some of the most precious parts in Scripture, and thus no child who had been instructed under this system could go into the world without having in his mind passages which would be a warning against the wrong path, and words of hope and trust in all the hours of his life. (Cheers.) Then, too, thorough instruction was thus given in the leading characters of the Holy Scriptures; and this religious teaching was crowned by the Board insisting on all the children having a thorough knowledge of the principles of the Gospels, so that the life of our Saviour was imprinted on the heart of almost every child who had the advantage of the curriculum of the London School Board. (Cheers.) He found that this system of religious instruction was fully appreciated by parents, for out of 150,000 children who were in the London Board schools, less than one in a thousand had been withdrawn from the religious teaching, and this small proportion might very likely be accounted for by those members belonging to the Jewish faith. He found that no fewer than 82,000 children had voluntarily come up for examination in Scripture knowledge. The moral effect upon the children of the religious instruction which they had received was very great, as was shown in the answers given. This movement proved to all, as politicians and citizens of this great State, that there was no religious difficulty whatever in our schools; and it also proved this most gratifying fact, that people of very different Churches, of different political views, of different social occupations, of every phase of thought, and of every kind of character, might unite cordially and heartily to give the rudiments of our common Christianity to our people. (Cheers.) He hoped that these two points were now settled beyond dispute in this great metropolis, and in saying that he could not help expressing an earnest hope—speaking in his private, not in his official capacity—that all the Boards of the country would see their way to follow the good example set them by the London School Board. He knew that the number of Boards was comparatively small that had banished all Bible teaching from their schoolrooms; and he would venture to express a hope that, as time went on, the 16 secular School Boards of England and the 38 School Boards of Wales would see their way to follow the example of the London School Board. The children who needed religious instruction the most—such as the children of dissolute parents, and the children with no parents at all—would not get any religious instruction whatever if they did not get it in the day schools; they would never otherwise have this infinite joy. Then it was to be remembered that the ministers of religion were overworked in the towns, and the fact that a large proportion of the children did not go to the Sunday-schools was an answer to those who desired to see religious instruction left until Sunday. (Hear, hear.) His Lordship then addressed a few words to the children, impressing upon them to study the Bible, and make it the standard of their lives.

Loud cheers followed the conclusion of Lord Sandon's address, and then the children sang some more hymns. The distribution of the Bibles then commenced, and the first child presented to his Lordship was a poor blind girl, who was led up to the daïs. She had passed at the Saxon-road School, Southwark, and received in two huge volumes the raised-character Bible. The other Bibles and Testaments are printed so as to be specially attractive to children, in paragraphs, with side references, having excellent maps and a chronological summary of both Old and New Testaments. The books are splendidly bound, and on the covers bear, in gilt letters, the occasion of the gift, and the sentence—"The Word of the Lord endureth for ever."

The Rev. Dr. MANNING, on behalf the Religious Tract Society, presented Lord Sandon with a copy of the prize Bible as a memorial of the day, and remarked upon the fact that the number of competitors was last year 42,000, while this year it was 82,000.

Lord SANDON replied.

Sir CHARLES REED then called for three cheers from all for their

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president of the day, who, Sir Charles said, was a true-hearted friend of education.

The cheers were heartily given, and then Mr. PEEK stood forward. The children evidently knew him, for at once all rose and spontaneously cheered, and the spectators, some 30,000, joined heartily in the chorus. Mr. Peek briefly spoke of the pleasure it was to see the great success of the gathering, and of the work which he had been the instrument of beginning.

THE MIDDLE WALL.

THE more we have been led by the subject of the Identification of Israel to the study of that people's history, the more are we convinced that comparatively few persons have understood, or do now realize, the tremendous separation that existed between the seed of Jacob, God's chosen (Deut. vii. 6), and the other nations of the earth. Few persons conceive with distinctness the idea of a people, pronounced by God to be His elect (Isa. xlv. 4, lxv. 9), and brought almost into immediate contact with the Deity, when He spoke to all the Tribes in the thunders of Mount Sinai (Ex. xx. 18), as when He held direct intercourse with selected members at various periods, and when He worked especial miracles for their benefit or their punishment—the very sun in heaven, and the dew on the earth, being caused, in their behalf, to alter their natural course and law.

How grand, how glorious the destiny of a nation selected before all others for such marvellous experiences! Let us think of the children of Israel, gathered on the plains of Moab, while the prophet poured out upon them blessing upon blessing, which burst from his lips prepared for and longing to curse, moved by the unconquerable power of the Spirit of God. Are not our hearts filled by enthusiastic admiration of the splendour of a national fate which was so predicted and so blessed?

Where do we find another nation thus dealt with? where? Do we not read, on the contrary, of Gentile peoples condemned to be vanquished, slain, and rooted out for ever, while this chosen race was to receive the gift of a land flowing with milk and honey? And yet, we have heard and read of this from our childhood, and few have had their imaginations fired, and their deep emotions stirred, by such a magnificent position as that of this seed of Abraham, or have felt that round such a people, flowed, and must yet flow, a deep river of separation from all other nations, which is filled with the waters of God's especial favour—His free-will gift in accordance with His own plans, promises, and purposes.

But there is another point concerning which we have been, and numbers still, we believe, are, very blind, and that is the marked separation that existed between Jews and Israelites, after the Ten Tribes had broken away from Judah. They were sundered in their government, their nationality, and their religion; yet many persons, lay and clerical, both among those who are considered to be learned, as well as those deemed ignorant, class them together as one; and when speaking of Jews, will mean thereby indefinitely, Ephraim or Judah, and regard them as altogether the same thing. So much, we confess, was this the case with ourselves, that we fear at times, from carelessness and ancient habit, our own pen may slide back into the old paths of error on this head.

What should we think, were we told, that in many countries the Americans of the United States, and English, Scotch, and Irishmen were always spoken and thought of as the British, and that if the speakers were remonstrated with, they replied, "It is all the same thing?" yet, in truth, the division between the American States, after they had cut the cable that anchored them to the mother country and Great Britain, is not so marked as that which existed between Israel and Judah in one important matter, for in the former case, the Protestant Christian religion continued alike in principle in both nations; while in the latter case, one nation worshipped the one true God, while the other bowed the knee to heathen deities, and adopted some of the worst forms of idolatry.

We have been led to the above reflections by having our attention especially directed to a passage in Eph. ii. 11—16, to which an opponent of our Israelitish origin referred with the startling announcement that the writer did not believe the Jews would ever return to Jerusalem and be restored to their ancient favour, as their being so restored would build up again the middle wall of partition. This statement was made in reply to a remark that the return of Israel to Palestine, and its restoration to favour, no more raised again the middle wall of partition, than did the anticipated return of the Jews under similar circumstances.

We cannot but think our antagonist's opinion is tantamount to saying the New Testament contradicts the Old, therefore we choose to abide by the former. Now *we* hold that one part of God's Word cannot refute another, and that when such appears to be the case, the error lies with the interpreters of a passage, and not with the Word of truth.

We mention Jer. iii. 18, xxx. 10; Ez. xxxi. 14—16, xxxvii. 22, as suggestive of all-Israel's restoration to God's especial favour and return to the Promised Land. But we would urge upon all to search the Scriptures for themselves, and if they desire distinctly to know our views, to read what our writers have already said on this and kindred subjects.

As we examined the passage, Eph. ii., to which we have referred, to our own surprise, the belief gradually dawned on us, till it ripened into conviction, that the middle wall of partition (v. 14) never existed as between all Israel and the Gentile nations, but in truth was the wall built up between the two divisions of Judah and Israel, and which still exists, though undermined and destined to fall for ever, when the Jews are "made nigh by the blood of Christ," and are no longer under "the law of commandments contained in ordinances" —Christ "having abolished in His flesh the enmity."

We would here remark that the "law of commandments contained in ordinances" were never given to the Gentiles, but to Israel alone, and therefore there would be no "enmity" existing between them on that subject; any more than we can say, enmity exists between Britain and those European countries who have a law differing from ours as regards the legality of certain marriages. But, the same "law of commandments contained in ordinances" was given by God Himself to all the children of Israel, and therefore when a portion of them openly rejected them, and treated them as not binding on their nation, an enmity concerning them may well be said to have sprung up between those who revered these laws, and those who nationally despised and avowedly broke them.

It is said (v. 15) that Christ Jesus was "to make in Himself of twain one new man." Now twain means two, and the two here referred to, we think, represent Israel and Judah. If it is asserted that the Jews and the Gentiles are meant, what becomes of Israel? If it implies Judah on the one side, and Israel with the Gentiles on the other, then are there three, and not two only; and in verse 16, it is distinctly said, that "both (which also means two) might be reconciled unto God in one body."

We suggest that reconciliation means peace and friendship restored between two or more antagonistic powers, who, from being friends, had been alienated from one another. Now surely this applies to once favoured Israel, in its national dual condition, and not to them, together with the Gentile nations, who, as far as we know from the Old Testament, were never in a state of especial favour with God, but lay altogether outside that distinct boundary that enclosed all Israel, and marked them out as the chosen people of God, with exclusive privileges.

Then again, Christ Jesus was to "make in Himself of twain one new man." We think this allusion to one new man implies that there was before one old man, afterwards separated

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into two; but this would never apply to Jacob (all the Tribes) and the Gentiles, for the reasons we have already adduced, for believing in their vast distinctiveness—which distinctiveness forbids the idea of any common union and amalgamation between the Tribes and the heathen world before the dispersion.

It is true that in verses 11 and 12, Israel is called "Gentiles in the flesh," uncircumcised, "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope"—and so they were. Their name and Identity were lost, the covenant rite abandoned; they were alienated from God, and from the House of Judah; for 600 years unknown to their Judaic brethren, *apparently* one with the Gentile nations, among whom, and with whom, they wandered forth, slowly drawing towards the isles of the West, where their Father meant to gather them together, that they might recover their strength, and "be made nigh by the blood of Christ."

Whether the apostle knew who he was addressing, we have no means of testing, as he has not left us any clue whereby to ascertain this point; but we hold it is of no consequence since it has not been revealed to us, and it does not militate against the inspiration of a prophecy, or of apostolic teaching, that the prophecier or the teacher may not be able distinctly to understand the drift of his own prophetic words, or how they shall be fulfilled. Of this we have a notable instance in John xviii. 14.

Whether others will agree with us or not in our view of this passage in Eph. ii., one thing is certain, that the twain becoming one new man must still be in the future, since the Jews are yet under the law, and have not been made nigh by the blood of Christ; but when they are converted and reconciled, and Israel is fully identified and brought forth as the acknowledged heir to the promises made to Abraham and Jacob, then indeed will they be the one "new man, both reconciled unto God in one body by the cross."

Then, as now, a full and free salvation will be offered to all men of every kindred and nation, who seek it at the foot of the cross of Christ, the one sole appointed way of salvation to Israelite and Gentile. Does anybody say still, we are building up again the middle wall of partition between redeemed Israel and saved Gentiles? We ask, in reply, how can we be said to *re*build that, as between two, which, in that position, never existed? L. P.

Dec., 1877.

DR. WYLIE AS A BLIND PROMOTER—(See his "History of Protestantism," vol. iii.).—"To Germany, Luther was sent; Geneva and France had Calvin given to them; but England received a yet greater Reformer—the Bible. . . . Luther had given to Germany his *Theses;* Calvin had given to France the *Institutes;* but to England was given the Word of God. Within the sea-girt isle, in prospect of the storms that were to devastate the outer world, was placed this Divine light—the world's lamp—surely a blessed augury of what England's function was to be in days to come. The country into whose hands was now placed the Word of God, was by this gift publicly constituted its custodian. Freely had she received the Scriptures, freely was she to give them to the nations around her. She was first to make them the instructor of her people; she was next to enshrine them as a perpetual lamp in her Church. Having made them the foundation-stone of her State, she was finally *to put them into the hands of all the nations of the earth*, that they too might be guided to truth, order, and happiness" (p. 358). [Let Dr. Wylie "pause to inquire." "Why was the Word of God given to England?" The Doctor cannot answer! We can! Psalm cxlvii. 19, 20, gives the full and satisfactory reply: "He showeth His WORDS unto Jacob; His statutes and His judgments unto ISRAEL. He has not dealt so with any nation! As for His judgments, THEY have not known them! Praise ye the Lord" (Jehovah). Verily, "the Identity" clears up all difficulties, and explains especially why the British have been so highly honoured in the matter of "the custody and circulation of the Word of God" among all the nations and among all the families of the earth! Thank God for Dr. Wylie's blind testimony!—ED.]

"UNDERSTANDEST THOU WHAT THOU READEST?"

(ACTS viii. 30).

THERE are such a number of beautiful passages throughout the Scriptures clustering around the sublime statement, "God is Light," that it may be perplexing to many persons as they read the Old Testament to find that darkness also is mentioned as being associated with the presence of God. We are told, for instance—"He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies" (Psalm xviii. 11). "And the people stood afar off, and Moses drew near unto the thick darkness where God was" (Deut. v. 22; Exodus xx. 21). "Then spake Solomon—The Lord said that He would dwell in the thick darkness" (1 Kings viii. 12; 2 Chron. vi. 1; Lev. xvi. 2; Exodus xxx. 10).

How, it may be asked, are these statements to be understood? for "what communion hath light with darkness?" (2 Cor. vi. 14).

In the first place, observe what David says connected with this subject: "If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee" (Psalm cxxxix. 11, 12). Because He is omnipresent, therefore His light is also omnipresent, although unseen (John i. 5).

Secondly, concerning God the Father it is written: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting. Amen" (1 Timothy vi. 16). These words signify the invisible God, whose light is likewise invisible to man, the light of whose countenance no man could look upon and live (Exodus xxxiii. 20); consequently, this invisible light appears as darkness, as it is stated, "Where the light is as darkness" (Job x. 22); because so holy is the Divine presence of the Father that nothing on earth was capable of reflecting the ineffable light of His presence, which is the very essence of purity and holiness. But, thanks be to God, His presence and light have been made known and presented to us in the face of our Lord Jesus Christ, and through Him alone in His Divine humanity can we see and sufficiently understand, for all our wants, the brightness and glory of the Father; for in Him, our great Mediator and Intercessor, "dwelleth the fulness of the Godhead bodily." Therefore He is called "The Sun of Righteousness," "Immanuel" (*i.e.*, "God with us"), around whom all things visible and invisible revolve, and receive the glorious light of Divine truth (Rev. xxi. 23); "the Light of the world;" "A Light to lighten the Gentiles, and the glory of Thy people Israel" (Luke ii. 32).

There is also a very remarkable verse which requires to be carefully considered, particularly as some men jesuitically say, "Let us do evil that good may come? whose damnation is just" (Rom. iii. 8), because they deceitfully and blasphemously pervert the sacred Word of God, and break His laws when it suits their convenience in carrying out their wicked designs (Isaiah v. 20). "I form the light, and create darkness; I create peace, and create evil; I the Lord do all these things" (Isaiah xlv. 7).

In the first place, we are to recognise the different meanings that are attached by our language to the word evil, and the meaning attached to sin. The former signifies not good, bad, wicked, corrupt; n., wickedness; ad., not well, injuriously; pestilence, war, and famine are termed evils. The latter only signifies a violation of the Divine law, or, as it is written, "Sin is the transgression of the law" (1 John iii. 4).

Now it is certain that God, being the all-wise Governor of His creation, cannot transgress His own laws, being fully exemplified in His well-beloved Son appearing on earth to suffer the penalty attached to the law for sinners, the Just One

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suffered for the unjust, because the law could not be broken without the penalty being executed; for God said to Adam, "In the day thou eatest thereof, thou shalt surely die."

"I form the light"—that is, I present it, I let it appear (Genesis i. 3; 2 Cor. iv. 6); "I create peace." Our Lord's title is "The Prince of Peace" (Isaiah ix. 6). Yet He states: "Think not that I am come to send peace on the earth; I came not to send peace, but a sword" (Matt. x. 34; Luke xii. 51). Now the meaning of this statement must be evident to every enlightened Christian—namely, that the children of anti-Christ would oppose with the sword the doctrine held by the children of light given them by the Lord Jesus Christ, "the Light of the world;" consequently that the enemies of our Lord bring upon themselves evils in a variety of forms, which are the consequences of their disobedience to the laws of God.

It is certain that the doctrine of the Lord Jesus Christ brings peace of mind and harmony to every true believer; but to those who will not obey His commands, discord, war, and misery.

R. W. D. NICKLE, Major.

13, Milverton-terrace, Leamington.
16th November, 1877.

SCOTA.

THE Scotic or Gaedhelic colony is said by the bards and the Irish historians to have come to Ireland from Spain B.C. 500, led by Scota, called Pharaoh's daughter, wife of Miled, and by her three sons (*vide* "Annals of the Four Masters," vol. i.).

Scota, we are here told, had married Miled or Miles—*i.e.*, the knight—and it was probably on his death that she and her sons left Spain for Ireland, as the Annals say. "In this year (age of the world 3,500) the fleet of the sons of Miled came to Ireland to take it from the Tuatha de Danans, and they fought the battle of Slibruis with them on the third day after landing. In this battle fell Scota, their mother, the daughter of Pharaoh, wife of Miled, and the grave of Scota is to be seen in the valley of Glen Scoithin between Slibruis and the sea." Miled or Miles (*i.e.*, the knight) has been converted to a proper name, and he is usually termed Milesius, and his posterity Milesians, while from *Scota*, their mother, they received the appellation of Scoti. After their victory over the Tuatha de Danans at Slibruis, when Scota fell, her sons obtained sovereignty over the country, and divided Ireland between them. *Heber* or *Eber* took the Southern part, and was the ancestor of the great Munster families, while *Heremon* or Eremhon, marrying his kinswoman *Tea*, founded Tara or Teamur as the principal seat of his posterity. From them were descended a long line of Irish kings, and also the Dalriada line of Scottish kings, from whom the Stuarts were descended; and James I. acknowledged this at Whitehall (April 21st, 1613), when he said, "There is a double cause why I should be careful of the welfare of that people (the Irish), first as king of England, by reason of the long possession which the crown of England hath of that land, and also as king of Scotland, for the ancient kings of Scotland were descended from the kings of Ireland."

The following account of the establishment of the colony of Dalriada is from "Todd's Life of St. Patrick," and from "Reeves Ecclesiastical History of Down and Connor."

About the middle of the third century, Cairbe Riada established the colony of Scots on the N.W. coast of Albanian Britain, in common with the headquarters of his clan, in the present country of Antrim. Both Tribes, as well as the region they inhabited, received the appellation of *Dalriada*, *Dal* meaning *Tribe*, the Tribe or land of Riada. Argyleshire is called by Irish historians *Airer Dalriada* and Airer Gaedhil (Airer signifies coast), or the coast or region of the Dalriadans or of the Gael. The year A.D. 502 is the date assigned by Irish annals for the settlement of King Fergus Mor in North Britain (see Reeves' History). But the Scots who settled in the islands, and on the West coast of Argyleshire, were not known as distinct from the Scots of Ireland, and until later than the 8th century Scotia meant no country but Ireland, and the Scoti, no people but the Irish with their colony in Argyleshire.

The Scots, who appear in their alliance with the Picts, in their invasion of the Roman province of Britain, were not exclusively those who had taken up their abode in Argyleshire, but Tribes came from Ireland to the assistance of their kinsmen. Thus the poet Claudian (Paneg. v., 82), speaking of the victory of Theodosius over the Picts and Scots, A.D. 398, represents Thule as warm with Pictish blood, and icy Erin as weeping over her heaps of slaughtered *Scots*. But all the inhabitants of Ireland were not called Scots. That name at first belonged exclusively to the *nobility* of the land.

Thus in the confession of St. Patrick, he writes, "Whence comes it that those who never had any knowledge of God, and up to the present time worshipped idols, how are they become the people of the Lord and are called sons of God! The *sons of Scots and daughters of chieftains* appear now as monks and virgins of Christ." Elsewhere the author uses the term Hiberionaces when speaking of the whole nation. It may be added that he speaks of the *filii Scottorum* as belonging to the higher ranks of the people. In fact, the kings and chieftains were all of the Scotic or Milesian race, receiving from Miled or Miles the appellation of Milesian, and from Scota that of the Scoti.

Reasons for believing that the Scota here mentioned was indeed one of the "king's daughters," the remnant of the Royal House of David:—

1st. The date corresponds to that at the close of the prophet Jeremiah, allowing for a residence in Spain, for her marriage there, for her sons to grow to manhood.

2nd. In the names both of Scota and of her sons, we have an argument. Scota—*i.e.*, *wanderer*, a wanderer indeed—called Pharaoh's daughter, possibly as having come to Spain from Egypt, flying thence from Nebuchadnezzar's invasion; then, after a period of rest in Spain, on the death of her husband, her sons having grown to manhood, she sets forth with them (as the Annals say) to take Ireland from the Tuatha de Danans. One of the sons bears the name of Heber, surely an indication as to his ancestry, a pointing back to Heber, the father of the Hebrews (Gen. x. 21, xiv. 13). The other son is called Heremon. Is this identical with Hermon? These sons became Sovereigns at once. We must notice that Heremon returned to Spain to marry his "kinswoman Tea" (possibly his cousin, possibly the daughter of Scota's sister, also married in Spain). And the line of Heremon and Tea can be traced unbrokenly through the Dalriad kings of the Stuarts, and through the Stuarts to our present Royal Family.

L. D. R.

WHY ARE THE JEWS FLOCKING BACK NOW TO PALESTINE?—The Rev. Jas. Neil says this is the case, and that the 2,500,000 Jews who have hitherto resided in Russia have made up their minds to go to Syria on account of the new Russian conscription laws, which demand their personal service in the army. At pages 48—50 of his work, "Palestine Re-peopled," Mr. Neil seems to state this premature return will be a sinful re-assembling in the land by Judah before the due time—an act of presumption, bringing its own punishment. We concur in this view, and regard the siege of Jerusalem, described in Zech. xiv. 1, 2, as the punishment which overtakes this unlawful return by the House of Judah without Israel; and this siege must, it appears to us, take place before "The return" and final siege of chap. xii. 1, 2, for which we look—the return when humbled Judah walks to "Israel's House," and they proceed "together" from "the land of the North" to the land of the inheritance, gifted by Jehovah to their fathers (Jer. iii. 18).

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

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 58. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 6, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S ENEMIES.

WE have lately been taken to task by a friend of the Russians for inciting the British to hatred and bitterness against the Russian Government and people. We cannot plead guilty to this charge; but we have, we admit, as in duty bound, pointed out to our fellow-believers in "Our Identity" how exactly God's Word is fulfilled by the *rôle* which the Russian nation has taken upon themselves in the Eastern Question; and instead of inciting hatred against *them*, we have proved from Russian writings and Russian journalists, that the enmity is entirely on their side, not ours; that they are actively endeavouring to show "that the British are *their* enemies, also that our policy in the East and throughout the present complications is a selfish, hostile policy—one framed and deliberately carried out as covert enemies of the Russian nation." We have before us now another proof of the same character, derived from authentic sources, to which we invite our readers' attention. We shall be much surprised if their verdict does not concur with ours, that this new Russian Anglo-phobe, M. Markoff (said to be a distinguished publicist), in his venomous remarks, is striving, might and main, to prove the truth of God's Word—namely, that his nation is, in fact, the avowed enemy already of the Lord's people Israel; fully animated by the spirit which will eventually lead them to invade the mountains of Israel, and to try conclusions there for the dominion of the world, as the prophet of the living God has predicted that they shall.

In the first place, M. Markoff, writing in the St. Petersburgh journal, *La Voix*, describes our nation as "the Shylock of European politics!" "The Jew of Venice," he says, "desired a pound of flesh as interest on the sum which he had lent, and the skylock of our day (the British) does the same," "He must have blood—he must have human flesh—if he does not succeed in being reimbursed his 'moneys.' England has lent millions to Turkey, and in one way or another must regain her loans."

Such is the spirit of this writer! It is one of decided, unworthy hostility; inciting his fellow-countrymen to regard ours as their implacable foes. The following extracts exhibit this writer's malevolence in the clearest colours. He says:—

In this rapid glance we have sufficiently shown up the plan, the tendencies, and the goal of the policy of Great Britain. She is a burly trader, who, though her own ends have been already attained, still perseveres in her intrigues from a superabundance of greed.

We see that England, after having upheld by force of arms the right of poisoning the Chinese with opium, helps the oppressors of the Christian populations by furnishing them with arms, money, and instructors. Yes! England's our "own familiar" enemy, one who is constant, irreconcilable, and implacable. She fights against Russia, be it openly, as she did at the time of the Crimean war, or secretly, as she does at this day. It suffices that Russia should exhibit any symptom of power or of will, for England to prick up her ears and to follow to the utmost her system of intrigues. Turkey is but an automaton animated by the English spirit. It may be observed to us, perhaps, that all England is not of the same way of thinking as the Beaconsfields, Elliots, and Layards, and that, sooner or later, we may, perhaps, see the triumph of justice, equity, and good sense. Profound error! English policy will always remain such as it is—tortuous, selfish, merciless.

The "statesmen" of England, those wise and illustrious men who have lately lifted up their voice in favour of justice and equity, will never arrive at success. The majority of the English nation remains, and will always remain, mercantile and greedy of gain.

In writing this article (continues M. Markoff) we desired to prove that Russia is infinitely less guilty towards the civilised world than is this very illustrious "Great Britain." "It were time that Europe awoke from her apathy and acknowledged the true promoter of the troubles and convulsions which recur periodically concerning the interminable Eastern Question. All Europe—what have I said? The whole universe is a prey to the cupidity of Great Britain. Mr. Gladstone said recently that the words 'English Interests' are very elastic, for that the smallest corner of the universe is always within reach of the British leopard's claws. It would be quite time, I repeat, for Europe to cause this voracious creature to give up the desire of living at the cost of other people, of imbibingtheir blood, and of exciting civilised nations one against another. I know not if Europe will approve of my idea, but what is certain is, that the epoch of the *naivétés*, and the delicate consideration of Russia regarding England is past over for ever. Russia knows perfectly at this hour with whom she has to settle accounts. England has furnished her with excellent proofs to this effect, and Russia will know how to acquit herself conscientiously. England has long since commenced sowing the seed. She must be content at the harvest-time to reap the fruit of that seed which she has herself scattered."

We (says the *Journal de St. Petersbourg*) have reproduced this article—first, because it has much bearing upon the question of the day, and also because it emanates from the pen of a publicist well known in Russia. But we doubt his success in the West, above all in England.

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This violent attack on our country and her policy would be beneath contempt did we not hear that the writer is "a distinguished publicist," and did we not know from M. Vernadsky's testimony, which we lately placed before our readers, supported as it is by that of the *Journal de St. Petersbourg*, that these are the opinions of large and influential classes of Russian society. They prove what we contend is the fact, that the Russians are already, by their own (not our) showing, *par excellence* the enemies of the British; and that they thereby fulfil, incipiently as yet, the hostile destiny which God has assigned to "the chief of Rosh, Tubal, and Meshech," as against "the children of Israel and Judah" now represented by the Anglo-Saxon races and the Jewish people.

M. Markoff, like M. Vernadsky, is much exercised by our possession of the many Gates we hold in all quarters of the world. It is worth while to see what he says about them, for the corroborations of our position as "the Gate-holders of the ocean highways of the earth," when presented to us by a hostile foreigner, are exceedingly valuable, and close the door against the arguments of those among us who are inclined to maintain that God's promise to Abraham, and these unique possessions of our race, have no relevancy, the one to the other. M. Markoff says:—

Great Britain, like a bloated and greedy spider, stretches her web over every corner of the universe, looking upon the world as one immense fair or market where she ought to have the right of preponderance. She troubles herself quite as little about Europe as about the savages of Australia. Before the mouth of the Elbe she has at all events the island of Heligoland; close to the coast of France, side by side with powerful sea-forts, she possesses the Channel Islands; she keeps under lock and key the entrance of the Mediterranean by the impregnable fortress of Gibraltar. The author enumerates all the strategic points occupied by England. He gives the history of the acquisition of the greater part of the shares in the Canal of Suez, and ends by saying that whilst making the most tender protestations of friendship to Turkey, England, immediately after the Treaty of Paris, hastened to pounce upon the Isle of Perim and on a tongue of land close to Aden Further on M. Markoff unveils the "intrigues" of England in Persia to protect India from the presumed intervention of Russia.

We hope our readers see in this choice specimen of hostile criticism how our author is forced to attribute to our nation many of the Identifications of Israel as described in the Word of God.

He states—

1. That the British look on "the whole world as the fair or market where she ought to have the preponderance." But Balaam prophesied that Israel's seed should be in many waters (Num. xxiv. 7), and Jeremiah, Micah and Isaiah, that she would prove then the chief of nations (Jer. xxxi. 7; Isa. xli. 9; Micah v. 8).

2. That the British now "trouble themselves as little about Europe as about the savages of Australia." In other words, adopt a policy of European "non-intervention." But this is Israel's duty, as prescribed at this present crisis of the world's history (Isa. xxvi. 20, 21).

3. That she has "the Gates" at the mouth of the Elbe, in the Channel Islands, and especially "keeps under lock and key the entrance of the Mediterranean by the impregnable fortress of Gibraltar." This is of course just what God swore to Abraham that *the Hebrews* should possess (Gen. xxii. 17).

We conclude our notice of M. Markoff's angry and vindictive essay by reminding our readers that the British, being Israel, are under God's own protecting care and keeping. He bids us, therefore, "Fear not" such envious clamour as these Russian writers vent upon us from time to time. We regard them all as the signs of that coming "enmity" which is to culminate in British (or Israel's) possession of "the lofty Gateway;" then, in retaliation, in the terrible invasion of the mountains of Israel by the marshalled hosts of Russia; and, lastly, in the final overthrow of both Russia and her allies at the crisis of the awful war of Armageddon, when the Lord Himself will appear for His people's deliverance, and will utterly destroy their enemies and His own; "for strong is the Lord God who judgeth" them (Ezek. xxxviii., xxxix.; Rev. xviii. 8).

The terrible events we see taking place in the East are pointing in the same direction. The conquests of Russia, the utter destruction of army after army of the Turks, the rapid advance of the Russian hosts towards Adrianople and the Dardanelles, with the singular apathy and non-intervention of the British at this supreme crisis of their history, all show that these occurrences are under the guidance of the God of Israel, who bids His people at this juncture "hide themselves," "shut their doors about them," while He, for His own glory and in His own way, will "bring them into the strong city (Constantinople), and will lead them into Edom" (Turkey) (Psa. lx. 9, 10).

REVIEW.

Our Inheritance in the Great Pyramid. By Professor Piazzi Smyth, Astronomer-Royal for Scotland. Third edition, revised and enlarged. Daldy, Isbister & Co., 56, Ludgate-hill, London, E.C.

(*Continued from page* 415, *Vol. I.*)

Third Notice.

To the ordinary reader who is not generally attracted by the abstruse and scientific problems with which the literature of the Great Pyramid abounds, the subject which rivets his attention most, and excites his interest at once, is the prophetical symbology of this wondrous building and its bearing on the past, present, and future history of the two Houses of Israel.

We propose in our present paper to refer to what the Professor brings out on these points in his third edition. The subject is most ably and carefully treated at pages 510—522, where the reader will find matter set out which is perfectly new, exceedingly interesting, and most important.

We shall endeavour to indicate a few of the subjects connected with prophecy and the future of our race, which the work under review thus presents to our notice.

The North wall of the grand gallery, as we all know, represents, in Great Pyramid symbology, the date of the birth of Christ. From that point there stretches upwards and Southwards along the gallery's inclined floor, "Christian religious history," extending from that date to the present. "But where and how does the grand gallery of the present dispensation or age end?" The Professor remarks that it is one uninterrupted ascent till the great step at the 1813th inch is reached; and then at 61 inches further, being a level distance beyond that point, comes the Southern *impending* or end wall of the gallery. Here he remarks, that this "end" is absolute and positive. There is no escape from it! The low passage leading on to the antechamber is no continuation of the majestic grandeur of the gallery; nor is the almost inaccessible opening at the top of the gallery near its ceiling, such. The dispensation of Christian grace, represented by the gallery, comes to a sudden dead stop, and at the measured 1881st inch—more exactly computed, it seems, by Mr. H. A. Powers, a working man of Cincinnati (United States), as 1881·4.

What, then, is this 1881·4 Southern wall? What does it represent in human history? "It is *not* the end of the world. It is *not* Christ's second advent. It is *not* the millennium." These are the negative aspects of the question. It is more difficult to say what it is! The Professor submits that the Southern wall is the representation of the anguish and trouble predicted in Mark xiii. 19, when "there shall be affliction such as there was not from the beginning of the creation which God created unto this time, neither shall be"—a trouble which

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is to last fifty-three years! Our author calls this period "exceedingly short;" and the Word of God also says that "except the Lord had shortened those days, no flesh could be saved; but for the elects' sake" (Israel's, we submit), "whom He hath CHOSEN, He hath shortened those days."

However relatively short this time of trouble may be, compared with other passages in the Great Pyramid, these years of unparalleled misery will be 53; and we cannot but regard that time as very long indeed for the suffering sinful Gentile world! The agonies of that suffering are portrayed for us by the sudden fall of the grand gallery height of 28 feet to one of 44 inches in vertical measurement—"one painfully low for any full-sized man to creep through," lower than any of the previous passages which marked the troubles of the profane world in early times, when as much as 52 inches of vertical height were given to mankind as the cramped and irksome way upward, to the light.

The refuge or escape provided at the upper South-east corner of the grand gallery ceiling the Professor deems to be symbolical of the rapture of the saints to meet the Lord in the air, and the gathering up by the angels of the elect, "before the dread period of wars and tribulations on the earth begins." This period, A.D. 1881·4, is one which our author shows is the converging point of many expounders of the prophetic Scriptures. We have ourselves, in two papers published in BANNERS Nos. 15 and 29, vol. i., drawn attention to this fact, and we need not enlarge on it now. We would merely observe that Dr. Watson F. Quinby's elucidation of the date from the prophecies of Daniel regarding the 70 weeks and 2,300 days (see Dan. viii. 14, ix. 24), is one which lies on the surface, and was obvious to any one, living even three centuries ago: thus rendering the alleged prophetic character of Mother Shipton's droggrel perfectly untenable, since (supposing her to have been the authoress of the now famous lines) she might as easily from the Bible have come to the 1881 date for the end of the world or dispensation, as Dr. Watson Quinby did last year, writing from America.

We now turn to consider the signification which was intended to be attached by its architect to the Queen's chamber, and the passage leading thereto from very nearly the North entrance of the grand gallery. Here Mr. Powers, of Cincinnati, United States, is quoted by Piazzi Smyth; and we cannot do better than follow his teaching. The Queen's chamber, he says, is symbolical of the House of Judah, and of the law of Moses "*set aside* during the dispensation of the Christian religion." The floors of this chamber and passage leading thereto are unfinished; those of all the other passages strongly contrast with them in this respect. The reason for this, says Mr. Powers, is the "imperfection" of the law, though the beauty and finish of the walls and ceilings tell in emphatic voice that the law itself was "holy, just and good."

"What means," asks Mr. Powers, "the salt exuding so freely from the walls of the Queen's chamber and passage thereto?" He understands it to represent that *covenant of salt* spoken of by Abijah to Jeroboam and all Israel, when he said, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, to him and to his sons, *by a covenant of salt?*" (2 Chron. xiii. 5). Here only in the Queen's chamber and passage devoted to the House of Judah is the salt found exuding in quantities, though there are slight traces of it in the grand gallery, "where too it ought to appear in order to symbolise the seed of David reigning over the House of Israel till the second coming of the Anointed." The recognition of our reigning Sovereign as the true descendant of the House of David by an American Republican born and bred, is a remarkable and gratifying fact, and one which, if nationally adopted in the States, will lead to a vastly increased feeling of respect and reverence for the throne and kingdom of the younger but more honoured brother Ephraim, by Manasseh.

There is much to be learned regarding the air channels discovered in the Queen's chamber as well as in the King's. In the former they were concealed, and sealed up by thin stone, till accidentally (?) discovered in 1872 by Mr. Waynman Dixon, Dr. Grant, and an English workman. "These closed air channels," says Mr. Powers, "are symbolical of the first coming and ascension of the King Messiah unperceived and unrecognised by the House of Judah." The channels, whereby the Jews could hear and see who it was that in truth had come among them 1877 years ago, were closed, and the facts could not be known to them till "the time of the end," symbolised by the step in the grand gallery. The air channels in the King's chamber, on the other hand, which were not sealed, but open, when discovered, were symbolical (Mr. Powers considers) of the second and more glorious coming of the same King, and of His re-ascension "when He shall have delivered up the kingdom to God, even the Father: when He shall have put down all rule, and all authority and power" (1 Cor. xv. 24).

We are not certain whether by the expressions just quoted Mr. Powers considers that our Lord will eventually abandon this earth, His own throne and kingdom here, for the heavens above. If so, we cannot agree with him; for we find that the throne of the Lord Jesus' kingdom is David's in Jerusalem, and seated on that glorious throne, He will be Israel's Prince "for ever," and His sanctuary shall be in the midst of them, dwelling in the land given to Jacob, the Lord's servant, "for ever" (Ezek. xxxvii. 20—28). Besides this consideration, we have God's own Word declaring that the throne of David, on which Solomon was seated, was indeed, and in all truth, "the throne of Jehovah," as plainly stated in 1 Chron. xxix. 23; and being the allotted throne of the Lord Jesus Christ, as announced by the angel to the Virgin Mary, in the words, "The Lord God shall give unto Him the throne of His father David" (Luke i. 32), we have the authority of the words next following, to prove, that once seated on the throne—"the throne of Jehovah," and yet of His father David—"He will there reign over the House of Jacob *for ever*, and of His kingdom there shall be NO END" (Luke i. 33). And, in truth, that kingdom is "the kingdom of Jehovah, over Israel" (1 Chron. xxviii. 5).

(*To be continued.*)

THE STONE OF DANIEL STILL GROWING.

No sooner is the annexation of the Transvaal *un fait accompli*, than the territory of the South African British possessions expands. Cape Town news of the 7th August, published in the London papers of the 4th September, announces that "Griqualand West" has "been added to the Empire, besides the country situated between the Eastern frontier of the colony and Natal." "This embraces the chief part of the territory named Caffraria Proper in the maps, now known as Fingoland and Nomansland." In South Africa, confederated as it shortly will be (and the present Caffre outbreak will hasten the confederation), our race will soon have acquired a splendid field for emigration. The native question has hitherto been a pressing difficulty. But it is even now settling down, and the natives are learning the great lesson—generally by peace—that submission to the paramount Power is their best security and ultimate advantage. Good laws now enacted and being proposed will attract British capital and settlers—and these in their millions will serve to establish in South Africa so glorious a confederated State, that Israel's company of nations shall have no grander member than the nation in the South of Africa now shortly to be born!

Apropos of this subject, our readers will be amused at the view our old friend the *Northern Echo* takes of the present "Trouble in Kaffraria." This was the writer whose article on "The Saints, the Inheritors of the Earth," we reproduced in

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No. 4 "Israel's Identity Standard." The present article notes a fulfilment of the predictions he then put on record; and it seems hardly fair that he should now, as he does, reproach the British for grasping propensities, when, as he admits, it is theirs by the destiny of Heaven to occupy, at last, the whole globe! He says:—

Judging from the news from South Africa, England is about to have another addition to her already enormous number of dependencies. It is a national peculiarity. Foreigners jest that there is no limit to the numbers of English families, and it is a matter of common observation that the same expansiveness characterises our Imperial policy. At present it is conventionally admitted by most statesmen that we have a family quite large enough on our hands, and that it is about time there ceased to be any further additions to the number and the extent of our responsibilities in the way of territorial possession; but, in spite of all their observations, the Empire continues to expand. The process is, to a certain extent, involuntary. Providence flings us dependencies whether we like them or not, and we are compelled to accept the burdens which are heaped upon already over-laden shoulders. Year by year we lengthen our cords and strengthen our stakes, until, before the eye of the philosophical observer, it would seem as if the process was to continue until three-fourths of the habitable world was ruled by English-speaking men.

The causes which compel us to extend the boundaries of our Empire are manifold. Sometimes we have to do so because of our vices; at others, because of our virtues. Frequently the annexation is rendered inevitable by causes over which we have no control. "To him who hath shall be given, and from him that hath not shall be taken away even that which he hath." Our Empire absorbs, by a moral law of gravitation, all the territories lying unattached on its frontier. Whenever a border State is loosened from its former moorings, it drifts directly into the British Empire. In South Africa, on the Kei river, an incident occurred about six weeks ago which strikingly illustrates the truth of these observations.

After narrating the causes of the present outbreak between the Galekas and the Fingoes in Kaffraria, the editor proceeds as follows:—

Of course there will be the customary declarations that we do not want Kaffraria; but, after the usual modicum of cant, we shall take the land, and defend it against all comers to the last drop of our blood. That is so invariably the English fashion that we may almost treat the war with the Galekas as the signal for the annexation of Kaffraria. That territory lies handy enough between British Kaffraria and Natal. We have already peopled it with thousands of our Fingo subjects; we maintain residents, magistrates, and missionaries in all the Tribes; we have already annexed the North of it outright without even troubling to record the fact in Parliament; and we shall most assuredly finish the job by annexing the whole district. After that, there will only be the Orange River Republic left to appropriate in South Africa before we come into direct collision with the Portugese, whom we shall probably, in a few years, dispossess of their African territories. Of course, we shall do all this involuntarily. We have no Peter the Great's will to direct our policy. We all of us are conscientiously convinced that England desires no annexations, and that we as a people are not like those grasping Russians and annexing Germans. Nevertheless, as we have swallowed up the Transvaal, so shall we annex the other South African States; and after we have consolidated South Africa under our flag, we shall hold up our hands in pious wonder at the territorial ambition of other Powers, and thank God that we are not like other people, who are so rapacious as to seize the lands of their helpless neighbours.

We quote the above, not for the purpose of exposing the gross injustice to his country and fellow-subjects, of which the editor is guilty, but in order to show that the tendency is and always has been to force on us—being Israel—the extension of the empire.

The present quarrel between the Fingoes and the Galekas can neither directly nor indirectly be justly laid at our doors; but the disturbance now in process of settlement has, nevertheless, as the writer expected, led to the annexation of the disturbed territory by the British—for this simple reason, that the latter cannot afford to have war raging within their dominions; and if annexation is the only safe and certain remedy, self preservation will at all hazards dictate its adoption. Thus the empire grows! Being Israel's, and God's Word predicting it, we rejoice to see it grow, since it assures us that the day is at hand when "the kingdom, and the dominion, and greatness of the kingdom under the whole heaven being given to the saints of the Most High," "He shall come whose right it is," and take into His own blessed hands the government of that kingdom (which is an everlasting kingdom), and "reign in Mount Zion, and in Jerusalem, and before His ancients gloriously" (Dan. vii. 27; Isaiah xxiv. 23; Ezek. xxi. 27).

Our readers will have noted in reading our quotation that the editor of the *Northern Echo*, speaking of the expansion of the British Colonial Empire, cannot refrain from repeating, as the aptest illustration at hand, the words of Isaiah liv. 2, which, as we all know, were addressed by the Spirit of God to Israel of the Ten Tribes, "the barren, desolate wife," remarried by her God, and blessed with the "multitudinous seed," "the nation and the company of nations;" and directed accordingly to "lengthen her cords and to strengthen her stakes"—to do in fact just what the *Northern Echo* finds that the British people (*who are Israel*) are doing!

OUR OPPONENTS.

The Rev. Professor Campbell, M.A., of Montreal.

PART I.

The opposition having done its worst in the United Kingdom, and failed to put down "Israelism," the adversary, represented again, as our readers observe, by a Reverend Professor, has taken up the cudgels, and endeavours to administer the *coup de grace* to the rising vigour of the Israelite community in the Canadian Dominion. We have before us a pamphlet entitled "The Lost Tribes—A Refutation of the Theories of Messrs. Wilson, Hine, and other Writers, who have Identified Them with the English Nation," being a lecture delivered at Montreal on the 17th December, 1877, by the Rev. Professor above-named, and published by William Drysdale & Co., of that city, by request of the large audience who listened to it with "great approval." We gather from these words and the action taken by the Rev. Author that Identity is making rapid strides in the Dominion, as we hear it is in the United States as well—also that, to counteract the evil, a strong champion of the opposition has been found to withstand the "heresies," and attempt at least to crush them in the bud! Vain attempt! We know this is God's truth, and we tell Professor Campbell that his vigorous efforts to set aside the purposes of God will but recoil on his own head, and that the attempt to stop the progress of the glorious truth we advocate will do in Canada what the "opponents" have done for us here—namely, attract attention to the subject, lead to inquiry, and finally to a large advance of the cause among all sections of the community.

When a "learned counsel" has a bad cause, we know the advice he receives is plentifully to abuse the opposite attorney. In the present instance, the Rev. Professor, having little or nothing to say against the Identity, finds vituperation and abuse of Mr. Edward Hine his safest *rôle*. He practises vigorously those tactics as his best weapon in the short pamphlet he devotes to the destruction of our views. Thus he heaps the following choice specimens of Canadian "argument" at the devoted head of the only author on our side whom he really assails:—"Mr. Hine is a very ignorant man" (page 6), "ignorant in regard to the matters of which he treats" (p. 7); "he knows nothing of the languages in which the Scriptures he professes to reverence were written;" his is "blasphemous ignorance" when he uses "passages that refer to the inheritance of the Messiah to prove that Israel will found colonies" (p. 21); "this prophet violates every principle

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of sound interpretation, and dishonours the Word of God by his unpardonable folly," when he speaks of the lion and the unicorn, &c., &c., as national emblems of Israel; "the perverted type of humanity, Mr. Edward Hine" (p. 25); "the hundreds of thousands of pamphlets sold by the Prophet Hine are silly, and the many disciples made are simple" (p. 31); "in the presence of Dr. Cumming and other good men the Identity ignoramus is not worthy to be mentioned" (p. 31). The followers of Mr. Hine are "ignorant dupes" (p. 32). These are some of the specimens of the reverend lecturer's "arguments," and we think our readers will agree with us that if they go down in Montreal, they will not go down here; also that the lecturer who could stoop to interlard his address with such abuse of the one author on the Identity largely noticed hardly rises above contempt.

In regard to the line which Professor Campbell takes to refute our position, we must first notice his position as a Christian divine on the subject which lies at the foundation of not only the Word of God, but the whole argument he undertook to refute—viz., the Scriptural distinction between Israel and Judah. He hardly attempts to rebut, while he rejects, our assertions on this point! To the position laid down by Mr. Hine, that "Scripture is generally addressed throughout to three distinct divisions of mankind—viz., to Israel, to the Jews, and to the Gentiles"—the Professor condescends but scant reply. He hazards the assertion that the writers of the New Testament were "utterly ignorant of the distinction between Judah and Israel" (p. 20); that our Lord spoke of the Hebrews around Him as "Lost sheep of the House of Israel" (!), and that Mr. Hine shows "amazing effrontery" when he says (what evidently the Rev. Professor does not know) that Benjamin as a Tribe belonged, as a matter of fact, to the Ten Tribes, but not to the Two. He adds, "that there is not the least trace in the Word of God of a separate dispensation for the House of Israel as distinguished from that of Judah!" Mr. Hine's arguments from the Identifications to prove Israel was distinguished from Judah is called "arrant nonsense," "unmitigated falsification of Scripture truth," "one of the wonders of the nineteenth century."

Adopting Mr. Hine's views, Christian clergymen, and laymen too, are adopting, the Professors states, the "ass's ears of Midas, King of Phrygia;" and "Anglo-Israelism generally is written down" an "ass" by the principal organs of enlightened Christian and public opinion (p. 22). We ask our readers if such language as this is even decorous in a Christian minister, and if a belief, which godly men and godly women have in vast numbers seriously and earnestly adopted, both in these islands and wherever the English language is now spoken, is likely to be put down or discountenanced by a reverend teacher, however learned, respected, or able he may be, who depends on ridicule, vituperation, and such unseemly abuse of opposing writers and believers as his chief argument in refutation. In regard to the other authors on Identity matters and cognate subjects, our reverend lecturer dismisses Piazzi Smyth in the following flippant sentence (p. 7): "Piazzi Smyth is introduced (by Mr. Hine), saying much that is true concerning the great Pyramid of Cheops, which has no more relation to the English people in their Identification with Israel, than Mr. Hine's argument has to common sense."

This, of course, is smart, and no doubt was received with hearty cheers of the Montreal audience; but it is grossly unjust treatment of a sacred subject, treated reverently and with profound learning by a scientist of no mean order, who wrote on a subject of which, we venture to say, the Rev. Professor Campbell is profoundly ignorant. The subject, as it affects Jacob's Pillow, Lia Fail, or the Coronation Stone, is described as "an old story furbished up by Colonel Gawler," and the lecturer speaks of it with ridicule, taken as a connecting link between "the Scots, a Celtic people, with the dispersed of Israel."

On the score of philological and ethnic affinities between the British races and the Lost Tribes, as alleged by Mr. Hine, the Rev. Professor makes very merry, and laughs the whole theory to scorn, laying down the law boldly and broadly where it suits him, and from erroneous premises raising the laugh against the holders of Israelite views. Thus he declares, as a *dictum* not to be controverted, that "the Scots who brought the stone from Ireland were Celts, and in no sense a Germanic people, who, Mr. Hine alleges, were Israelites;" and as "the Saxon or Lowland Scotch are neither members of the Israelite State Church of England, which furnishes an Identification in its constant remembrance of the Decalogue, nor are they Dissenters from it," the conclusion evidently is that Mr. Hine's "theory" is founded on hopeless fallacies and ignorant deductions. The rev. lecturer thought he made several smart hits when he alleged that the late Rev. R. Polwhele followed Mr. J. Wilson in his Teutonic theories as against Mr. Hine's views, and that Dr. Margoliouth is ranged on the side of the "opponents" of the Anglo-Israelite. Our readers know that Dr. Margoliouth now adopts our Identity as truth; and that our late lamented friend, the Rev. R. Polwhele, saw reason before he died to hold with Mr. Hine against Mr. Wilson in reference to the Teutonic theory. Of this we have ourselves ample evidence. The Rev. Professor thinks he crushes our cause entirely when he proclaims in triumph (p. 22) that "the *Saturday Review* truly says 'that Mr. Hine fights very shy of the New Testament.'" We cannot congratulate the rev. opponent on his allies, the scoffing writers in the *Saturday Review*, as upholders of New Testament teachings; but we do ask all unprejudiced readers whether we ourselves fail to appeal to New Testament doctrine and teaching on every proper occasion? and whether our views (whatever Mr. Hine's may be) do not submit, with all due respect and reverence, to our Lord's Divine instructions; showing, in fact, that the Old and New Testaments breathe one and the same spirit, and point throughout to one grand result in respect to the final glory of Israel of the Twelve Tribes?

(*To be continued.*)

THE "TIMES" AS A BLIND PROMOTER.

THE following appeared in the *Times* leader on the 5th Dec., 1877:—

Throughout the Continent, many appeals have been made on behalf of Turkey. An active minority in all the great States has declared that she ought to be supported for the common good of Europe. But that minority has also been careful to add that the requisite help must come from England alone. Germany, we are told, can do nothing, because she is afraid of France; France can do nothing, because she is afraid of Germany; Italy can do nothing, because she must attend to her own affairs; and Austria is made powerless by her conflicting nationalities. Hence England is invited by the warlike agitators to do what is regarded as the common work of all. But England is no more inclined than France or Austria to plunge into a hopeless enterprise.

Here we have blind testimony offered us of various kinds.

In the first place is the statement that an active minority in all the great States of Europe look to England alone as the Power to help Turkey in her present dire necessity. But this is to recognise "England" as the chief of nations, which is Israel's predicted position.

2. That the jealousies are rampant in Europe now as we lately showed they were (Isaiah xlii. 13); "For Germany is afraid of France; France of Germany; Italy is attending to home affairs; Austria can give no help because of the jealousies which divide her own populations."

3. That "England's" policy being "non-intervention," which is God's instruction to Israel now (Isaiah xxvi. 20, 21),

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she is no more inclined than France or Austria to help the empire of the Turks; which thus (4) is left to dry up and perish as a Power in Europe, the prophecy being that the sixth vial's operation is to cause the waters of the Euphrates—the Ottoman empire—to "dry up."

We see here (do we not?) that the leading journal of Europe, following the Word of God, testifies to a state of things, now existing, which exactly confirms all that we hold and teach regarding the present crisis, as bearing on the Identity. The events of the day are only explicable on the assumption that the Identity is true; that the jealousy is now extant; that the present policy of the British is a God-taught, God-sanctioned policy; and that the destruction of the Ottoman empire, however much Europe may deprecate it, is a foregone conclusion, and an event which must come to pass, because God's Word says it shall, in order that Israel may, with Judah, be restored to their own inheritance. Reader! let us bless God we are Israel; and that for us, His chosen ones, the Lord is working in all the grave and awful occurrences of the present time! Let us lift up our heads, for OUR redemption draweth nigh (Luke xxi. 28).

ISRAEL DWELLING "SAFELY."

THERE is a peculiar blessing attached to Israel as distinguished from Judah—namely, that once they obey, and turn to the Lord, they shall "dwell safely." This is a remarkable characteristic of the Ten Tribes which God's Word puts upon them, and we are called on to notice the "sign," and to inquire whether our race, the British, have in times past and do now "dwell safely." We may then glance at the prospect before us in the future, and learn what may surprise us, but will carry dismay among those who have hitherto never given it a thought—viz., that in the glorious times of the return, Israel of the Ten Tribes shall "dwell safely" in that holy city, even Jerusalem, where we have all hitherto imagined that Judah only was to be located and make it *their* home. In regard to the past and the present condition of Israel in these islands, we know that God's Word in 2 Sam. vii. 10, assigned them there "a place" where they were to dwell—"a place of their own, and move no more"—where the hand of violence should never touch them, and "the children of wickedness should not afflict them any more, as beforetime." The Tribes, in fact, were promised a safe locality for their home, and were to "dwell safely" there. To the same effect is Ezekiel's description of them in chap. xxxiv. 25, xxxviii. 11, xxxix. 6, where their condition is described as those "that are at rest, that dwell safely (confidently), all of them dwelling without walls—and having neither bars nor gates"—a people also that "dwell (confidently, *i.e.*) carelessly in the wilderness or isles." If we look back at our own past history, we find that we have, in fact, "dwelt safely, carelessly, confidently" in our island home since A.D. 1066, when the last of the Tribes, Norman-Benjamin, obtained admission to the body politic. Then "little Benjamin the ruler" joined "the Princes of Judah, their Council, the Princes of Zebulun, the Princes of Naphtali," in the Isles of the West. He gave kings to Israel as he did before David's days, and only yielded up the sceptre when a scion of David's line, in A.D. 1603, ascended the throne of the United Kingdom on James I.'s accession as King of Great Britain. Our *status* to-day is one of peace, quietness, and confidence, when abroad all is perplexity, distress, vast armaments and preparations, fearful anticipation of coming woe, and of war itself.

Let Mr. Roebuck, M.P., speaking lately at an entertainment at the Guildhall Tavern, on the subject of "French Politics," tell us his views of the condition of his countrymen as compared with what obtains across the Channel. The veteran politician, withal a "blind promoter," gives clear and distinct testimony that we British are, in fact, "dwelling safely" *now*, when all around us is turmoil, difficulty, and confusion. He said, responding to a toast, on the 28th Nov., 1877:—

My name has been coupled with that of the House of Commons. I have been connected with that House on and off since 1832, so that I think now by this time I may be considered to be an old Member of Parliament and to know something of Parliamentary business and Parliamentary duties. From what I have gathered from the experience of years, I have been led to feel that one of the great happinesses of the people of England consists in having such a representation—a representation of all parties in the State, of all conditions of men in society. Thus everybody may be heard, understood, and estimated in that House, and by this means have we arrived at such a perfect command of peace that we within ourselves are free from every apprehension of disturbance. Every man of us is therefore enabled to put forward his whole energies to the duties of life, and that without check in his career. England, then, presents a spectacle never before known in the world's history. Here we have every class of men without distinction at all perfectly safe—the poor man cannot overreach the rich man, the rich man cannot injure the poor man, without being brought to justice. Living as we do in a state of security, it behoves us to cast our eyes across the Channel and see the spectacle which that great nation presents. At this moment the Assembly of France was on its trial—trials and difficulties which the British House of Commons have already passed through. As Englishmen we cannot but sympathise with them in the difficulties they have to encounter. I only wish we would, and that the voice of England could make that nation understand how much depended on the mode, the character, and the energy with which the Government is conducted—how much the safety of Europe and the happiness of the world depend upon that people being properly governed. Unfortunately at the present moment the destinies of the French nation are in the hands of a man brought up in the guard-room. He does not understand the business of the Legislature, nor can he understand one's feelings when speaking of a free Legislature. I only hope the example of England may have its effect upon France, so that it will lead to the peace and security, not only of the nation, but the world. Each one of us here, I doubt not, is a friend of that great people, and in the difficulties they are going through I am sure that each one of us sympathises with them, and each one of us wishes them success, and that liberal views and free government may be the destiny of France. (Applause.)

He states here what is simple truth—namely, 1st, that "England" to-day presents a spectacle never before known in the world's history; 2nd, that every man of every class here dwells safely; 3rd, that abroad the picture is entirely altered, and instead of "safety and security," the French have troubles, difficulties, and trials from which we (being Israel, *we* say) are free. Here, then, is a fresh Identity! God's Word says, "Israel, obedient," shall "dwell safely—confidently" in the isles. The "blind" politician, true witness of the truth of God's Word, however, declares the fact is so; and the statement cannot be truly predicated of any of our foreign (Gentile) neighbours (see Deut. xxxiii. 28).

From foreign invasion the Ten Tribes of Israel are promised perfect immunity in the isles—their Gates being perpetually open, day and night continually, for free ingress and exit of the imports of the world (Isa. lx. 11, liv. 15—17). And, lo! we find the facts agree with the prediction to the letter. British homes and British ports are alone of those of all the nations wholly ignorant of the insult of the foreign foe, and hostile squadrons enforcing the blockade of the ports of Britain have been unknown to the history of the race for upwards of a thousand years. Verily, as God hath promised, "Israel dwelleth safely."

We pause now to inquire what will be the destiny of this people in the future. Where and how shall they reside? Will their residence be still protected by the Lord, and the character of their domicile "safety," "confidence," and "carelessness?" We refer the reader to two passages of God's Word which will answer our questions—Jer. xxiii. 6, xxxiii. 16. These verses are almost identical; but they

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differ in one material word which will throw considerable light on what has hitherto been erroneously assumed as the locality of *Judah's* residence, to the exclusion of the rest of Israel. In Jer. xxiii. 6, the Word declares, "In His days (the Branch's, the King's, the Lord's days) Judah shall be saved, and Israel shall dwell safely"—that is, that then first salvation, through the Redeemer's blood, through the crucified One, will be accepted by the Jews; and Israel of the Ten Tribes, as before, will, after the return, dwell both in their isles and in their allotments in the Holy Land "safely," according to the promise.

In Jer. xxxiii. 16, the announcement is, "In those days shall Judah be saved, and *Jerusalem shall dwell safely*"—"Israel" in one case, and "Jerusalem" (*i.e.*, the inhabitants of Jerusalem) in the other being synonymous terms, leading to the inference which Ezek. xlviii., we think, supports, that while Judah will occupy henceforth the ancient allotment of Ephraim in Palestine, Jerusalem will remain in Benjamin's portion, "the beloved of the Lord, dwelling between His shoulders" (Deut. xxxiii. 12). Such being the case, and "Jerusalem" representing Israel, contradistinctively to Judah (of the Two Tribes), such passages as Joel iii. 1; Zech. xiv. 11, become full of meaning; for then the "captivities of Judah and Jerusalem" appear not as tautology, but as terms truly descriptive of the two now disunited Houses, Israel and Judah. Israel's occupation of Jerusalem, while Judah is outside the city, *in tents*, encamped and fighting against it, becomes explicable and clear (Zech. xii. 5—7, 10, xiv. 14), while many a portion of the Word referring to Zion and Jerusalem (see Isa. xl. 9, xli. 27) is found to be full of meaning. But on the common assumption that the Jews will return to re-occupy Jerusalem as *their* city, these predictions are the very reverse of clear, with reference to the known locality of their future allotment when "the return" takes place.

Reader! let us thank God that we are Israel; for you see (do you not?) that your glorious birthright gives you safety now from foreign foes, and will do so hereafter, as it *has* done in days gone by. Hallelujah!

ISRAEL'S ANCIENT GATE—HELIGOLAND—NOW DISMANTLED.—A recent number of the *Geological Magazine* contains a map of Heligoland, which is said to have been "copied from an old map in the possession of the Governor of Heligoland." It gives by three different shadings the size of the island at three periods. In A.D. 800 it is represented as 120 miles in circumference; in A.D. 1300 as 45 miles; in 1649 only four miles. Since then it has diminished to less than one-third of a mile in superficial extent. The diminution of the island has been effected almost entirely in one direction, the sea having encroached 30 miles on the North-east side, and one mile only on the South-west.

ISRAEL EXPECTED IN THE EAST.—There is an evident expectation in the public mind of Cairo that England must sooner or later take a leading part in Egyptian politics; and not only here, but all over the East, every traveller at all capable of conversing with the natives constantly meets the question, "When are the English coming?" It would be difficult to trace the origin of this popular impression, which certainly has not arisen from any vapouring, political or private, on the part of the English. There are, moreover, no Englishmen in the Pasha's service except the superintendent of the gardens at Rhoda, and of the sugar plantation in the Said; but Frenchmen abound in every department. . . . So it is, however, as every traveller will bear witness: *England is expected in the East*, where hitherto she has never planted a standard, except in defence of the Crescent and the integrity of its dominions.—From the *Crescent and the Cross*. By Elliot Warburton.—H. L.

"THE family of the Herods was Idumean. They were all descended from Esau, the father of Edom. This circumstance is noteworthy when we see their unceasing enmity against Christ and His people. The seed of Esau seems to carry on the old enmity against the seed of Jacob."—From *Ryle's Commentary on St. Luke*, vol. ii., p. 453.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—On Thursday, January 10th, John T. Gott, Esq., of Stockton-on-Tees, delivered his lecture on "Israel in Britain, Portrayed in the History of Joseph," in the Royal Institution, Hull, in connection with the Israel's Identification Association. The meeting was well attended by a most appreciative audience, and the lecturer gave great satisfaction by the able manner in which he treated his subject.

The parallels between the History of Joseph and the History of Britain were clearly drawn. The wonderful way in which God carried Joseph through the various courses of his career were likened to various passages in the History of the British nation.

The chair was taken by Alderman Waller, Mayor of Hull, who, though he had not previously studied identity literature, was exceedingly pleased, and highly complimented the lecturer on the interesting manner in which he had brought the subject before them.

Hearty votes of thanks to chairman and lecturer concluded the meeting.

Yours truly,

W. H. BOWLER, Hon. Sec.

10, College-street, Hull, Jan. 14.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me through your columns to draw attention to a very remarkable coincidence between name and number which will appear in the following? If we take the several numbers, as expressed by the Roman numerals in the names *England*, *Scotland*, and *Wales*, as shown by the words below, and add to their sum, the number similarly indicated by the numerals in the name *Ireland*, we shall find that the total shows the year in which was effected the union of this country with Great Britain. Thus—

ENGLAND	=	550
SCOTLAND	=	650
WALES	=	50
		1250
IRELAND	=	551
The year of the union	=	1801

I am, dear Sir, yours faithfully,

J. H. WELDON.

Riversfield, Kilmallock.

P.S.—Since writing the above, I find that the sum of the numerals in the words "SCOTLAND UNITED WITH ENGLAND," shows in the same way 1707, the year in which those two countries were united.

J. H. W.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following is from the *Leeds Mercury* of the 17th November, and may interest the readers of the BANNER OF ISRAEL, if you deem it worthy of insertion:—

"The Maharajah Dhuleep Singh, in writing to correct a statement which has lately appeared, to the effect that he was about to join the Russian army, says, 'For the stability of our Sovereign's dominions in India I would prefer to see the backbone broken of the Mahometan Power, but not by Russia, as in my humble opinion should there ever arise any trouble in that country, it will be caused by our fellow-Mussulman subjects, or the border Tribes professing that faith. After my residence in this country for the last 28 years, and the unbounded kindness of our gracious Queen and the Royal Family to me, I cannot but love England with all my heart, perhaps even more than some born Englishmen, who have been agitating the minds of her people of late, but luckily without effect; for the common sense of the English, as usual, has prevailed. I am now a naturalised Englishman, and proud do I feel that my descendants will form part of this great nation by birth; and it is my intention to spend the remainder of my life and die in the glorious land of my adoption.'"

Yours respectfully,

JOHN F. WOOD.

Nov. 21, 1877.

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PRAYER UNION.—It is now a long time since many of us have had the happiness of knowing ourselves to be of the stock of Israel, and heirs of the promises made to Abraham; and the number of those who believe this grand truth is daily increasing. The subject has been much discussed and written about, but very little *prayer* and praise has been offered. Is it not fitting that we should unite in seeking the Lord on this subject? We learn from the Prophets that before the Lord bestows the blessing He intends that we should pray for it, and we are exhorted to do so in such passages as Isa. lxii. 6; Zech. viii. 21; Hos. xiv. 2; Ezek. xxxvi. 37; Isa. xlv. 11. A *Prayer Union* has been formed among those who earnestly believe our people to be of Israel. To praise the Lord for the light He has given us on this subject, and to ask Him that this light may spread. To thank Him for His faithfulness to Israel, notwithstanding their forgetfulness of Him. To confess our sins and the sins of our people, as Daniel did. To ask Him to pour out His Holy Spirit upon us. To pray for the conversion of our brethren of Judah, and the gathering of the outcasts of Israel. To pray for guidance and protection in the present crisis, and for our acknowledgment by other nations, as promised in Micah vii. 15, and following verses. And to ask for the restoration of our land and the coming of our King.—Those who would like to become members of this Prayer Union would receive a card of membership on sending three stamps to H. L., 7, Ovington-gardens, London, S.W.

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

Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
WEDNESDAY, FEBRUARY 6, 1878.

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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. II. No. 59. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 13, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S WORLD-WIDE MISSIONARY WORK FOR THE LORD JESUS.

IN the 46th No. of the BANNER for Nov. 14, 1877, vol. i., we asked our readers' attention to the world-wide work of our race for Christ in the circulation of God's Word, and also in the dissemination of a pure Gospel literature among the nations. We showed that our efforts in both these directions, insufficient and ineffective though they were, yet aimed at a universal ministry of the Word to "all the families of the earth." As this rôle was assumed by no other nation on the earth, unconnected with the Anglo-Saxon races, we argued that these latter, *being Israel*, have the function to perform by God's Word assigned, and do it; while the other nations of the earth, *not being Israel*, have neither the constraining motive, nor the will consequently, either to circulate the Holy Scriptures "to all the families of mankind," or to act as the universal evangelists by distributing a pure literature throughout the world. We now turn to a branch of our subject which we purposely deferred in our former article, and ask whether we British have that other characteristic, which, it strikes us, is the most important of all—namely, whether we, and we alone, send the living agents, the missionary men and missionary women, not only to distribute God's Word written, but to tell with the living voice the glad tidings of salvation "to all the families of the earth?" Failing this, we must repeat that the British, possessed of all the other grand perquisites and privileges of God's chosen race, cannot be "Israel of the Ten Tribes," but must be Gentiles, since they lack the chief and most glorious "sign" of their Identity, that one great proof which, once exhibited, proves their grand pedigree; but, absent from the likeness, stamps them at once as aliens from the race of which Jehovah Himself affirmed, "This people I have formed for Myself, they shall show forth My praise," "they shall declare My glory among the Gentiles." "Men shall call you the ministers of our God." "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth" (Isa. xliii. 21, lxi. 6, lxvi. 19; Acts xiii. 47).

Looking at the financial cost of the missionary operations of the British Protestant Churches alone, where shall we find on the continent of Europe, or in Christendom anywhere, such results as the following, which prove the immense sacrifices British Protestants are in the habit of making for the sake of the propagation of the Gospel to Jews and Gentiles all the world over?

In 1875, the income of the five leading Missionary Societies of Great Britain was £634,281. In 1876, it amounted to £639,131. In 1876-77, the Church Missionary Society alone received an income of £190,693, which fell short of the actual expenditure of that year by £20,166.

Do our readers imagine that these gigantic efforts to evangelise the world, costing the British, as it is seen, much over half-a-million sterling for foreign missionary work alone, can be matched in any Protestant country whatever on the continent of Europe or elsewhere? Some time since, we entered into a calculation of the relative amounts given by the Anglo-Saxon races (British and Americans included) for the propagation of Christ's Gospel "to all the families of the earth," as compared with what all the other Christian nations of the world united gave for that purpose. We found that "the British and American races maintain about twice as many foreign missions as ALL the other Christian nations of the world put together, and that the expenditure on the work by the former, compared with that of *all* foreign nations combined, was as £1,519,000 is to £120,000, or in the ratio of over 12 to 1." Here, then, is a species of evidence which cannot lie. The British and Anglo-Saxons alone are voluntarily expending on this "world-wide work for Jesus" a sum which is twelve times as great as that given by all Christendom together for the same objects, and this is proof positive of a very valuable kind too, that the Anglo-Saxons are doing a work beyond all estimate more valuable, more extended, and more beneficial to the world at large, than that which the races, not Anglo-Saxons, attempt to carry out.

A review of the localities in which our Missionary Societies are labouring will, however, give, geographically, the clearest idea of the universality of our missionary operations. Taking the Church Missionary Society as the wealthiest, most powerful, and most successful of the various organisations at work, we find they are labouring for the Lord in West Africa, in Central and East Africa too, in Turkey, Asia Minor, and

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Palestine, in Persia, in Hindustan, North, South, East, West, and in the Central parts as well, in Ceylon, at the Mauritius, at six chief stations in Hong Kong and in the continent of China, in Japan, in the Northern, Eastern, and Western divisions of New Zealand, in North-west America, in Metlakatla, and Kincolith on the North Pacific. Other British societies are occupying not only some of these lands, but Madagascar, the islands of Australasia, South America, and Tierra Del Fuego. Those societies which have for their object the conversion of the Jews, follow them to every land where these dispersed "afflicted ones" of Jehovah may be found. This necessitates the missionaries travelling to every part of Europe, to every clime and country where these poor down-trodden sons of Abraham are resting till the summons for their glad "return" to their glorious home arrives. Here then is a race—the British—which, assisted by their American brethren, carries the blessed Gospel of the grace of the Lord Jesus to every quarter of the globe, and literally "to all the families of the earth." To no other nation in the world is it given so faithfully to care for the souls of the benighted heathen. Being Israel, the Anglo-Saxons do it. Being Gentile Christians, but not Israel, the other nations of Christendom have no call and no wish thus to spend and be spent for Christ. They therefore do *not* preach the Gospel "to all the families of the earth." Our point is thus established. We have shown that our nation, and ours alone of all the nations, is honoured by the God of heaven to take the Gospel to every creature, and accordingly does it. This race, we argue, must therefore be Israel, since God Himself has said of Abraham's and Jacob's seed (the Hebrews), but of and to no others, "In thee and in thy seed shall all the families and nations of the earth be blessed" (Gen. xii. 3, xxii. 18, xxviii. 14).

We have lately been chidden because we have seldom, it is said, laid stress upon the fact of our national Protestantism as a mark of our Israelitish origin. Our critics, however, are surely unjust in these strictures? We have ever appealed to our "witnessing" functions as pregnant proof of our Identity, and what is our witnessing work but our Protestantism? This nation, now so blessed of our Father, was brought into "witnessing" relationship with Jehovah the Lord God of Israel at the glorious Reformation of the 16th century. Then it was that Israel turned her face towards the Lord her God, and acknowledged the Redeemer's great sacrificial and sole mediatorial work for her, nationally. Then she swept away the lying vanities of Romish superstition, and adopted (nationally, not individually, alas! as yet) the pure ritual, worship, and services, of the Protestant or witnessing Church. Henceforth God honoured Israel; not because of her Protestantism, mark! but because of her origin. The set time to bless her having come, He gifted her, not only with the true "witnessing" or protesting grace, but with the material and spiritual blessings, too, which we have so long been engaged in laboriously depicting. Reader, let us thank God for our origin, for our Israelitish descent; for to it we owe our Protestantism, our open Bibles, our glorious national Reformation, our exalted national position in the earth, our civil and religious liberty, and the hopes, yet future, of the "new covenant" and restoration to "the land of the inheritance," as one of the *two* blessed nations yet to be honoured by having for their Sovereign no less glorious a King than the SON OF GOD Himself, and that "for ever" and "for evermore." Amen. (Ezek. xxxvii. 24—28.)

PROGRESS OF "IDENTITY" KNOWLEDGE.—"The Identity facts are spreading very rapidly now, and especially in Ontario. Many of our clergy believe in it; but are too shy to give it much publicity at present. We cannot expect new ideas to be taken up without opposition" (Extract from a letter from Montreal, January 4, 1878).

OUR OPPONENTS.

THE REV. PROFESSOR CAMPBELL, MA., OF MONTREAL.

(Concluded from page 49.)

PART II.

HAVING given our readers a general idea of the style of our reverend opponent and lecturer, we proceed now to deal with the particular lines of objection stated—objections, not to the subject as a whole, be it observed, but mainly to the particular mode of presenting it, which Mr. Edward Hine has adopted. It is strange to us why our opponents should, as they invariably do, attack the Identity through one particular writer on the matter, as though he, and he alone, represented the grand cause, and as if it *must* stand or fall as his mode of reasoning and his argument be shown to be cogent or the reverse. We decline to follow such leading. Let our opponents attack the teaching as maintained by those many competent authors who have dealt with the various subjects it embraces in its scope. The ethnographical arguments have been maintained, for instance, by the Rev. Canon now Bishop Titcomb, by the Rev. B. Wrey Savile, by Col. Gawler, by Mr. Rowbottom, and others. We invite our Montreal opponent to study and reply to these rather than to the first probably crude notions put forward by the early pioneer writer on the subject. When Professor Campbell asks us at page 9 whether the "Irish, Scottish, and Welsh, Celts, Angles, Saxons, Jutes, Danes, Normans, and other peoples that have contributed to our population" are equally Israelites with the Celtic and Saxon elements of our race, we reply that the question has been answered by Canon Titcomb in his "Anglo-Israel Post Bag," and in his "Dialogues" published in this journal. We see no advantage in re-iterating arguments and statements fully and clearly put forward already by competent writers, but would urge our opponents, before they condemn, at least to inform themselves of the grounds of our belief, and not to expect us to admit ourselves wrong until they have mastered the subject themselves by perusing what has hitherto been published.

In reference to the philological argument, our self-sufficient opponent has clearly never heard, much less read, what Mr. Cockburn Muir has so well written on this part of our theme, and therefore fails to see the truth. He blunders greatly, too, when he assumes that Mr. Hine is the chief and only authority on this section of the grand subject he so flippantly rejects. When Professor Campbell has perused and answered Cockburn Muir's "Israel in Britain," wherein the philological and ethnic arguments are very ably and very carefully drawn up and stated, we shall be in a condition to say whether he has in fact shaken our position. Till then the ridicule he pours on "Mr. E. Hine's" alleged blunders, in regard to the place which the Sanscrit tongue holds with reference to Hebrew and English, cannot pass as argument conclusive of our contention. Let Professor Campbell tell us he has read Canon Lyson's work on "Our British Ancestors," and can refute that learned author's statements regarding the vast mass of Chaldee and Hebrew roots in our modern Anglo-Saxon vocabulary; that he can dispose of Cockburn Muir's and Bishop Titcomb's philological and ethnic arguments in favour of our Hebrew origin; that the refutation of the Rev. B. Wrey Savile's reasoning on the same topic is to him an easy task, we shall then feel somewhat more respect for an opponent who at present snatches an easy triumph among a Canadian audience, wholly ignorant of what has been published on the subject, and therefore ready to accept as truth the sneering, *ad captandum* statements which the rev. lecturer passed off upon them as valid argument.

When we come to the gist of the objections which our opponent presented to his Canadian hearers, we find, as usual, that though he is a reverend teacher of God's Word, one with the Scriptures ever in his hand and on his lips, he makes ship-

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wreck, as so many of his brethren in holy orders do, in reference to the cardinal point of our whole contention—namely, "the Scriptural distinction between Israel and Judah." Professor Campbell denies the existence of such Scriptural distinction! By means of this distinction, he avers, "shallow speculators in Bible knowledge," as he offensively terms Mr. Hine and all believers in "our Identity," "have been led astray." He admits indeed (page 21) that in a few prophetic passages "the term Israel nearly always, if not always, in antithesis to Judah, denotes the people of the first captivity; but in the great majority of passages, it is simply a term to denote the people of God, whether, on the one hand, it designate the children of Jacob, or, on the other, the Israel of faith." The Rev. Professor denies *in toto* a "separate dispensation for the House of Israel as distinguished from that of Judah." He cannot thus see that while "all Jews are of Israel, or 'Israelites,' not all Israelites are Jews." Denying that simple proposition, which is proved from every portion of God's Word, it is no matter for wonder the Rev. Professor is unable to grasp the glorious truth of God's promises to that portion of His people He purposes never to "cast away," and that in his darkness and ignorance he can use such language as we find on page 21 applied to believers in our Identity, when he states we "rob the Word of all spirituality, and invite our disciples to rest in a blind literalism that cannot fail to be the death of all true Christian life." It is with pity, not unmingled with contempt, that we read such violent sentiments as these from one who knows not what he says, who, in breach of charity, accuses his brethren in the faith of what he cannot prove, and whose contradiction appears in the very fact that the chief supporters of our views are found among the godly, the earnest, the prayerful students of God's Word. These love their Saviour, and more dearly now, because they know and see that, as the Redeemer of His people Israel, He has been nationally their faithful, oath-keeping, covenant-abiding God, since the time of their forefathers Abraham and his seed, for these last 4,000 years.

At page 23 we find Professor Campbell, in the midst of much personal abuse of the "Prophet Hine," venturing to affirm that the "theory," as maintained by us Anglo-Israelites, recognises "no spiritual Israel, no election by faith;" that the "outpouring of the Spirit is made dependent on the recognition of a mere carnal relationship as taught by a man who has not mastered the alphabet of Christianity" (!). We are then called on to retract our faith, because presumably we dare not look in the face such a text as "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" (Gal. iii. 28). In reply we would state that while we fail to find, and defy Mr. Campbell to point out to us in God's Word, any reference to "spiritual Israel," we do most fully recognise the "spiritual House," or "seed of Abraham" (Gal. iii. 29; 1 Peter ii. 5), as belonging to that great stream of the Abrahamic stock which constitutes "the children of promise by faith"—children who may, but need not, necessarily be of the flesh-and-blood stock of the Hebrew seed. If Professor Campbell had wished to master the views of the Anglo-Israelites, as he was bound to do before he ventured on his violent philippic against Mr. Hine, he should in all fairness and justice have read what has been written on this very point in *Israel's Identity Standard*, under date October, 1876, page 24. He would there have learnt, as also from the pages of the BANNER OF ISRAEL generally, that "to follow Christ fully" there is no need to give up belief in the Identity; that Identity knowledge does in fact teach precious Gospel truth about the Saviour; that, leading to the study of God's Word, of the prophecies of the servants of the living God, and of the sayings of Jesus, the Identity is calculated to strengthen the believer's soul, and to minister comfort, as it has in many cases already, on the bed of death.

We confess to a feeling of indignation when we read this flippant scornful attack upon a solemn sacred subject, dear to the heart of tens of thousands of God's people in this and other lands, where the British Israelites are now gathered. We feel ashamed, when reading his virulent attack, that this production should have emanated from a minister of religion, who, however he may have objected, should have treated with tender reverence a belief which professes to rest on God's Holy Word, and which is so full of hope, and comfort too, to the many fellow-servants of the Lord who, the Professor admits, are earnestly embracing these glorious views.

In regard to the many points of objection raised by the lecturer throughout his pamphlet, we find that the majority have already been met and disposed of over and over again in the pages of the BANNER, and we see no benefit in useless repetitions. The Professor considers, for instance, that Lost Israel exists "nowhere as a distinct people, but that Scripture warrants us in holding (he does not quote his authority) that they are scattered among the nations." To reconcile this doctrine with Jer. xxxi. 36, he is forced to outrage common sense by the declaration that the Jews to-day constitute a "nation;" and that if this explanation be not satisfactory, "the seed of Israel" alluded to by the prophet must be held to signify the "spiritual seed" "so constantly referred to in the New Testament." Thus by a "private interpretation" he applies the passage to the Christian followers of the Saviour, whereas the very words of Jeremiah in the 37th verse of the chapter quoted, positively prove that they relate to that seed of "Israel," whose deservings "for all that they have done, saith the Lord," was mentioned in contrast to the glorious promise that, in spite of such *then past* transgressions, He would never "cast them off."

Our space forbids our following our opponent in the many smart but jeering objections that he raises to the views first promulgated by Mr. Hine with such success. These objections are mostly grounded on insufficient superficial conceptions of the purposes of God, as revealed in His Holy Word, and we repudiate as contrary to that Word the fundamental error into which the Professor falls when he declares that "the true Israelite who accepts Christ gives up in that very act all the national privileges and hopes of the Jew." For we find from God's Word that Judah and Israel together are to return to their land and there to constitute the kingdom over which their Lord shall reign for ever and for evermore (Ezek. xxxvii. 16—28). No amount of sarcastic vituperation, or clever unscrupulous sophistry or ridicule, can set aside the promises of the living God, and therefore, in spite of the learned Professor's clever lecture, and of his biting fiery words, we hold to the Scriptural distinction between Israel and Judah, to Israel's discovery in the Isles of the West as the Christianised "sons of the living God" (Hosea i. 10), to their return to the land of the inheritance in union with the Jews, and the sufficiency of the evidence which identifies the British races (including, as one of their component parts, the Professor himself) with the Lost House or Ten Tribes of God's people Israel.

"THE CITIES OF THE NATIONS FELL."—"Holland is in a horrid state—165 parishes vacant, no clergy to fill them. Rationalism reigns. The national system of education is rearing a godless people. The teaching of national history even is forbid, as the history of the national struggles against Rome would offend the Papists" ("Life of Norman Macleod," vol. ii., p. 350. 1871).—Here we have the testimony of a competent though blind witness, that a professed Protestantism, such as the Dutch once possessed, is no security against its lapse. The nation, though a Protestant one, is falling. Its light is removing. Why? The sole reason, we submit, is that, not being Israel, but Gentile, God has provided that its city Church shall fall, and its Gospel light go out just prior to the great and mighty earthquake and fiery deluge now at hand (Rev. xvi. 19).

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STUDIES IN THE PROPHETS.—II. JOEL.

By the Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.

(*Continued from p.* 387, *Vol. I.*)

PART I.

I. Preliminary Inquiries.

Taking the prophets in chronological order, Joel seems to claim the next place to Obadiah. Schmoller, in his Commentary on Joel, in Lange's volume on the Minor Prophets, fixes the date of his prophecy about B.C. 850. Wünsche, quoted by Forsyth, places it between B.C. 860 and 850. It is thought that, in i. 15, ii. 1, iii. 3, 8, 12, 17, 19, references to Obadiah 10, 11, 15, 18, may be traced. On the other hand, observant readers will note many passages in Amos which suggest that he was well acquainted with our prophet's writings. The two kingdoms of Judah and Israel were still co-existent, the former under Jehu, or Jehoahaz, or both successively, the latter under Jehoash.

A cursory glance at the prophecy is sufficient to show that it is addressed to the kingdom of Judah. The mention of "the priests, the Lord's ministers" (i. 9, 13), "Zion" (ii. 1, 15, 23), "Judah and Jerusalem" (iii. 1, 6, 17, 18, 20), sufficiently attests this.

It is well, therefore, that we take this opportunity to inquire into the composition of the kingdom of Judah from the time of its first separate existence to these last days, in which we find it represented in the world by the scattered people commonly called "the Jews." The origin of the kingdom of Judah is clearly set forth in 1 Kings xi. 9—13. In that passage we find the Lord declaring to Solomon that He would "rend the kingdom from him." Now, this very expression implies that there was something *from which* "*the kingdom*" was rent. It implies, in other words, that "the kingdom" does not mean the whole nation, but the larger part of it. This larger part the Lord said He would "rend" from the smaller, which should thus be left to Solomon's son. Now, what was this smaller part? 2 Kings xvii. 21 tells us that it was "the House of David," with which is to be included, as we see from 2 Sam. ii. 10, 11, "the House of Judah." This "House of Judah" clearly means the *Tribe* of Judah, since we find Benjamin, at the time referred to in the last-named passage, in conjunction with all the other Ten Tribes, acknowledging Ishbosheth, Saul's son, as their king. Even in Saul's time, we find "the children of Israel"—that is, the Eleven Tribes—distinguished, for some reason or other, from "the men of Judah" (1 Sam. xi. 8). Though "all Israel *and* Judah loved David" in that king's days (2 Sam. xviii. 16), there can be little doubt that David's men (1 Sam. xxii. 1, 2) were almost, if not quite, exclusively "men of Judah" (2 Sam. ii. 3, 4). Abner spoke of the Eleven Tribes that followed Ishbosheth as "the kingdom" (2 Sam. iii. 10). And as this kingdom was all that Ishbosheth had, it is observable how accurately Abner speaks of "*translating* this kingdom"—that is, the whole of it bodily—"from the House of Saul," and "setting up the throne of David over *Israel*"—that is, "*the kingdom* of Israel"—"*and* over *Judah*"—that is, the *House* or *Tribe* of Judah. The elements of this separation remained all through the times when David and Solomon reigned over the united realm of the kingdom of Israel and the House of Judah. They come out plainly in 2 Sam. xix. 40 to xx. 2; also in 2 Sam. xxiv. 9.

It is clear, then, that when God declared to Solomon that He would "rend the kingdom" from him, He spoke, in *the first instance*, of the all-Israel kingdom of the *Eleven* Tribes. Had He meant the whole realm of Twelve Tribes, he would probably have used Abner's term, "translate," instead of "rend." Besides, had He so meant, then, when He came to except one Tribe, and meant by that (as many suppose) the Tribe of *Judah*, what are we to gather were His intentions? That Solomon's son should have Judah, and Jeroboam *Eleven* Tribes? Such a supposition is utterly at variance with 1 Kings xi. 30—37. In this passage Ahijah tells Jeroboam that the Lord will rend "*the kingdom*" out of Solomon's, or rather his successor's, hand, and will give him, Jeroboam, Ten Tribes, leaving one with Rehoboam. It is as clear as anything can be that Judah is here not named at all. It is of the Eleven-Tribed kingdom Ahijah speaks, declaring that Jeroboam shall have Ten Tribes, and Rehoboam one. This latter was the Tribe of Benjamin, which all this shows *properly belonged* to the all-Israel kingdom, but was specially gifted to the House of David, *in addition to* the Tribe of Judah, which had uninterruptedly cleaved to the House of David from the time of Saul. Thus the kingdom of Judah consisted, in the first instance, of the Tribe of Judah, and, after a short interval (1 Kings xii. 20, 21), of one Tribe out of "the kingdom"—viz., Benjamin. But, in consequence of Jeroboam's idolatries, "the priests and the Levites that were in all Israel resorted to Rehoboam out of all their coasts" (2 Chron. xi. 13, 14). And not only so, but "after them, *out of all the Tribes of Israel*, such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah" (2 Chron. xi. 16, 17). Then, again, we read (in 2 Chron. xv. 9) of Asa, King of Judah (B.C. 941), "gathering Judah and Benjamin, and the strangers with them, out of Ephraim, and Manasseh, and out of Simeon; for they fell to him *out of Israel* in abundance when they saw that the Lord his God was with him." And, further, *after* the carrying away of the kingdom of Israel or Ephraim to Assyria, we find mention of "*Manasseh*, and *Ephraim*, and *all the remnant of Israel, and* of all Judah and Benjamin" (2 Chron. xxxiv. 9), as being the subjects of Josiah, King of Judah. We thus see that, in all probability, "Judah and Jerusalem" was a Twelve-Tribed kingdom on a small scale, of which the *Tribes* of Judah and Levi were but a part, probably only a minority. Yet, let it be noted, it is *called, after its own deportation to Babylon, Judah*, as distinct from *Ephraim* (Ezek. xxxvii. 19). And Ezekiel foretells a re-union, which has never yet taken place, between "*Judah* and the children of Israel his companions" (that is, Judah and Levi), and "*Ephraim* and *all the House of Israel his* companions" (Ezek. xxxvii. 16).

This seems to explain how it is that we read of the *Twelve* Tribes in the New Testament, those Twelve Tribes including, *not* what are commonly called "the Lost Ten Tribes," or bulk of the Ten-Tribed kingdom, but only those remnants of the other Tribes which had attached themselves to Judah and Benjamin, and which, it would appear from Ezra and Nehemiah, did not return from the Babylonish captivity, but remained in *dispersion*, yet still recognising Jerusalem as their metropolis. We see, then, that the kingdom of Judah, to which this prophecy seems to be addressed, consisted not only of the Tribes of Judah and Benjamin, but of these with a large infusion of all the other Tribes—viz., all the Levites, and nearly all the truly godly people out of the other Tribes. And, speaking *generally*, these are the people to whom Joel's prophecy is addressed.

Note by the Editor.

In publishing the able papers supplied us by the Rev. C. W. Hickson, the Editor would submit for the author's and his readers' consideration some remarks on certain points stated by the former which it seems to us may require re-consideration.

1. It is true 2 Chron. xi. 16, 17, tells us that, after the separation of the Ten from the Three Tribes, certain godly ones of Israel strengthened Rehoboam's kingdom by joining it; but God's Word immediately adds, it was for "three years." We submit that these words and those following mean, that after three years, the "strengthening" ceased by the departure back to idolatry and

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Israel's cities of the Israelites who had only temporarily joined Judah.

In corroboration, we would point to 2 Kings xvii. 18, wherein the inspired Word tells us that when the captivity of the Ten Tribes was complete, "there was none left but the Tribe of Judah only"—Benjamin, the reserved "light bearer," being of course excepted, for that Tribe was attached to Judah 297 years before.

2. It is true that in 2 Chron. xv. 9, we have a record of another partial gathering to Judah in B.C. 941, long before the date of the final captivity of the Ten Tribes. But we submit this was also temporary; and just as the Israelite "strangers" returned home in Hezekiah's days (B.C. 726), after their visit to Jerusalem, as recorded in 2 Chron. xxxi. 1, so the strangers in Asa's time returned to Israel's cities, to render the Scriptural account true, that in B.C. 678 there was "none left of Israel, save the Tribe (or kingdom) of Judah only."

3. In regard to 2 Chron. xxxiv. 9, we would submit that the Rev. Author is under a misapprehension. If his view be correct, then 2 Kings xvii. 18 cannot be literally true. We suggest as the obvious meaning of verse 9 of 2 Chron. xxxiv. that the money there described was the surplus of what was collected in B.C. 856 in Joash's days, as described in 2 Chron. xxiv. 5—14, which money, when found in B.C. 634 (222 years afterwards), with the book of the law "in the house of the Lord" (verses 14, 17) was taken to Hilkiah (verse 9). The discovery of this money, *collected in* B.C. 856 *from Ephraim and Manasseh*, cannot, we submit, be proof that in Josiah's days, 222 years afterwards, there were yet numerous remnants of the Ten-Tribed captive nation left in Judea, since God's Word most positively declares to us there "was NONE left" of Israel the Ten-Tribed nation when the captivity was completed.

4. In the next part of our author's paper, 1 Chron. ix. 3 is quoted as evidence that Ephraim and Manasseh dwelt *after* the Babylonish captivity in Jerusalem; but we submit again there is an error here, for verse 23 surely tells us the whole of the preceding genealogies related to parties whom *David and Samuel the seer* ordained in their "set office." As pointed out long since by Mr. Hine, verse 1 of that chapter is Ezra's enumeration of the people he describes settled in the primeval days of Samuel and David, when he says, "Behold they (the genealogies) were written in the book of the kings of Israel. And Judah (they) were carried away to Babylon for their transgression." Between the words Israel and Judah, we submit the original shows that a full-stop ought to be inserted. What follows, from verse 2, relates, we think, to the *settlement of David's and Samuel's time*—not at all, as our author describes, to Ezra's days, the date of "the return" of the Babylonish captivity.

NOTICE.—We have been favoured with a remarkable article in nine parts by James Edward Nelson, entitled "Which is Arsareth?" The first part will appear, we trust, in our next issue, and will be continued in consecutive numbers till concluded. These papers deal with the ethnic and philological evidence of our origin—a subject greatly needing elucidation. The argument of Mr. Nelson differs somewhat from the Rev. James McIntosh's, though the results are nearly the same as regards our Identity.

HOW THE EMPIRE GROWS.—The *Melbourne Argus* says:—"Petitions go home by the mail to the British Government praying for the annexation of the New Hebrides Islands. No large expense is contemplated. The group is adjacent to Fiji, and can be easily governed from that dependency. Two or three white men on land and an occasional visit from the cruisers on the station would suffice to guard against the contingency which is anticipated—viz., the extension of the penal settlements of the French nation in this direction. It is a national misfortune to Australia that New Caledonia was ever allowed to be occupied as a convict colony. All that remains is to prevent the evil from spreading. The French extended their possessions from New Caledonia to the Loyalty Islands, and now we have authentic reports from the missionaries that they are proceeding in their old manner to absorb the New Hebrides, which lie next on their march. This magnificent group would be their most important possession. It contains the finest harbours in Polynesia, and its inhabitants have been civilized and rendered tractable by English efforts, and they are as eager to welcome our flag as they are determined to resist the French. Without laying down any doctrine that Australasia as well as Australia belongs to the British Empire, we may assert that the Empire is too deeply interested in this quarter of the globe to regard with indifference the spread of penal settlements in its midst. The objection is not to the tricolour, but to the yellow flag."—*Times*, Nov. 21st, 1877.

THE REV. C. H. SPURGEON GIVES BLIND EVIDENCE OF OUR IDENTITY.

No one, I suppose, is less likely at present to join our ranks, yet no one would more greatly aid us, should it so happen, than the Rev. C. H. Spurgeon. Imagine the dismay of his myriad hearers should he publicly acknowledge himself descended from Israel in the flesh, and then prove it, with his matchless power of argument and eloquence. Although Mr. Spurgeon declares "we are not the people," listen how in reality "it comes to pass that, in that place," and before 24,000 of his countrymen, he acknowledges "we are indeed the sons of the living God, and are acting the very part Israel was to play" (Hos. i. 10). The following words are taken from his exposition of Dan. ix. 1—19, delivered on the day of public humiliation, after the heart-rending massacres of the Indian mutiny by the Sepoys, at the Crystal Palace before 24,000 people.

After reading the 9th verse, "To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him," Mr. Spurgeon says: "There is the first bright star which shines in the midst of the darkness of our sins. Our God delights in mercy, and in the deliverance of Britain from its ills. God will be as much pleased as Britain; yea, when Britain shall have forgotten it, and only the page of history shall record His mercies, God will still remember what He did for us in this day of our straits and our difficulties. As to the hope that He will help us, it *is* a certainty. There is no fear that, when we unite in prayer, God will refuse to hear. It is as sure as that there is a God, that God will hear us; and if we ask Him aright, the day shall come when the world shall see what Britain's God has done, and how He has heard her cry, and answered the voice of her supplications."

The 15th verse: "And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly." Mr. Spurgeon continues: "The prophet in his prayer pleads what God has done for them as the reason why He should make bare His arm; he tells how God delivered Israel out of Egypt; and he therefore prays that God would deliver them from their present trouble. And, my brethren, not Israel itself could boast a nobler history than we, measuring it by God's bounties. We have not yet forgotten an Armada scattered before the breath of Heaven, scattered upon the angry deep as a trophy of what God can do to protect His favoured isle. We have not yet forgotten a Fifth of November, wherein God discovered divers plots that were formed against our religion and our commonwealth. We have not yet lost the old men, whose tales even of the victories in war are still a frequent story. We remember how God swept before our armies the man who thought to make the world his dominion, who designed to cast his shoe over Britain and make it a dependency of his kingdom. God wrought for us; He wrought with us, and He will continue to do so. He hath not left His people, and He will not leave us; but He will be with us even to the end. Cradle of liberty! Refuge of distress! Storms may rage around thee, but not upon thee, nor shall all the wrath and fury of men destroy thee, for God has pitched His tabernacle in thy midst, and His saints are the salt in the midst of thee." I don't think I ever met so many Identities shining out in so few words; the very brilliants obscure the setting of the jewel. Among other Identities, Mr. Spurgeon points out that God will hear us, and that He will deliver Britain. In 2 Sam. vii. 12, God tells us the same thing. God says, "I have appointed a place for My people Israel, and have planted them, so 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" (see also Hos. xi. 8; Isa. xli. 8, 9; Hos. ii. 8, 19, 20).

He then reminds us of old deliverances, the Armada scat-

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tered, and others. God told us this (Isa. xvii. 13, 14). The preacher points out that God has not forsaken us, and will never leave us. God tells us the same (Isa. xli. 8, 9; Zech. x. 6; Isa. xliii. 2). "Cradle of liberty," "refuge of distress" (Isa. xlix. 8, xlii. 6, 7). Mr. Spurgeon well concludes in his prayer with the words, "Bless England, O our God! Shine, mighty God, on Britain shine, and make her still glorious Britain! Beautiful for situation, the joy of the whole earth."

CHARLES STUBBS, B.A.

ENGLAND.

THERE is an island in the Western seas
Whose praise we fain would sing; sung oft before
By worthier bards. There, like a peerless gem
Shining on ocean's breast, Britannia lies.
Here once hyenas prowl'd and tigers roam'd,
And mighty forests spread their giant arms,
Sheltering beneath them fowl of every sort.
So ages passed, and then the scene was changed,
And man was master here. The wanderers came
From Eastern climes remote. From land to land
Still travelling on, and moving Westward still.
They fed their flocks, they dug the shining ore;
With tin and lead they traded in the fairs
Of distant Tyre, and bowed to Eastern Baal.
But holy feet were sent to tread the soil;
Lips apostolic uttered burning words
Of wondrous love, from God, to guilty man;
And churches rose, and learning flourish'd fair.
Then Cæsar came, and saw, and conquered too,
But not until a century of strife
Had proved how well the race could guard their home,
Then Britain bow'd her neck to foreign rule,
Forgot the truth, and learn'd the ways of Rome.
But Northern foes o'erran Italia's soil,
And Cæsar's legions were re-called to Rome;
And now confusion reign'd. The time would fail
To tell of all the wanderers who came,
Of Jutes and Angles, Danes and Saxons bold,
And Normans last, a race who loved to rule
O'er all these kindred Tribes, for such they were;
And "gathered in the West," they now combined
To form the peerless Anglo-Saxon race.
But never since that day, th' invader's foot
Has trod these shores inviolably safe!
Were they then free, this Anglo-Saxon race?
Did heavenly peace, that white-plum'd dove here waive
Her olive-branch and speak her children free?
Ah, no! for now a darker, deadlier foe
Than Saxon bold, fierce Dane, or Norman proud,
Trod down with iron heel the prostrate race.
What tho' no Baal-fires lit up the night,
Nor Druid altars claimed their reeking prey,
Fell superstition held her hideous sway,
And people, hung'ring for the Bread of Life,
Were fed with stones. Incense again was burned
Unto the Queen of Heaven; and lying priests,
And winking images, shut out the Christ.
Yet ever some were found who knew the truth,
And, "faithful 'mid the faithless," never once
Bow'd knee to Baal or kiss'd his image here.
One such arose, well named "The Morning Star;"
O, how the darkness fled before the light
He held aloft—the light of truth Divine!
Yes, from that hour the nation woke to know
Her mission. Now, Jehovah's witnesses,
Her children seal'd the glorious truth with blood.
The truth had made them free. Now, Ephraim said,
"What have I any more, O Lord, to do
With idols? Turn me, and I shall be turned."
Since then the nation has "renewed her strength,"
And, "shadowing with wings" (her colonies),
Has gladden'd every "desolate heritage."
Her "gates are open day and night," and "wealth
Flows to her treasury from every land."
She "lends, but borrows not;" she is "the chief
Among the nations;" and the destitute,
The oppress'd, the slave, find refuge on her shores.
"Swift messengers," with "beautiful feet," she sends
Her seed, the chosen race, to tell of Him,
The "Seed" in whom "all nations shall be blessed,"
To bear the lamp of truth to every land,
And "freely" as she has received "to give."
O England, Britain, Anglo-Israel race,
The praise and envy of all other lands!
Be faithful still to this thy glorious trust,
And, blessing others, thou shalt still be blessed;
"Great" evermore "shall be thy children's peace,"
And, as they have increased, they shall increase,"
"Blossom and bud, and fill the world with fruit."
"No weapon formed against thee shall prevail;"
"The gate of those that hate thee shall be thine;"
Thou shalt be called "the glory of all lands,"
And "never be confounded nor ashamed,
World without end!"

B.

GENESIS XLIX. 22; DEUTERONOMY XXXIII. 13.

(*Extracted from an old Bible and Commentary*, 1828.)

MOSES seems now to turn to a peculiarly favourite object. He seems to rise above himself; the spirit of dying Jacob appears to revive in him. As if the name of Joseph were the fire put to the train, he kindles, he blazes, he lightens. As if the name of Joseph were the signal to be at once great and sublime, tender and pathetic—approaching his standard, recollecting the history and character of their illustrious progenitor, contemplating their rising greatness and prosperity, he breaks out in strains loftier than bard ever sung.

I feel myself perfectly at a loss how to represent the blessing of Joseph to your view. Never, surely, in the same number of words were exhibited such a multitude and variety of beautiful, striking, and sublime ideas! When Joseph is to be blessed, the prophet for him arrays nature in her gayest, richest attire. For him he digs into the mine, and cleaves the flinty rock, and pours jewels and gold at his feet; for him the roses blow; for him distils the dew; for him golden harvests wave in the fragrant air, and rivers of milk and oil flow down the mountains and through the valleys; for him the swelling clusters of the vine assume a purple hue, the meadows clothe themselves with verdure, and the cedars of God lift their proud heads to the skies. The sun, and moon, and eleven stars do obeisance to him. Nature is then animated, as it were, to do him homage, to give him protection, to extend his empire, to minister to his delight; the grove becomes vocal, the bullock treads stately through the plain, the unicorn pushes with the horn, and nations of enemies melt before him; the ten thousands of Ephraim, the thousands of Manasseh cultivate their fertile, peaceful fields, beautify their pleasant villages, fortify their magnificent cities.

S. G.

HER MOST GRACIOUS MAJESTY THE QUEEN.

WE are happy to announce that her Majesty the Queen has been graciously pleased to accept the first bound volume of THE BANNER OF ISRAEL, which we have lately had the honour to forward for her acceptance through the Rt. Hon. Sir T. M. Biddulph, K.C.B.; and that her Majesty has been pleased to convey her thanks to the Proprietor for his gift. We are sure our friends will be glad to be informed of this fact.

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Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am greatly pleased to see the advertisement in the BANNER relating to the proposed Prayer Union. Since I became connected with this movement, I have been painfully impressed with the apparent apathy displayed by our Associations in the matter of systematic corporate prayer. It has at times occurred to me that the reason of this is that the "set time" has not yet come, but surely we may "hasten" it (2 Peter iii. 12—margin) by giving our God "no rest until He establish and till He make Jerusalem a praise in the earth." I greatly wish you would use your great influence to impress this on your readers, and to show them that the movement must be a united one—in fact, representative, or it will not avail; but I am persuaded that the moment our Associations make united prayer part of their programme we shall see results. A Christian believes in the use of prayer; but a Christian Anglo-Israelite *knows* it with a force that is almost more than belief.

Yours faithfully,

T. J. PULLIN

(ex-Hon. Sec. Leeds Anglo-Israel Association).

Jan. 23, 1878.

THE NATURE OF MELCHIZEDEK.

As I find that many people catch up the idea that if Melchizedek is to be identified with the Divine Son of God, he must also be so with the Incarnate Son of God, I wish to make a few more remarks on the subject, to guard against misapprehensions as to the Incarnation.

To say that the Second Person of the Trinity appears always to have had, in all ages, a spiritual body, visible and tangible, but utterly free from anything earthly or human in its composition, is a widely different thing from saying that, when He appeared in such a body as Melchizedek, He was Jesus, the Son of David and of Mary, the *Saviour* of mankind, or Christ the *anointed* King of Israel.

Adam was "formed of the dust of the ground," and therefore was human. Jesus took that dust and that human nature from Mary 2,000 years after Melchizedek walked as king of Salem. If an earthern casket containing a rich diamond was lying on the table, we should say, "Give me that casket." But if the diamond was lying beside the casket, we should say, "Give me that diamond." Jesus contained Melchizedek, but Melchizedek was not Jesus.

"There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." "It is sown a natural body; it is raised a spiritual body." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Therefore, as "by man came also the resurrection from the dead," there will be a time when we shall put off the brown husk of the grain of wheat, the dust and the human form, and have as little to do with earth as Melchizedek had.

If this distinction is not carefully guarded, unthinking or half-thinking minds might turn the story of Bethlehem into a myth, just as Dr. Farrar has turned the star of the Magi into a myth, by making it appear that astrological calculations on a combination of three planets in the high heavens was what guided them to Bethlehem, instead of one miraculous star (possibly an angel, like what appeared to the shepherds at the same time, for the same purposes), which "went before them till it stood over where the young Child was." What possible connection can that have with three planets running their ordinary course in the heavens?

Dr. Farrar also tells us that Kepler's discovery of this combination of planets "first led to the discovery that the birth of Christ took place three or four years before our received era." He also says in a note that "our era was *invented* by Dionysius Exiguus, an abbot of Rome, who died in 556" ("Life of Christ," No. i., p. 24). Scant courtesy to a man whose reckoning was accepted and undisputed for nearly 1100 years, and by the grace of God is still in use, and who must have had many documents to reckon from in Rome, in those pre-Papal times, which were inaccessible to Archbishop Usher in the 17th century. Surely, too, this looks rather awkward for the Irish Archbishop, as if he preferred an astrological combination of natural stars to a Scriptural account of a supernatural one. This tends to sweep another obstacle from the path of Pyramid chronology.

A WATCHER.

SOME REMARKS ON THE "FACIAL DIFFICULTY."

BY SIR WALTER ELLIOT, K.C.S.I.

[NOTE BY THE EDITOR.—We welcome our old friend and *collaborateur* to the pages of the BANNER with great satisfaction. We wish we could claim him as a believer in our origin. But if he cannot yet give his entire adhesion to our views, we have in him a thoroughly honest, inquiring, active mind, which sees in what we advance much that is cogent, remarkable, and very striking. The difficulty that still hinders our friend accepting the Identity fully is, we believe, connected with the ethnic and philological aspects of the question. We do not yet despair of overcoming these by the help of writers, who are in those very departments, coming to our aid. We beg now our readers' attention to what Sir Walter has to tell us on the so-called "facial" difficulty.]

"I HAVE meant to forward you some remarks on a point which I have seen occasionally noticed in the BANNER—namely, the argument based on the so-called Jewish form of feature. The Editorial reply on this subject is very good, and I can support you by some facts of considerable interest.

"I happened to be at Jerusalem in 1834, at the time of Easter, at the close of the long-protracted struggle between the Sultan and Mohammed Ali, which interrupted the usual pilgrimage of the Jews to celebrate the passover in their ancient capital. That year, accordingly, there was an unusual influx of Hebrew worshippers, and I was greatly struck by the variety of figure and lineament that I observed.

"The arrivals from each different country lived together, associating chiefly among themselves, because they spoke the tongue of the Gentiles among whom they sojourned. Not only did one then hear the language, but you saw the very national features of the lands from which they came. They were distinguished also by designations of their own.

"The German Jews were the Ashkenazim, the Spanish the Sephardim, and so on. The former were fair and white-skinned, with grey or blue eyes, and stout portly figures; the latter with dark olive-coloured complexions and dark hair and eyes.

"Again, the Moriscos from Tunis and Barbary were spare, swarthy, Arab-looking men. In short, there was not a vestige of national conformation among them that I could see.

"Joseph Wolf, who came with me in the ship from Bombay, had given me some introductions, one of which was to a German Jew, who had settled at Hebron. I lived in his house two days. He was a tall, fair, somewhat stout man with blue eyes, and a very white skin."

So far Sir Walter. He testifies to a remarkable fact which goes far to obviate the difficulty some friends feel in regard to the British type of face failing to conform in any degree to that which their own ideas assume as the facial standard for all Hebrews. It seems by Sir Walter's experience that even among Jews there is now no fixed facial type. The curse is dying out.

Climate, long residence, and local association seem, in the case of Judah, to change their physical configuration; and we may therefore deem of no moment or force the objection "that British conformity to the Jewish type of face being wanting, we, nationally, cannot therefore be Israel." We thank Sir Walter Elliot for his testimony and valuable help.

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

Printed for the Proprietors by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, FEBRUARY 13, 1878.

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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. II. No. 60. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 20, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE CARCASE."*

WE have always reminded our readers that the day was coming, and probably was close at hand, when the Ottoman Empire, "the Sick Man," would be the "dead man," and so give rise to the state of things described by our blessed Lord in Matt. xxiv. 28; Luke xvii. 37, when He said, "Wheresoever the carcase is, there will the eagles be gathered together." We see the fulfilment now of both parts of this remarkable prophecy. In our leading article of January 9, 1878, published in No. 54 of the BANNER, we pointed out how the eagles and the ignoble vultures had already gathered to their horrid feast, and were beginning betimes to prepare for the dismemberment of their prostrate, moribund prey. We noted then that Greece—a vulture—was eager to rush in where "success was sure" in the wake of the "the slayer-in-chief," and, lo! the papers of the day announce that on January 31, 1878, the new ministry at Athens had taken a step which is tantamount to a declaration of war against the Porte. It has sent forward a force of 12,000 men into Epirus, and Thessaly, and Macedonia (Turkish provinces) "for the purpose of maintaining order and preventing the massacre of the Christians." So dead is Turkey, so powerless is the now deceased Ottoman Empire, that even the ignoble, craven, miserable vulture Greece, which stabs when life is extinct, and dared not move when the Turk had the power to strike a blow, ventures to issue forth to claim a portion of the carcase.

It is curious to observe how exactly the secular journals of the day reflect the prophecy of our Lord in reference to the condition of the Porte at the present crisis. We saw lately that the editor of the *Standard* described the Turkish Empire as a "corpse," remarking that "this activity among the vulture tribe must be taken to prove that there is a CORPSE in the wind." And now we find the *Times* taking up the figure, and declares that the Ottoman Power in Europe is "extinct," "destroyed," "at an end," "gone," "a blank." Applied to a Power in Europe, this language of course represents "political death." It is clear from the opinion of the editor of the leading journal that the Ottoman Empire is "a corpse," and the facts reported prove that where "that carcase is, there the eagles are gathered together," to prosecute their horrid work of war, murder, pillage, partition, and, finally, as the result of "the jealousies," internecine war merging into "the great earthquake such as was not since men were upon the earth, so mighty an earthquake, so great (Rev. xvi. 19). Our readers would doubtless like to peruse the sentiments of the *Times* on this subject. We quote, therefore, a few sentences from the leader of January 31 last, for their information:—

> It has often been asked, in words of alarm, what would happen if the Ottoman Power in Europe should be extinct. Mr. Layard has such a contingency in his mind when, after stating the Russian bases of peace, he adds the characteristic comment, "It is scarcely necessary to say this amounts to the destruction of Turkish Empire in Europe." It is more than possible that, in his sense of the words, he is right. But, hard as the terms may be, they only sum up in diplomatic language the results of the war. It would be useless to hide the fact that, for all practical purposes, the military power of Turkey in Europe is at an end. In spite of her gallant fight, she has been crushed, not as France was by Germany, or as nations are when they yield rather than submit to further sacrifices, but so completely that further resistance would mean absolute ruin. The governing Turks see this with perfect clearness, and it would be inexcusable to make them the victims of fresh delusions. They have already sufficiently suffered from the deceitful promises of their foreign friends. So helpless have they become, in fact, that no nation can regard them as a possibly ally. To offer foreign aid would simply be to invite them to incur a new series of terrible and useless sacrifices, and the Chancellor of the Exchequer frankly recognised the cruelty of urging them to do more for the defence of any kind of interests. Consequently the House of Commons, when it begins the debate on the demands of the Government to-night, will be face to face with a situation altogether without a parallel in the relations of this country with Turkey. The effective power of the organisation controlled by the Porte is gone, and the Ottoman Empire in Europe is something like a blank, in which Russia and the Great Powers will have to place the administrative materials of the future.

In God's Word the destruction of the Turkish Empire, described as Edom, is portrayed as sudden, hopeless, final. The prophet Jeremiah was instructed to say regarding these events,

* If Turkey was to die, she should be allowed to die in peace. There was no justification for the Northern vulture preying upon her yet quivering carcase.—*Speech of Mr. Cowan*, in the debate on the Vote of Credit, Feb. 11. *Times*, Feb. 12, 1878.

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"The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the Red Sea" (Jer. xlix. 21); "at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs" (verse 22). What now is the condition of that afflicted, stricken, and actually defunct Power? She has been attacked and done to death by an overwhelming combination of enemies. The odds against her have been cruelly disproportionate to her strength—even as ten to one. Her opponents have been hitherto four States—Russia, Roumania, Servia, Montenegro. Now, with Greece added to the *melée* the Turks have had single-handed (being only 15 millions in number) to fight the 80 millions of Russia, the 5 millions of Roumania, the million and a half of Servia, the 35,000 fighting men of Montenegro, besides the force, such as it is, Greece can now bring into the field. Verily, the position of the Ottoman Empire has had no parallel in the history of the world. The facts fully bear out the description of the Lord's vengeance against Edom, offering a fresh, if a lurid, light to the evidence of our Israelitish origin, since the drying up of the "waters" of the Eurphrates must precede "the preparation of the way of the kings, those from the rising of the sun," and the manifestation of that Eastern and yet Western nation, which is God's people Israel. We do not know if our readers have specially marked what was once noticed by L. P. at page 82, BANNER No. 9, vol. i., that in Ezek. xxv. 14, it is predicted, "I will lay My vengeance upon Edom by the hand of My people Israel." If, then, Edom be Turkey, as we believe to be the case, and our Identity with Israel be proved (which it is), then we may expect to find that, in some way or other, the destruction of the Turkish Empire may be laid to the charge of the British as brought about "by their hand." And is it not so? The journals of the day, in our own country, admit that the policy of "non-intervention," newly adopted by the British, has led to the encouragement of Russia in her attack upon the Turks, and the hope that that policy would sooner or later be cast aside for the ancient alliance between the Ottoman and British Empires had buoyed up the Turks to a resistance which has ended in their utter destruction. Among themselves, the unfortunate Turks are loud in their accusations against our Government, avowing that they have been "betrayed" and "abandoned to destruction." The wail of a Turkish writer, lately published in the *Times*, declares in words that fully corroborate our views as to the jealousies of the nations and their probable fate—also as to the part Great Britain has taken in bringing about the fall of Turkey—as follows :—

We have fought alone, and will discuss our ransom alone. We are told we shall thus lose Egypt. No matter, we are not strong enough to hold Egypt under our allegiance It is for Europe to see whether this suits it. But we know very well that Europe exists still less than we do. Germany hands us over to Russia. She is repaying her debt of gratitude at our expense. Austria would not mind if her complaisance were requited with slices of THE TURKISH BODY; but her insatiable desires will be balked. France played a Russian policy as long as she had a voice in the matter. Now she says nothing, because nobody listens to her any longer. Italy is watching Austria. She, too, would like something, and she is waiting for Austria to furnish her with a pretext. The two nations will some day avenge us on each other. As to England, with her we are at present most angry of all. We hate her more than the Russians, and we should infinitely prefer to see a Russian fleet in the Bosphorus to an English one. We do not know whether those who call themselves Tories have done us the more harm, *but both parties have done their best to hasten our destruction.* The Russians are well aware that they will never enter Constantinople. We would sooner set fire to it ourselves, and recross the Bosphorus by the light of its flames. It might soon be done; from Stamboul to Pera, and from Pera to Galata, every one would lend a hand in it.

In this short extract our readers will see plain reference to the "jealousies," to the "corpse," to the eagles, to the coming conflict, to the "death" of Turkey, to the hand of the British (God's Israel) as the agents of the destruction of Edom's Empire, lastly, to the fact, that "the Gate" shall never fall to Israel's enemies, the Russians! Verily, "by the hand of My people Israel" has the chastisement of Edom been largely brought about, and the "supplanter" Jacob is even now ready, as soon as the eagles shall have begun their horrid contest over the prostrate "carcase," to assume possession of their own "Gate," "the Gate of *their* enemies," of which, after all, the Turk has only been the temporary tenant and guardian, what time, the rightful heritor, the House of Israel, has been under the hidings of their Father's countenance, pending their return to their own inheritance.

Reader, mark in all this the lovingkindness and tender mercy of our Lord Jehovah to us His people Israel; but do not fail also to see, that to Edom, His enemies, He is a jealous God, visiting the iniquities of the fathers upon their children of the present day, those iniquities being committed with violence against their brethren Jacob and Judah nigh five-and-twenty centuries ago (Obad. 10, 12). Let us be thankful for our Identity with Israel, and at the same time, if we may not shield Edom "by intervention" from the vengeance of his earthly foes, let us treat and think of him with compassion, doing what we can to alleviate sufferings which are truly, perfectly appalling in their magnitude.

RUSSIA—"THE TREACHEROUS DEALER."

IT is an opinion now very generally accepted by Anglo-Israelites that the Turks are Edom. The opinion is based chiefly on Isaiah xxxiv. 8, lxiii. 4, which assert that the destruction of Edom is the especial mark of "the year of My redeemed," and of "the year of recompences for the controversy of Zion." To those, then, who believe that that year is at hand, it is apparent that the Turk, on whom God's vengeance is now being poured out, is Edom, which view seems all the more probable as they are the holders of the Promised Land.

I ventured thus much in a paper which appeared in No. 5 of ISRAEL'S IDENTITY STANDARD, Dec., 1876.

I would now, with the same desire not to dogmatise, endeavour to recognise another conspicuous individual. It is well said that "history repeats itself." In fact there are, so to speak, many rehearsals of the same drama; and it must therefore be no matter for surprise if in the prophets we find that, in the grand piece, the principal characters are recognisable as having been played in days gone by. It is so with Edom of old, whose destruction by the Chaldeans (Jer. xlix., and Obadiah) was evidently only a *rehearsal* of that which is to take place when "the year of the Lord's redeemed" is come.

Turning now to Isaiah xxxiii., which immediately precedes that wherein is described the especial judgments on Edom, and generally on *all* the armies of *all* the nations, we find, from verses 13—24, that the *period indicated*, for whatever may be therein described, is identical with the events in chap. xxxiv.—*i.e.*, "the year of recompences for the controversy of Zion." For, after describing the war, turmoil, danger, and the terror of the wicked, we find Jerusalem becoming "a quiet habitation which shall not be taken down."

Looking now for the originator, or prime instigator, of all the turmoil of which the destruction of Edom is the prominent feature,—whose character and actions throughout to the latest telegrams, *if not Russia's*, does the opening verse describe?

"Woe to thee that spoilest, and thou wast not spoiled; and that dealest treacherously, and they dealt not treacherously with thee!"

If one may venture a step in advance, many politicians, who are only reading the newspapers and not their Bibles, would agree that the last part of the verse is, to say the least, a probable outcome for Russia: "When thou shalt cease to spoil, thou

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shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee!"

It will indeed be "dealing treacherously" in return, if those who have encouraged Russia in her deeds of violence and desire for spoil, and who have succeeded in getting her forces all hotly engaged, and drawn out over long distances, were to turn round and fall upon her and spoil her! Austria appears to have opened her eyes if she ever had them shut, and Germany may be only encouraging the Czar to proceed until he is irretrievably in the mess.

At the present moment (Feb. 5), Russia's advanced posts are within a few hours of Constantinople and Gallipoli, and her headquarters are at Adrianople. She holds, moreover, the Bay of Bourgas. Her forces, however, at those points are too drawn out and weak, and too short of supplies, to attempt to overcome the resistance which might be offered in front of Constantinople; but a month or two talking (*a la Russe*) over the terms of peace, will enable them—*by sea—avoiding the Balkan passes*—to reinforce, and thoroughly victual and equip their present positions, so that we may anticipate seeing, in a month or two, a force of 200,000 men, in first-rate order, within four hours of Constantinople, ready to back up any point of their Treaty over which the members of the proposed conference may be disposed to haggle.

In verse 2 we read, "O Lord, be gracious unto us; we have waited for Thee; be Thou our (margin) arm every morning, our salvation also in time of trouble.

"At the noise of the tumult the people fled; at the lifting up of Thyself the nations were scattered.

It will be seen from the foregoing that the part which I conceive is being enacted by Russia belonged of old to the Assyrian. Wilson, in his "Mission of Elijah," p. 49, points to the same. He says, "In reference to the remnant of our race found lingering in the path by which our fathers escaped from the cities of the Medes, *the autocrat will, it would seem, soon altogether occupy the place of the Assyrian.*"

It perhaps may be urged that, ethnologically, the Slav is not a descendant of the Assyrian. That may be a question, but Russia proper presents at least two great distinct races. The upper and ruling classes are widely distinct from the serfs. They appear to be Japhetic, and are noticed in Scripture as יָוָן, Javan, or Ivan (translated Greece—Zech. ix. 13), Meshech and Tubal (Moscow and Tobolsk) (Ezek. xxxviii., xxxix.). But these names appear to be used solely and especially for these last times, for there has been no previous "*rehearsal*" of the events detailed in those passages.

The Slav or serf, however, I apprehend is distinctly Hamitic—"a servant of servants," whether *slavus* or *servus*, Slav or Servian, a Canaanite or Cushite, whose characteristics are ignorance, idolence, and drunkenness. Now the headquarters of the King of Assyria was Nineveh (Isa. xxxvii. 37); but Nineveh was a Cushite city, built by Nimrod, the son of Cush, the son of Ham, and the Asshur from whom the country took the name of Assyria seems Hamitic, and not Semitic (Gen. x. 6—22, and margin). In looking over these genealogies, we notice, (verse 14) the Hamitic origin of our old acquaintances, the Philistines, whose early headquarters were in *Caphtor*—Jer. xlvii. 4; Amos ix. 7 (*Cappadocia in Armenia, Septuagint*).

A morning paper points out the danger of being "swamped with the *Panslavic flood.*" We have this assurance from the Word of God,—

"When the enemy shall come in *like a flood*, the Spirit of the Lord shall raise up a standard against him" (Isa. lix. 19).

J. C. GAWLER.

Tower of London.

While I write, the morning papers announce symptoms of the "treachery" recoiling. "It is admitted in official quarters at Berlin and St. Petersburg that *the triple alliance is seriously compromised.* This feeling finds vent in the inspired German and Russian organs this morning." It is also announced that "a new Russian army is being rapidly concentrated on the Sereth," and that the troops arriving from Russia are not sent across the Danube, but are held back to oppose foreign intervention (apparently Austria).

STUDIES IN THE PROPHETS.—II. JOEL.

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

(Continued from p. 57.)

PART II.

BUT when we come to look more minutely into our prophet, we find expressions which suggest a doubt as to the unity in the Lord's mind of these elements. For instance, in chap. ii. 1, Zion, God's holy mountain, and "the land," seem distinguished. In verses 15 and 16, the people of Zion alone seem to be addressed, exclusive of "the inhabitants of the land." (Note in chap. i. 2, "the old men" or "elders" seem to mean the chiefs at Jerusalem, and "the inhabitants of the land" the dwellers in the cities and villages of Judah.) In verse 23, the children of Zion are exclusively addressed, which fact dominates the whole passage from verse 23 to verse 32, in which last, Zion again, and Jerusalem, are prominently particularised. In chap. iii. 1, Judah is named separately from Jerusalem. So "the children of Judah" are marked off from "the children of Jerusalem" in chap. iii. 6 (see also chap iii. 20).

Now these distinctions cannot be unmeaning. They are certainly not a merely poetical way of speaking of the whole kingdom. In other prophets we find the same distinction of the kingdom of Judah into "Judah and Jerusalem," "the inhabitants of Jerusalem and the men of Judah" (Isaiah i. 1, ii. 1, iii. 1, 8, v. 3, 7, in which last verse for inhabitants of Jerusalem we have "House of Israel"). In Isaiah xl. 9, the distinction is very marked, for there we find Zion and Jerusalem prophetically addressed as the evangelisers of "the cities of Judah" at some future time, in connection with which we may note that chap. iv. makes exclusive mention of Zion and Jerusalem as the particular objects of Divine love, and that, too, in connection with "the escaped of *Israel*" (verse 2). In chap. xliv. 26, "Jerusalem" and the cities of Judah" are separately addressed. In chap. xlviii. 1, a most remarkable passage occurs. The persons addressed are said to be "called by the name of *Israel*," and yet to have "come forth *out* of the waters of *Judah*." *Israelite quondam* dwellers in the kingdom of *Judah* seem to be here addressed. In chap. lxv. 9, Judah is mentioned separately from Jacob. These four (xl. 9, xliv. 26 xlviii. 1, lxv. 9) are the only places in Isaiah's later prophecy in which Judah is named at all. The whole prophecy is addressed to "Jacob My servant, and Israel whom I have chosen," and these are localised at Jerusalem (xl. 2, 9, xliv. 26, 28, li. 17, lii. 1, 2, 9, lxii. 1, 6, 7, lxv. 18, 19, lxvi. 10, 13).

The same separation of Zion and Jerusalem from Judah may be noticed in Micah, markedly in chapter iv., where especially is to be noted the declaration in verse 8, that "*the kingdom* shall come to the daughter of *Jerusalem*," which the drift of our inquiries seems to be leading us to regard as *not* the Tribe of Judah.

In Zeph. i. 4, "the inhabitants of Jerusalem" are distinguished from Judah, and in iii. 14—16, Zion and Jerusalem are exclusively addressed. A comparison of Jeremiah xxiii. 5, 6, with xxxiii. 15, 16, *demonstrates* that "Jerusalem" means Israel as distinguished from Judah, or that the inhabitants of "Jerusalem" at the time prophesied of will be *Israelites* dwelling safely, and *not* "men of Judah" needing deliverance.

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In Zechariah, our investigations on this point seem to bring our inquiries to a head. In chap. i., Jerusalem is distinguished from "the cities of Judah" in the question asked by the angel of the Lord (verse 12), and in the Lord's answer (verse 17). But in verses 14 and 16, Zion and Jerusalem alone are named. In verse 19, we have named *three* parties—Judah, Israel, and Jerusalem—in which we note Jerusalem, not only *separated from Judah*, but *joined to Israel*. Chapter viii. points to Zion and Jerusalem as the Lord's future dwelling, "the city of truth;" and a comparison of verses 13 and 15 proves to my mind *demonstrably* that the *future* occupants of Jerusalem, the people "saved from the East and from the West" (verses 7, 8), will be members of the "House of *Israel*," and *not* of "the House of *Judah*." Verses 9 and 10 of chapter ix. point to the same conclusion, for there *Ephraim and Jerusalem are used as synonymous*. But chapter xii. gives us the clearest intimation of all. Speaking of a siege by-and-bye to take place against Jerusalem, *and* against Judah (verse 2), the Lord says He will make Jerusalem "a cup of trembling" unto all the people round about—that is, alike to the besiegers and to Judah. But the Lord says (verse 4) "He will open His eyes upon the House of Judah," who seem to be represented as outside of Jerusalem in the adjacent country; the result of which grace will be that "the governors of Judah" will thus speak of "the inhabitants of *Jerusalem*"—"the inhabitants of Jerusalem (are) my strength in the Lord of hosts *their* God." Here we have a distinct prediction of the fact that the God of "the inhabitants of Jerusalem" will have been, up to that moment, unacknowledged by the governors and people of Judah. Upon this acceptance by Judah of the God of "the inhabitants of Jerusalem" as their God, Judah is saved, and apparently taken for the time into Jerusalem, *thus temporarily becoming also themselves "inhabitants of Jerusalem,"* which explains what is said in verse 10, which would be inapplicable to those who are spoken of as "inhabitants of Jerusalem" in verse 3. It is of "the House of *Judah*," who have been saved by the Lord in the siege, and taken for protection into Jerusalem, that verse 10 speaks as "looking upon Him whom they pierced, and mourning for Him." It is of the same that chapter xiii. 1 speaks as having provided for them a fountain to wash away their sin and uncleanness. That this is true appears from the fact that after chapter xii. 7, Judah is not again mentioned as distinct from "the inhabitants of Jerusalem."

The result, then, of this part of our inquiries briefly comes to this—that the inhabitants of Zion and Jerusalem, in prophecies relating to the *future*, are *not* to be *identified* with "*the House of Judah*," BUT RATHER WITH THE HOUSE OF ISRAEL: that the latter will be restored to Jerusalem, before its siege begins, in a converted state; and that when the siege of Jerusalem begins, "the House of Judah" will recognise the God and Saviour of the Israelite "inhabitants of Jerusalem," and will then, with them, be admitted to share the safety and glory of that city.

But if our investigations lead us to such a conclusion with respect to the Jerusalem of the future, we are naturally led to ask whether it is at all supported by consideration of the question, Who were "the inhabitants of Jerusalem" in the historic past? Jerusalem seems to have belonged, to some extent, both to Judah and Benjamin. (Compare Joshua xv. 63 with Judges i. 21, and note that "*at* Jerusalem" and "*in* Jerusalem" are the same expressive in the Hebrew—viz., *bîrûshâla'im*, contracted from *b'Y'rûshâla'im*—"*in* Jerusalem.") But though men of Judah *dwelt* in it, it *belonged* to Benjamin (see Joshua xviii. 28). And in later times it would seem as if the men of Judah left it, and resided entirely in "the cities of Judah," for in 2 Kings xxiii. 1, 2, we find a clear distinction made between the elders and men of Judah, and the elders and inhabitants of Jerusalem. 1 Chron. viii. 28 tells us that the heads of the *Benjaminite* fathers and their families dwelt at Jerusalem. After the disruption into two kingdoms, when "out of all the Tribes of *Israel* such as set their hearts to seek the Lord God of Israel" joined the kingdom of Judah, it was to *Jerusalem* that they came (2 Chron. xi. 16). "The inhabitants of Jerusalem" were therefore almost, if not quite, with the exception of the royal household and its dependents, a small representative of the Eleven-Tribed kingdom of Israel, containing originally all that was best and holiest out of that kingdom. This is quite sufficient to account for the uniformity of the manner in which the inhabitants of Jerusalem are distinguished from the men of Judah in *history*, as well as in prophecy (2 Chron. xx. 15, 18, Jehoshaphat's time; xxi. 11, 13, Jehoram's time; xxiv. 6, 9, 18, 23, Joash's time).

Coming now to modern times, it is a remarkable fact that the Jews themselves confess that they consist at present only of members of the Tribes of Judah and Levi—at least, putting it negatively, no Jew of modern times, I believe, can prove his descent from a Tribe other than these Two. If this be really the fact, then the Jews of to-day are "the men of Judah" of prophecy, with the Levite "children of Israel their companions," whilst "the inhabitants of Jerusalem" are *somewhere else* than amongst the Jews. When, then, did the separation take place? A *local* separation, in the first place, of nearly all "the inhabitants of Jerusalem," other than the Tribe of Benjamin, was caused by the fact that after the seventy years' captivity in Babylon, Judah, Benjamin, and Levi were the only Tribes at all adequately represented amongst those who returned to Jerusalem. The rest stayed in dispersion, and were the ancestors of that *diaspora* or *dōdecaphū'lon*, which we read of in the New Testament (John vii. 35; James i. 1; 1 Pet. i. 1). For not all, by any means, even of Judah, Benjamin, and Levi, returned to Jerusalem. So that there were in this dispersion Twelve Tribes of Hebrews *called "Jews,"* quite distinct from the main bulk of the Ten Tribes which two hundred years before had been deported to the cities of the Medes—quite distinct, that is, from *the Lost Ten Tribes*. Now what kept up the Identity of these so-called Jews till the time of Christ? Surely the fact that, though in dispersion, they still regarded Jerusalem as their metropolis, and still worshipped the God of Israel under the law. But it was precisely these who in such large numbers were converted to Christianity at Pentecost (see Acts ii.). And no one can doubt that the effect of this in a generation or two would be to identify them rather with Gentile Christians than with Jewish rejecters of Christianity. Then, as to Benjamin, who were *par excellence* "inhabitants of Jerusalem" in the old times, if they are not now with Judah and Levi, when did they separate? Here the Word of God seems not to leave us without a clue. For in Jeremiah vi. 1 we find the sons of *Benjamin* exhorted, in prophetic view of the taking of Jerusalem by Nebuchadnezzar, to flee out of Jerusalem. It is difficult, however, to read that chapter without feeling a conviction that it predicts, under the type of the taking of Jerusalem by Nebuchadnezzar, the more terrible event of the destruction of Jerusalem by Titus.

And just as here the children of Benjamin are warned to flee out of Jerusalem, so were our Lord's disciples warned by Him to quit Judea when they should see the abomination of desolation stand in the holy place. Taken in conjunction with all that we have in this paper been putting forward, it seems no very absurd supposition that Jeremiah's prophecy in chap. vi. 1 was literally fulfilled in the exodus of Christians to Pella at the taking of Jerusalem by Titus. That after the fall of Jerusalem, Benjamin should become detached from Judah, is what *a priori* we might expect; for then the sceptre departed from Judah. Therefore, as Benjamin was originally given to Judah that the latter's sceptre might be swayed over not merely the House or Tribe of Judah, but over at least a portion of "*the kingdom*" of Israel, so when the sceptre departed from Judah, it might be expected that what represented "the kingdom" should depart too. The same conclusion results

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from the Lord's word in 1 Kings xi. 13, 32, 36, from which we should infer that when David's line ceased to have place and power in Jerusalem, and when Jerusalem itself came under God's sore displeasure, then the one Tribe out of "the kingdom" of Israel which had been annexed to Judah to constitute a kingdom of Judah "for David's sake, and for Jerusalem's sake," that David might "have a light alway before God in Jerusalem," would cease to be united with Judah, and would, with all other Israelite elements in Judah, be found in these last days, as regards the bulk of them, *not with Judah*, but wherever the Lost Tribes of Israel, to which they properly belonged, might be discovered.

The practical result, then, of this discussion is this: that when we open a prophecy which is commonly described as one addressed to the kingdom of Judah, we are not by that to be led to infer that there can be in such prophecy no predictions affecting Israel's Tribes, since all prophecies spoken exclusively to the "children of Zion," or "inhabitants of Jerusalem," are really addressed to a body of people representing *Israel* as distinct from the Tribes of Levi and Judah.

(*To be continued.*)

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

IN NINE PARTS.

PART I.

DIFFERENT views having been maintained in the BANNER as to the identification of ARSARETH—the place in which, according to the author of the second book of Esdras, the Israelites of the last Assyrian captivity settled on leaving Media—it seems desirable that the writer of this article, who was the first to bring forward one of these—namely, that, according to which ARSARETH was identical with the part of Europe near the city and river SERETH—that is to say, the Dacia of ancient, the Roumania, Galicia, etc., of modern, geographers—should both review what has since been advanced on the subject, and lay before the readers of the BANNER some additional reasons for continuing to support that identification.

This view has been adopted by the Rev. B. W. Savile, who has given a short statement of the arguments by which I supported it in his excellent articles, entitled "Are We of the House of Israel?" which appeared in Nos. 3 and 4 of the BANNER, vol. i.

More recently another correspondent of the BANNER, the Rev. James McIntosh, has brought forward a different view in his article, entitled "Ireland and Israel," which appeared in No. 33, p. 272, in which, dividing the word Arsareth differently from myself, and assuming that it had undergone some modification, not greater than is found in many other proper names, he makes it identical with Ireland.

I would, therefore,—

1. Point out what seems a slight inaccuracy in Mr. Savile's summary of my argument, which may perhaps have arisen from some want of clearness in my language.

2. Show that, although Mr. McIntosh differs from myself in his manner of subdividing the compound word, in his linguistic and ethnologic arguments, and in his conclusion, the result is in one sense the same, seeing that both, according to their own traditions, and the general consent of the historical and ethnographic writers who have treated of the subject, the Scots who dwelt in Ireland (his Ars-areth), came originally from Spain, to which country they had before emigrated from Gothland, near the Danube (my Ar-Sareth). ("Nennius," § 13. "Keating's History of Ireland," pp. 36, 72, 146. "Annals of Ireland by the Four Masters," pp. 121—3. Prichard, vol. iii., pp. 121—3, 146. "Hadyn's Dictionary of Dates," Art. Caledonia. "Kennedy's Ethnolog. Lect.," Nos. 1, 2, 7. Col. Gawler in *Standard of Israel*, vol. i., part 2, p. 59.)

Yet the identification of Arsareth with Ireland involves considerable difficulties, whilst the identification of that place with the Dacian region agrees, so far as my researches have as yet extended, with all the historical and chronological data that are connected with the question.

3. I would, so far as I can do so without exceeding the limits within which the arrangements of the BANNER make it necessary that I should restrict myself, trace the progress of our ancestors from Media to Dacia, and from Dacia to the British Islands, showing evidence of their identity at each step, and establishing the equivalency of the ethnic designations—Scots, Scythians, Iberians, and Nomads, which were used interchangeably by ancient writers for races connected with Dacia, and were, in fact, merely translations into different languages of the earliest name of the Israelite race—Hebrews, 'Eberim, Wanderers. "It is certain that the name Iberi was applied by Greek and Roman writers to the people inhabiting Spain in their times, and that these Iberi were not any former class of inhabitants, but essentially the same people, who were by others of those writers called Gauls, Celts, Scythians, and Celtiberians" ("Kennedy's Ethnological Essays," p. 21).

It was not my intention, as Mr. Savile seems to have understood, to assert that there was a city in Roumania with the exact name "Arsareth," but to point out that both a city in Galicia, and a river which runs through a considerable part of Galicia and Roumania, are called SERETH, or SZERETH, as it is sometimes spelt, which is practically the same as SARETH, the part of the name AR-SARETH that is most important for identification; whilst the whole name, though not actually, may be said to be virtually there, as appears, if we substitute for its first syllable "Ar," the meaning of that word either in Hebrew or Gothic, which latter was the language of the DACI, who dwelt near the Sereth several centuries before the Christian era, and from whom the Romans gave the name of DACIA to the province formed of that and some of the adjoining districts after they had been conquered by Trajan.

It is reasonable to take the analogy of both the Hebrew and Gothic languages into consideration when inquiring whether there is any evidence of connection between the Israelites and Daci, since it is usual for races who have long occupied a subordinate position amongst a people speaking a different language, as the Israelites did for a number of generations in Media, to exchange, in a considerable degree, their own language for that of their rulers; but, at the same time, the change is not often so complete as entirely to obliterate all the names, words, and grammatical forms of their original tongue.

Examples of such more or less complete changes might be multiplied almost to any extent. The Jews in Chaldea spoke Chaldee. The Negroes in America speak English; the Hottentots at the Cape, Dutch; the Celts of Cornwall, English, etc., etc.

And the importance of making allowance for such changes, in ethnological investigations, is recognised by eminent ethnologists.

(*To be continued.*)

"TO YOUR TENTS, O ISRAEL!"—The question presses in upon us—What is to be done to stay the evil of intemperance? We have tried the pulpit, the press, and the platform; we have pleaded with the victims, with the traffickers, with our legislators—and all seems to be in vain. Like the woman in the Gospel, we have been to many physicians, and we are "nothing better, but rather worse." Are we, then, to give up the matter as hopeless? No! a thousand times *no*! As the minister of God, I cry—Come out from the system, and be separate, and then "To your tents, O Israel!"—*Rev. Charles Garrett.*

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REPORT OF PROGRESS OF THE ISRAEL'S IDENTIFICATION ASSOCIATION, BRISTOL AND CLIFTON, JANUARY 1, 1878.

On reviewing the events of the past twenty-one months, in connection with this Association, we have much to be thankful for. The increase of the knowledge of the Identity which carries with it a deeper searching into the Scriptures of truth, is indeed a means of blessing. The number of members has just doubled. There have been 25 meetings, 15 of which have been open to the public. The expense attending these has been met by collections at the doors. 49,000 leaflets, Nos. 1 to 6, have been published by the Association, 26,000 of which have been sold, and 13,000 given away. 333 pamphlets have been bought, 72 of these re-sold, and 261 distributed gratis to those generally who would not buy them, and a great many sent to neighbouring ministers. 196 weekly Banners, and 86 monthly parts, have been circulated amongst ministers, ships of war, sailors' homes, and soldiers' institutes, &c. In the library there are 64 books and 91 pamphlets upon Identity subjects; these have been read by upwards of 100 people.

The accounts from the commencement of the Association on the 6th April, 1875, are as follows:—

RECEIPTS.	£	s.	d.
To April 6, 1876	14	4	0
Subscriptions & Donations	21	12	6
Sale of Leaflets	13	4	0½
„ Pamphlets.....	0	18	9½
Collected at Meetings.	15	14	11
Miscellaneous	0	7	6
	£66	1	9

EXPENDITURE.	£	s.	d.
By April 6, 1876	10	12	1
Purchase of Library...	5	11	10½
„ Leaflets...	15	16	0
„ Pamphlets	5	5	4
Hire of Lecture Room	13	3	0
Stamps, P.C., Printing	7	15	2½
Miscellaneous Items...	1	18	2½
Balance in hand	6	0	0½
	£66	1	9

Audited, found correct { William Hill, L. G. A. Roberts, Hon. Sec.

[We have much pleasure in drawing attention to the above most satisfactory report of a flourishing Association. We trust all other Associations in the Empire are doing as much and as well.—Ed.]

PROGRESS AT MONTREAL, CANADA.

We are glad to give our readers the report of a most able lecture, delivered on the 5th December, 1877, at Montreal, Canada, by the Rev. W. H. Poole, of Toronto. All honour, we say, to this faithful shepherd. The accounts we republish are detailed in the Montreal *Daily Star* and in the *Herald* of the 6th December—papers which our zealous friend and supporter there, who is so earnestly upholding our views in the Dominion, has kindly sent us.

The Rev. Mr. Poole, it appears, delivers in various places a course of lectures on our glorious subject, having already lectured five times in Toronto, three times at Hamilton, twice in London, "as well as in other places in the West of the Dominion, and with the greatest success on each occasion." The lecture we now proceed to report was followed at Montreal by one on "The Great Pyramid of Ghizeh in Egypt," and the addresses, we are happy to observe, are delivered *free*.

The subject is thus reported :—

"A Lecture by Rev. W. H. Poole, of Toronto.

"The first of a course of two lectures on the above subject was delivered last evening by the Rev. W. H. Poole, of Toronto, in the St. James-street Methodist Church. In spite of the abominable condition of our streets and the heavy rain, there was a large attendance of ladies and gentlemen, the congregation proper being well represented. The lecture was illustrated with maps of Scotland, Ireland, and Europe. The following among others occupied seats beside the lecturer :—Rev. Leonard Gaetz, chairman, Very Rev. the Dean of Montreal, Hon. Mr. Ferrier, Ald. Clendinneng, Rev. Gavin Lang, and Rev. L. N. Beaudry. The Hymn 746 was sung, and prayer was offered by Dean Bond. The chairman introduced the lecturer. The following is a brief summary of his interesting remarks :—

"'There were several theories as to where the Lost Tribes of Israel were at present. Mr. Wolfe, in his journal, written from 1831 to 1834, says they are in Persia; Rev. J. Samuels on 'Remnant Found' says they are in the region of the Caspian Sea; Dr. Grant is of opinion that the Nestorians are the Lost Tribes. Some say 'Our North American Indians' are the people we are looking for. Sir William Jones says 'the Mexicans and the Persians' are, without doubt, the Ten Tribes. But while we acknowledge the undoubted ability of those writers, we cannot accept their conclusions, because those theories all fail to harmonise with the Word of the Lord in reference to His banished ones. The declarations of God against the Jews, that they should be 'dispersed,' 'scattered,' 'reproached,' etc., were not to be fulfilled until after the death of Christ. Judah was not then dispersed, nor had Israel then been lost; the judgments had not then overtaken the one, nor the blessings come upon the other. All history informs us that the predicted punishment has fallen upon the one, and it is only reasonable to expect that the blessings are being enjoyed by the other. The fulness of the blessings promised to Israel could not take effect until those Tribes became a consolidated nation under the monarchy of the long-promised seed-royal. The loss to Israel of their land, their language, name, and identity were all foretold by holy men of old. The Good Shepherd knew that His wandering ones, His Israel, lay off to the North and West, and there He sent His under-shepherds with messages of love. Dr. Abadie, Amsterdam, in 1723, said 'that unless the Ten Tribes have flown into the air, or have been plunged into the centre of the earth, they must be sought for in that part of the North and West which, in the time of Constantine, was converted to the Christian faith.'

"'The learned speaker quoted numerous passages in Scripture to show that the land of their captivity was in the North and West. He asked his hearers to look around with him for our Saxon ancestors, and to see if they could find any links connecting our fathers with those wanderers in the cities and countries of the Medes. Dr. William Hold Yates says the word 'Saxon' comes from 'Sons of Isaac,' by dropping the prefix 'i' and adding the affix 'ons.' He showed a map of the country of the Medes, and immediately North of Media we find a beautiful valley called 'Sacasena,' after the Tribes. Strabo says the 'Sacæ' got possession of the most fertile valleys in Armenia, which was called by or after their name, 'Sacca-Senæ.'

"'He cited many ancient historians in confirmation of this fact. In the geography of the Holy Scriptures he said there was abundant evidence to illustrate and prove the position he had assumed. To Javan was given the British Isles; to two of his sons, Tarshish and Kittim, the coast opposite called Spain, France, and Belgium. These countries were known as the 'Isles of the West.' From this word 'Tarshish' comes 'Irish.' The Phœnicians, who were the first traders to this island, called them 'Baratanæ,' from whence comes Brittanach and Britannia, the land of tin. The Phœnicians also called them 'Ibernæ,' the 'farthest-off land,' or the land where darkness begins. From this word came 'Hibernæ'—'Hibernia'; and in the palmy days of Greece those islands were called by a word from which is derived 'Scotia'—Scotland. Mistolle, in his treatise of the place, calls these islands Albion, and the name was still applied to part of Scotland. The word came

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from 'Albania,' a country through which the Tribes passed on the way North and West.

"The lecturer then quoted abundantly from ancient history, and from eminent writers who formed a connecting link between Israel and the Saxon. Speaking of Dan, he said to find the Tribe of Dan is to find all Israel. Dan received a small portion in the South on the seaboard. He did not grumble, but resolved to acquire more territory, and after winning several countries, his name and influence began to be felt. From Dan came the innumerable names commencing with Dan in Ireland as well as in Europe. We found in Ptolemy's ancient map of Ireland, Dan-Sovar, Dan in exile; Dan Sobairse, Dan's resting-place, and Dan's habitation, and Dan-gan Castle, the birth-place of the Duke of Wellington. It is well-known, continued Mr. Poole, that among the ancient kings of Ireland there were several Daniels, three Solomons, with a Daniel in every family down to Daniel O'Connell. (Applause.) You could also find a Jeremiah in every family in Ireland. In County Fermanagh, four miles below Enniskillen, there is a lake called Lough Erne. In this lake is an island called Davanish, on which there is a round tower and cemetery connected with the tower. This cemetery is very ancient. In it is an empty tomb hewn out of rock; it has from time immemorial been called "Jeremiah's Tomb." More than 4,000 Hebrew words are found in the early literature of Ireland. God's promises that He would make Israel a 'nation and a company of nations,' 'that his seed should become a multitude of nations,' 'that they shall possess greater nations and mightier than yourselves,' 'that the people shall serve thee, and nations shall bow down to thee,' had not been fulfilled in the Nestorians, Abyssinians, Mexicans, Peruvians, and North American Indians, but in Queen Victoria's Empire these promises had all been fulfilled—*i.e.*, in the six States of Australia, Tasmania, New Zealand, South African States, Fiji Islands, in the sixteen heathen nations of India, with her thirty-six languages and her 250 millions of people. In this family of nations the lecturer claimed the United States, for, though politically independent, they were one glorious brotherhood of nations. No other nation had so far fulfilled the prophecies of Scripture, with respect to the lost people, of Israel's populating, civilising, and being the rulers of, and a blessing to, the rest of the world, as the people of the British Isles, in which is also included the colonies. In population, that of the British Isles, according to a celebrated authority, is doubled every 56 years; her colonies every 25 years; Sweden every 92 years, and all other countries in lesser proportion. She is the foremost Power in the whole world. Every blank space is filled up with the progressive Saxon. Her shipping is more than 15½ to 6, or more than 2 to 1 of the rest of the world put together; like Judah, the lion is the emblem of her royalty, she is the treasury of all nations of the earth, holding the loans of 18 other countries, possesses the keys or gateways to all avenues of commerce, holds a faith pure, simple, and elevating, which is rapidly gaining ground everywhere, strictly observes the Sabbath and God's moral law, and, strange to say, in the religious services of her several denominations, speaks of her people as the chosen of Israel.

"The above is a very bare outline of a most able and thoughtfully-prepared lecture, every fact therein being sustained by copious references and illustrations from the Holy Scriptures and the highest secular authorities, ancient and modern. The lecture occupied upwards of two hours in delivery, and was listened to with the deepest attention. A hearty vote of thanks was accorded the lecturer, and a collection was taken up to assist in defraying the expenses. To-morrow evening the rev. gentleman will deliver the second lecture of the course in St. George's school-room. Subject: 'The Great Pyramid of Ghizeh in Egypt.' Admission will be free, and in order to secure a good seat, an early attendance will be necessary."

We have no need to add to, or comment on, the above. It speaks well enough for itself. We are thankful at home for our Hicksons, our Glovers, and our Titcombs, who speak for the Identity among the clergy; but we are rejoiced beyond measure, and very thankful, to find that at Toronto, in Canada, there is a clergyman or minister so able and so competent to advocate our glorious Identity as the Rev. W. H. Poole. May his labours be abundantly blessed in the Dominion in spreading our Redeemer's cause; and may this truth, through his instrumentality, and that of others he may convince, speedily satisfy our "couching daughter" in the West that we, as well as they in Canada, are of the pure Hebrew stock, the sons and daughters of Abraham, the friend of God.

Correspondence.

To the Editor of the "Banner of Israel."

[COPY.]

To the Right Hon. W. E. Forster, M.P.

SIR,—Allow me, who have been formerly on a mission in the Levant, and in earlier years in the Ionian Islands, to submit to you the following sentiments. They regard a statement in your speech delivered at Bradford, as reported in the *Daily Telegraph* of the 7th inst., that if any but the Turks were to have Constantinople, the Greeks should in that case have it. I always felt assured, from all the antecedents of the late Premier, Mr. Gladstone, from the fact that he was the active agent in withdrawing from the Ionian Islands our standing Protestant witness against the Oriental anti-Christian apostacy, and its most degrading idolatries, that he would give effect, if he had the power, to the desire so expressed, under the conditions stated. Sometimes politicians, in what concerns the interests of Christ's kingdom, express themselves, without knowing it, in antagonism to these interests, which yet materially concern the welfare and the very life of nations. Nearly 1,400 years before the Turks took Constantinople, a prophet foretold its capture for the reason stated (Rev. ix. 18—21). Newton, Keith, Elliott, in fact all commentators of note, explain the event as foretold of the Turks, and the cannon they used—"By these three was the third part of men killed, by the fire, and the smoke, and the brimstone"—*i.e.*, the Eastern Greek Empire extinguished. Compare the reason given in prophecy with the act of the Czar a few days ago, on his return to his capital, in kissing an image of the Virgin in the presence, not simply of his subjects, but we may say of the whole world. The words of the prophets are, "The rest of the men repented not of the works of their hands, that they should not worship idols of gold," &c. As to the Greeks and their much-desired Constantinople, is it for us to speak, so as to encourage them in their continued hardenedness under all that God has done, as well as said? In Corfu, a second Gibraltar, which a statesman, labouring under the radical defect of not knowing the signs of the times, gave up, and where he enacted a certain public part, the Greeks worship and carry about in heathenish procession, with "all sorts of music," a preserved carcase, called St. Spiridion, possibly a preserved mummy, adored and trusted in far more than the Redeemer; in fact, no comparison. All the Russo-Greek religion is of a piece with this; for this so-called Christianity, Russia now fights, never forgetting the last will of "Peter the Great," to move on, first by Constantinople, then by Jerusalem, to "orthodoxise" the world. All who feel, as felt the heart of our Protestant martyred reformers, will desire that Christ's Gospel, not carcase-worship, not holy-fire jugglerics, not that which in time emasculates the heart of a nation, may be so exalted immovably at the great Gate of the East, under England's protectorate, as to be dominant for a blessing to the world, carrying out God's design, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

I have the honour to remain,
Your most obedient, faithful servant,

HIBBERT NEWTON, B.A.
(*Vicar of St. Michael's, Southwark.*)

41, Trinity-street, Borough, Southwark,
January 12, 1878.

ERRATUM.—In our last number (59), page 57, line 62, for verse "12" read "10."

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, FEBRUARY 20, 1878.

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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. II. No. 61. Entered at Stationers' Hall.] WEDNESDAY, FEBRUARY 27, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE CHILDREN TREMBLING FROM THE WEST."
(HOSEA XI. 10, 11).

THURSDAY, February 7, 1878, will be a day much to be remembered by Israel. It was a day, as the *Times* described it on the 8th Feb., which was "crowded with rumours, alarms, assertions, contradictions, fears, hopes, resolves, and uncertainties." It was a day of real panic. "The children from the West" that day verily "trembled," and why? Because the LORD was "roaring like a lion" in the East. The Eastern Question, on that day, entered a new phase, and the centre and pivot of the whole trouble was the Gate. That point was uppermost in all men's minds, because it was reported (falsely, as it turned out) that the Russians were actually in it, that they had got "possession" of it, and that British interests were surrendered, betrayed, jeopardised, if not ruined by the delays and factious opposition of statesmen and their followers who had forgotten, in dealing with the Government of the day, the old and honourable rule that they should be Englishmen or Britons first, and her Majesty's Opposition afterwards. The Word of God thus being proved literally true, and the national "trembling" testified by panics on the Stock Exchange, by panics in the streets, by the collapse of the debate on "the credit for £6,000,000" by the surrender of the Opposition, by an excitement throughout the country hitherto unparalleled, with such a growth of anti-Russian feeling, abnormal in its character, as had never occurred before, we pause to inquire the reason for the trouble, where it all tends, and what the immediate prospects of our nation are, in reference to the ultimate object now close in view—namely, the ownership and disposal of "The Gate." It seems the Russians have not yet occupied it. They are masters of its chief approaches, with portions of its lines of outer fortifications and defences, with nothing, it is said, to prevent their occupation of the Gate itself, if they so desire. These are serious facts. But through them all we see the hand of our God at work, and we beg our readers, if *they* have been betrayed into panic and into faithless fears, to pause and consider. We urge them to "Fear not." Our God is Jehovah; by His "right hand" He holds His well-beloved child, His Israel; also by His right hand He is leading him through these fiery trials (Isa. xli. 10—13). And surely if we reflect, we see, by the light of events and by the comments on them in the public press of our country, that there is a way by which we may yet, in peace, escape all concern in the terrific wars now imminent as the result of the death of Turkey, and yet succeed to the possession of the great Gate, on which all eyes are fixed, by free consent of the chief parties concerned. Without pretending to special knowledge, or indulgence in vain vaticination, we think events may possibly resolve themselves in the manner following:—Supposing Russia to get possession of Constantinople, Gallipoli, and the Straits for a time, what would be the result? Let the *Times* of the 8th Feb., 1878, tell us. The editor said:

One of the chief reasons why we may feel secure was pointed out by Mr. Parker. His mind, he said, had always been calmed by the belief that, if Russia were to be so treacherous as to strive to keep Constantinople in her possession, Austria and England would, even without the aid of Germany, soon turn her out. That is a very commonplace fact. Everybody ought to know it. Nay, it is scarcely denied by any person who takes the trouble to give it a little candid reflection. Austria has been made very nervous by the proposition to give autonomy to Bulgaria, for she fears that another Slavonic Principality to the South of her own dominions would dangerously affect her own future. She fears that a tributary Bulgaria would be as much at the beck of Russia as Servia. It may be so. But if Austria seems ready to resist even so distant and speculative a danger, how can it be imagined that she would tolerate for a week a design to make Constantinople a permanent out-post of Russian power? The possession of the capital would speedily give a great military State the whole of the country to the South of the Danube. Thus pressed in between expanding Germany on the one hand, and expanding Russia on the other, Austria could not long keep her discordant nationalities together. For Austria it is a matter of life or death to prevent the great Slavonic Empire from planting itself on the Bosphorus. She would have to stake her very existence, therefore, to prevent such a conquest, even if this country were to do nothing. In such a case we could, by simply holding aloof, compel her to fight our battle as clearly as we fought hers during the Crimean war. Such a fact might by itself suffice to banish the apprehension that Russian perfidy might find us isolated from the rest of Europe. We should in Austria have an ally bound to us by the ties of self-preservation. There is another reflection well fitted to bring calmness—all the more so because it makes the safe assumption that Russia has at least the cunning of the serpent if not the innocence of the dove. For her to risk a war with England and Austria to gain possession of Constantinople would be to court, not only certain defeat, but a struggle which would make her bankrupt and powerless for a quarter of a century. The Russians

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know this ; it must be present to the mind even of the warlike little clique in St. Petersburg, whose sentiments make them desire that the Russian soldiers should have the triumphant privilege of hearing mass said once—only once—in Saint Sophia. Nay, the temper of this country and the House of Commons will make Prince Gortchakoff see that it may be highly inexpedient for Russia to demand even the military promenade through the streets of Stamboul.

Such being the case, it is surely Russia's policy to divide Austria and "England," and to put away from her the risk she dreads so much of a war with Great Britain *while Austria is her ally*. We suppose, therefore, that circumstances may speedily occur which would make it politic for Russia to offer to our nation "the coveted possession" which she herself cannot now hope to keep. Thus satisfying our "British interests," and giving us no cause to fear such will be endangered, she will, we think, proceed to dispose of Austria's opposition to her Bulgarian and Danubian designs in the same fashion that Turkey's defence has been beaten down, and herself done to death. We doubt not that, once satisfied, our "interests" would not call on us to interfere nationally in a conflict with which we could have no concern, and with which (the Straits and the Gate being in our own possession) it would be madness for us to meddle.

Whether Turkey would object to our occupation and protection of what remains to her of her power, would be matter for no consideration. For, politically, as a European State she is dead. Her territories gone, her navy transferred to Russia, or detained by the British, her provinces independent, and with no resistance to offer to the first invader of her capital, we consider the protection of the British would be accepted with good grace, and thus the "possession of the Gate," and of the Straits as well, be secured by our race, as we think it was promised that it should be—in peace. To those who imagine this gift must be bought by war and bloodshed, we would ask whether the other rich blessings to which the promise of the Gate in Gen. xxii. 17, 18, is joined, have been paid for by our nation, by our blood and treasure ? The general blessing, the multitudinous seed, the high privilege of being the missionary messengers of the Gospel to the world at large, with the promise of the Messiah to come of the Hebrew stock—all these were parts of the solemn oath of Almighty God ; but imbedded in this glorious cluster of splendid gifts is the promise of the Gate. As the former have all been inherited by us without cost to our race, without wars to win them, or expenditure of our blood and treasure to procure them, so we argue, on what appears to us good grounds, we shall not have to fight for the possession of that great "Gate of our enemies" which we shall certainly obtain. Whether our views as to the mode in which the gift is to be made over to us, be right or wrong, of this we may be sure, that it will come to us in our God's good time, in His own good way, and, we believe—undeserving though we may be, and certainly are, of this and all His other priceless benefits—without war, or bloodshed, but in peace.

MR. GATHORNE HARDY ON THE CRISIS.—Mr. Gathorne Hardy said, in answering Mr. Gladstone, this is not a time for paper votes ; it is a time for something more substantial, and the picture which the right hon. gentleman drew of the state of Europe and of the positon of this country was drawn in the darkest and most suggestive colours. "Confusion and violence are all around us ; a spark may set on fire magazines of mischief and ruin which are not seen or understood. You do not know, you cannot know what elements of deadly peril to your dearest interests are in the air. If you were aware, as it is impossible you should be, of the secret difficulties and dangers which encompass the situation, it would be realised that that which is to-day a question of six millions to place England in a state of preparation may be hereafter a question of six hundred millions to defend her very existence as an Empire."—*Times and Mirror*, Bristol, February 9th, 1878.

THE POLITICAL DEATH, OR ISOLATION OF BRITAIN, PRECEDES HER NATIONAL RESURRECTION AS ISRAEL.

BY CHARLES HORNER.

THE decline of Britain's influence in European politics is daily becoming more apparent. The non-intervention, or neutrality policy, adopted by this country has at length convinced foreign statesmen, that although Britain may offer her counsel, yet beyond that she will do nothing. This isolation of England from the equation of European concerns has caused Prince Bismarck to make the reproachful observation "that there is not only 'a sick man' in Europe, but also 'a sick old woman.'"

The unclean spirit of militarism is leavening all large Continental States, as is shown by the stupendous armaments going forward in these last days at an ever-accelerating speed.

Besides the enormous host, estimated lately at nearly seven millions, armed with the most perfect weapon which present science can manufacture, the artillery now carried into the field is not only more numerous, but immeasurably more destructive than in former wars. Our peace-loving nation contemplates this unexampled state of Christendom with unmitigated horror, and therefore justly shrinks from exposing her brave little army to the murderous warfare prevailing in these days, for the sake of bolstering up effete despotisms, or furthering the designs of ambitious potentates.

Touching, however, the contingency of our nation being suddenly called upon to interfere by force of arms, military critics draw a lugubrious picture, and look with dismay at the insignificant force we could send abroad on an emergency. An army corps of 30,000 men as a first contingent, could not, say they, be got together without some difficulty and much delay; while the despatch of a similar number would, they aver, put such a strain upon our resources that could not be contemplated without apprehension. Be this, however, as it may, a weekly journal has gravely stated that Britain, in order to be capable of maintaining her own in the field against a great Power, ought to be able any day to send abroad an army of at least 100,000 men, fully and efficiently equipped. These declarations are evidential of weakness, and is therefore an element which troubles ministers when they feel they ought to make a decided stand against the machinations which constitute modern statesmanship. Foreign politicians know this, and therefore, from our reluctance to go to war, have recently declared that England is sinking to the condition of a third-rate Power. *The Contemporary News*, of Moscow, of Jan. 4, 1878, thus writes : "The English nation does not want to go to war, and will not allow the Government to proclaim war. . . . . Great Britain has reached the highest summit of power, beyond which it is impossible to climb. It is now her turn to descend. She is a declining nation, as a German newspaper remarked a few days ago. Her decadence is inevitable, and the solution of the Eastern Question is the first step in that direction, the turning point in her downward career. England will make frantic efforts, but these efforts will be those of impotency. She will not willingly surrender her power, but her opposition, if she decide on making any, will only prove prejudicial to herself."

The two witnesses (Rev. ix. 7)—*i.e.*, Britain, as representative head of the two Houses, Israel and Judah—have nearly completed their long, honest, and straightforward testimony against the aims of Satan's emissaries, and the secret and avowed designs of territorial aggrandisement now maturing, and fast reaching the time when the Lord will go forth against those nations like a "a man of war."

Now, although France eminently possesses the two *signs* which identify her as *head*, or *seat*, of the beast's kingdom—viz., the *metric* system of weights and measures, and her spirit

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of military aggrandisement—yet, whatever nation owns either or both these attributes undoubtedly becomes a section of that kingdom. From the Divine Word we learn the power to make war is an essential characteristic of the beast's kingdom; and it is most assuredly this military monster, from the bottomless pit, which is paralysing all Britain's efforts on behalf of peace, justice, and humanity.

We thus truly see the sackcloth-covered witnesses are now being overcome and slayed by the beast. But though, in this Eastern contest, non-intervention, or neutrality, is agreed upon by ministers, people, and Parliament, yet, from a study of the history of the two witnesses, we are led to believe that, at the close, Britain will take some action which may *probably* be unattended by hostilities. For we read: "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified."

An examination of this passage has led us to the conclusions—

(*a*) That the geography is evidently Eastern.

(*b*) That the bodies of the witnesses which are said to "lie," is, inferentially, *occupation* of the places named.

The "city" and "great city" are, we consider, expressions referable geographically to what was once the Roman Empire; and, because the scene is laid in the East, we conclude the Eastern division of the Roman Empire is alluded to. Since the possession of the "Gates" of our enemies has rightly been urged as a powerful Identity of Great Britain being Israel, a gifted writer in union with the Anglo-Israel movement was privileged to point out the certainty that, in the inevitable break up of the Ottoman dominions, the great "Gate," Constantinople, must eventually fall to England. In the verse under consideration, the beloved disciple speaks of a "street" of the "great city;" and, from the light already vouchsafed, we do not doubt for one moment that the "street" here mentioned is any other than the *thoroughfare* or *highway* guarded by the "strong city," Constantinople. The apostle, however, adds, "which is spiritually called Sodom." Now Constantinople is the capital of Mohammedanism, of which the Sultan is the acknowledged head, and we know that faith is based on sensualism, therefore rendering the identification of "the street" unmistakable. The other places named are Egypt, and "where also their Lord was crucified," or Jerusalem. Thus *three* special territories are assigned for occupation by the "bodies" of the Lord's witnesses; and the verse also informs us the order in which these events will happen—viz.: (1) Constantinople. (2) Egypt. (3) Palestine. "And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half (3½ years), and shall not suffer their dead bodies to be put in graves." From which we gather the bodies will remain in this torpid condition, in their appointed places, for 3½ years, but no one shall dare to disturb them, for the revelation of Jesus Christ declares "they shall not suffer their dead bodies to be *put* in graves." Why? Because these are "the anointed ones that stand by the Lord of the whole earth" (Zech. iv. 14). Again, the Word of Life says: "Touch not Mine anointed, and do My prophets no harm" (Psa. cv. 15).

This condition of things will result in the total abdication of British influence in Continental politics, and no more will the Powers be "tormented." "Rejoice over them, then, ye Gentiles; 'make merry,' and 'send gifts one to another,' though your time be but short, for *soon* the mystery of God will be finished, as He hath declared to His servants the prophets!"

For take heed and understand, that when the last drop of the Euphratean waters shall have dried up, and the occupation of the "Kings of the East" have commenced, we shall be just 3½ years from A.D. 1881-2. At this point we have been led to see

SOME FURTHER PROBABLE RELIGIOUS SYMBOLOGY IN THE GREAT PYRAMID'S GRAND GALLERY,

which tends to confirm independently the line of argument submitted in this paper.

In "Our Inheritance," page 546, Mr. Sydney Hall is stated to regard the seven overlappings of the grand gallery as the seven times of each species of warning, and the 28 ramp holes on either side as the four species of those warnings—viz., seals, trumpets, thunders, and vials. Now, while perfectly agreeing with his first idea, that the four times seven overlappings refer to the "warnings," I am inclined to differ from him touching the symbolism of the ramp holes. For there are 28 holes along the Eastern ramp, and 28 holes along the Western ramp, each series extending the whole length from North to South of grand gallery. But 28 + 28 = 56. Wherefore, turning to the Revelation of St. John, the first and subsequent chapters, I find there are

7 Candlesticks.	7 Churches.
7 Stars.	7 Angels.
7 Lamps of fire.	7 Spirits of God.
7 Horns.	7 Eyes.
28	28

making in all 56, neither more nor less, of these holy emblems of the Lamb and His Church. Further, turning to the well's mouth, the distance from North side to South side is 28in., and the distance from East side to West side is 28in. The *sum* of these dimensions being 56in. Now the coincidence between the number of holes along the gallery ramps and the sum of the measurements at the well's mouth, is too striking to be without signification. Whereupon, dividing the whole length of grand gallery by the number 56, we have the quotient 33·6 nearly.

Since this number, or something closely approximating to it, has been given as the probable age of our blessed Redeemer at the time of His death and resurrection, may we not see here a probable allusion to the political death of Britain and her resurrection as Israel?

"And after three days and an half, the spirit of life entered into them, and they stood upon their feet; and great fear fell upon them which saw them." By comparing the Scriptures, we learn who these are, for the Word, by the prophet Ezekiel, says: "Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, *and stood upon their feet*, an exceeding great army. Then He said unto me, These bones are the whole House of Israel."

The architectural features at the Southern end of grand gallery of the Witness to the Lord God of Israel and His Christ are exceedingly remarkable, and portentous events aggregate there.

We have the measured date, A.D. 1881-2, as the end of the present Christian dispensation; the "great earthquake" of the seventh vial, considered by so many as monumentalised by the *impending* wall; and high up, at the extreme top of the gallery's ceiling, a narrow passage, as an escapement, leading into an open "sanctuary" over the king's hall.

"And they heard a great voice from heaven saying unto them—*i.e.*, the witnesses—Come up hither. And they ascended up into heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell." Another striking feature noticeable, together with the leaning wall, is the *sudden drop* in height of grand gallery—viz., 28ft. to 44in., the height of succeeding passage leading to antechamber—which fittingly symbolises the "*fall*" of the "tenth," or principal Gentile kingdoms, at the A.D. 1881 hour of the world's history.

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Professor Smyth has already feelingly descanted upon the meaning of the narrow escape passage in the grand gallery's ceiling, showing how admirably it explains St. Paul's description of the first resurrection of the saints; and I would only here add that it may also be emblematic of the national resurrection of the Anglo-Saxon Empire as the whole House of Israel; or, in other words, the Identification established in these North-western islands, and wherever Britain's sons and daughters are to be found at that era, of which only a very few short years remain. So that, when fire and sword are doing their horrid work on the European Continent on a scale too awful to contemplate, the trumpet of the seventh angel may be heard reverberating distinctly in each individual heart throughout our world-wide Empire, "saying the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." And "so Judah—the Jews—shall be saved; and all Israel—the Anglo-Saxon peoples—dwell safely."

THE CALCUTTA "PIONEER" ON THE IDENTITY AS EXHIBITED IN NATAL.

THE *Pioneer* newspaper, published we believe in Calcutta, and possessing a high reputation for ability, has been indulging in some jeering remarks at the expense of believers in our Israelitish origin in general, and of the friends at Natal in particular, whose proceedings have, we are glad to say, been reported in Calcutta and attracted attention there. As our readers would doubtless like to see how the matter appears to the editor of the *Pioneer*, we append an extract from his article for their information, together with a spirited protest which our friend "John Butterworth" (well-known in these pages) has forwarded to the editor from the Deccan or Central India where he is stationed. We trust the editor will have the candour to publish "the protest"—in which case the cause will be served in North India, as the *Pioneer* enjoys a good circulation. To our Natal friends we feel inclined to give the advice one sees in the domestic occurrences in the public journals so often—namely, "Please copy!" The publication will have the best effect in two ways. It will satisfy all candid minds that the opposition has nothing to say for itself, because it knows nothing and will take no pains to learn. It will, in the second place, prove that in all directions bold hearts and able pens are ready to spring forward instantly, on attack being made, to defend our views; and that we have only to go fearlessly forward, in order to succeed, with God's blessing, in convincing the Anglo-Saxon world that the Identity is God's truth; is founded on His Word; is according to His will; and is destined to change the aspect of the whole earth. The *Pioneer* of the 23rd Nov., 1877, writes as follows :—

The colonists of Natal have started one of the most extraordinary societies that has ever yet been organised in any part of the world. There is a belief among them that the British nation is the modern representative of Israel; and they have incorporated themselves into an "Israel's Identification Society." Here are some of the proofs on which the members proceed, as set forth by a member, who signs himself Anglo-Israel, in a local paper. "They," it will be seen, stands for the modern Israelites :—

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).
5. They must have found their islands too small (Isa. xlix. 19).
6. They must be under a monarch (Isa. xlix. 23).
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).
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 on the earth (Deut. xxviii. 4).
23. Their national heraldry must be the lion and the unicorn (Num. xxiv. 8, 9).

After the lion and the unicorn, further evidences would be an anti-climax, so we quote no more. The sixteenth reason is perhaps consolatory (if the others are conclusive) rather than conclusive in itself; but it will be re-assuring to the Government if it thinks of sending on the Malta garrisons to clear the Russians out of Turkey. Anglo-Israel assures us that the whole subject with which he deals is of thrilling interest, especially in connection with the Eastern Question, so perhaps the sixteenth prophecy may have been designed as an encouragement. It is disquieting, however, to find the ingenious Natalian refers to the Great Pyramid as "a building which proves to be a Bible in stone, or second revelation from God," and as revealing that "the next grand crisis in the history of Israel, Europe, and of the world, is very shortly to take place." According to Mr. Proctor, the Great Pyramid is merely a horoscope in *alto relievo*.

The editor, it will be seen, is content with Mr. Proctor's superficial and hostile remarks regarding the Great Pyramid, but has no notion of Professor Piazzi Smyth's labours there, of the astronomical, cosmical, scientific, and prophetical problems and lessons which this unique building sets before mankind. His remark reminds us of what the *Irish Times* newspaper of the 7th Dec. last had to say on Mr. C. Casey's "Philitis," where he termed "the theories respecting the intention of the architects of the Pyramids as being in most cases visionary speculations, founded on imaginary coincidences!" The audacity of ignorance one would think could go no further! It is only to be equalled by the effrontery of the same writer when he adds, to excuse his own neglect even to read what he condemns without knowledge, that "the perusal of such nonsense (Great Pyramid literature) would be a useless waste of time." We would now ask our friends to read "John Butterworth's" rejoinder addressed to the *Pioneer*, wherein he boldly stands up for Identity views, protests against the condemnation of this grand truth by one who glories in his ignorance, and demands fair play, full inquiry, and real argument for a subject which courts the earnest, careful attention of every reasonable man who values truth. He writes as follows :—

To the Editor of the "Pioneer."

SIR,—I was very glad to see, in your issue of Nov. 23, a few words noticing the existence, and commenting on the tenets of the "Israel Identification Society" at Natal, because the Identity of the Anglo-Saxon races with the Lost Ten Tribes of Israel is a subject which has, as yet, excited too little interest in India, and any notice in your valuable paper must bring this, or any other question, prominently before the reading public. I think I am correct in saying that the *Madras Mail* is the only journal of importance in this country which has said anything on this subject. Some few years ago it gave a short review of a pamphlet called "Are the English People the Lost Ten Tribes of Israel?" by Philo-Israel, evidently written after a very careless glance through its contents. I am sorry to see that you also, like too many others here and at home, have indulged in a laugh at the expense of those whose views you have not taken the trouble to investigate and comprehend for yourself. It may, perhaps, interest some of your readers, and surprise you, to learn that those Natalians of whom you wrote are by no means original or singular in their belief. There are now many Israel Identification Associations in Great Britain, America, Canada, and Australia, and if I am not mistaken, at least one exists, or did exist, in India. There is a large Anglo-Israel Identity literature. For some two or three years a weekly journal, called THE BANNER OF ISRAEL,

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has been published, which has an increasing circulation of several thousands, among the contributors to which are many well-known clergymen of the Church of England, several men of science, besides various other gentlemen of high reputation and ability. Canon Titcomb, Bishop elect of Rangoon, is one of the most constant contributors to this paper, and has written several able works on the Identity. I know of between forty and fifty agents for the sale of this literature in England alone, while the number of those who are believers in the Identity at home and in the colonies, must be computed at several thousands. I do not say anything about the spirit in which your remarks are written, as you have clearly not studied the subject, and from its novelty to you, and its somewhat startling character, you have been, perhaps naturally, betrayed into sneering at it. But I must ask, in fairness, that neither you nor any one else shall jeer at what we believe and know to be true until you and they shall have weighed and studied our reasons for asserting that the Anglo-Saxon races are identical with the Lost Ten Tribes of Israel. Our facts are in our Bibles, our deductions are published to the world, so that all who will may read. We only beg that they may be carefully studied and fairly weighed, and then if you or any one else can prove that we are wrong, do so; for the error, if error it be, is spreading daily through all classes of society, throughout all the British possessions from one end of the world to the other. Master the subject or leave it alone, as you prefer, but do not sneer at earnest men—earnestly striving after God's truth—until you know what it is they believe, and have taken the trouble to ascertain how they have come to that belief.

I am, Sir,
Your obedient servant,
JOHN BUTTERWORTH.

Nov. 28, 1877.

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

IN NINE PARTS.

(Continued from page 65.)

PART II.

As exaggerated ideas of the importance of language alone, as an indication of race, often hinder the acceptance of the evidence of our Identity with Israel, it may not be occupying space unnecessarily to quote the following passage from "Humbolt's Cosmos" ("Bohns Otte's Humbolt's Cosmos," vol. i., p. 367):—

"Much caution should be used in the ethnological study of nations and languages.

"Subjection, long association, the influence of foreign religions, the blending of races, even when there has only been a small number of the more influential and cultivated of the immigrating Tribes, have produced in both continents similarly recurring phenomena, introducing totally different families of languages among one and the same race, and idioms which have one common root amongst nations of the most different origin."

At the same time, however, it ought not to be forgotten, that, wherever there is such association between two different races as produces approximation of language, it will also lead to more or less intermarriage and consequent commingling of blood.

Similar views are expressed by the authors of the "Universal History" ("Universal Hist. Mod. Pt.," vol. iv., p. 66):—

"Might not this (people of different race speaking the same or dialects of the same language) happen through constant intercourse or one power prevailing over the rest? The conquered people generally speak the language of the conquerors, as well as their own, which by degrees becomes extinct, as that of the Kopts almost already is in Egypt, where Arabic prevails; the Celtic in Gaul, where the French takes place; and in England the British, which has been superseded by the English."

"However, it must be allowed that the identity or affinity of language would go for almost a certain proof of the identity of nations, did they agree in the other circumstances before mentioned (physical appearance, &c.)."

But, though identity of language does not prove identity, difference of language is almost certain proof of difference of race, in people dwelling together.

Comparing it with the Hebrew, *Ar* answers either to אר which, if we substitute for the Hebrew letters their English equivalents,* is spelt AR, and pronounced Or, and signifies "a river," to הר, which is spelt ER, and pronounced *Har*, and signifies "a mountain," or "mountainous district," or to עיר, which is spelt OR, and pronounced *Ar*, and signifies "a city," and we find it occur, with similar significations, in the proper names of districts in which the Daci, or races allied to them, have dwelt.

Thus we have rivers named Aa, Aar, Aare, Aire, Ayr, Ayre, &c., in England, and other Gothic and Gaëlic countries; Armor-ica (the country of *the city* by the sea) in a Kymro-Gaëlic country; Ar-menia (the Highlands of the Menni), and Ar-rarat (the name of a mountain) in an Iberian country; and ARdavda or ARdauda, *the city* of the seven gods, the sole word remaining of the ancient language of the Alani or Massa-GETAE who were neighbours of the Daci, and probably of a kindred race, in a Scythian country—all which seem analogous to the Ar-Moab, Ar-Megiddon, Mount Zion, Mount Ephraim, &c., of the Bible.

There is also another less exact but still not improbable derivation of *Ar*.

In Genesis xi. 31, it is said that Abraham went forth from אורכ שרים (Ur-Casidim), which our translators, considering אור which is spelt AUR, and pronounced *Ur*, a proper name, render "Ur of the Chaldees," but which the Septuagint, taking אור to signify a region or country—a signification which is favoured by it being said to have the same meaning in Sanscrit—render, "*ek tēs chōras tōn Chaldaiōn*," "from *the country* of the Chaldees."

Many writers think this rendering of the Septuagint probably correct.† If so, Ur (אור), the exact pronunciation of which, be it remembered, is now unknown, might well be found among the Daci, whether derived from the Hebrew, or from the Sanscrit through the Median, and become the *Ar* in Arsareth, which would then mean the region of the Sereth.

Whichever of these be assumed as the meaning of *Ar*—whether *Ar-Sareth* be taken to signify *the River Sereth*—that is to say, Moldavia in its ancient extent, including the Bukowina, which has been separated from it in modern times, and joined to Galicia; or *the Highlands of Sereth*—that is to say, *the Carpathian Mountains*, which may be taken as comprising the greater part of the ancient Dacia, where are now the districts of Roumania, Bessarabia, Galicia, and Eastern Hungary; or *the City Sereth*, which, by a figure not uncommon in the Bible and elsewhere, would be put for the country of which it was the capital; or simply *the region of the Sereth*—we have the same result, that Ar-Sareth was the European district called Dacia or Gothland; and, as that country is in the same direction with regard to Media, in which the Israelites must have been travelling when they crossed the narrow passes of the Euphrates;‡ and as, too, the particulars

* The spelling of Hebrew words is now correctly known through the correspondence of the letters of the Moabite stone, with deductions which had been before made from the order of the letters in the Hebrew and other alphabets, and the forms which Hebrew words and their derivatives take when written in other languages. Their pronunciation is unknown, but I give that adopted by the modern Jews, though it is no doubt very far from being correct. The same remarks are applicable to other notices of the spelling and pronunciation of Hebrew words in these articles.

† See Rev. W. H. Philpot in "Bible Educator," part vi., p. 361; "Gesenius Lex.," p. 55; "Ainsworth Res.," p. 152; "Oppert. Exped. in Mesop.," i., 259; "Loftus," p. 162.

‡ This point of direction emphatically excludes the supposition of Sir Wm. Jones, that Arsareth was in Afghanistan, which is South-west instead of North-east of Media.

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known of the Daci agree with the supposition, it is no doubt the country meant.

The allusion to this movement of the Israelites is made as though to something which the writer supposed well known to his readers; and, whatever opinion may be held as to the nature of the Second Book of Esdras, and the motives with which it was written, it is not likely that the author would have written as he has if it had not been in accordance with the ideas on the subject prevalent at the time when, and the place where he did so. The objections made to the authenticity and antiquity of this Book are principally grounded on the correspondence in words or ideas between passages in it and others in the New Testament; but such arguments cut both ways, as the writers of the New Testament might have copied from it, instead of its author from them. Nor does there seem any improbability in the supposition that facts concerning the movements and position of the Israelites, the record of which is now lost, were then known to those who cared to investigate the subject.

It is important to bear in mind that the author of the Second Book of Esdras, in this passage, only refers to THE ISRAELITES OF THE LAST CAPTIVITY—those "which were carried away prisoners out of their own land IN THE TIME OF OSEA their king." And also, that it must be to these same Israelites of the last captivity that Josephus alludes when he states that "THE ENTIRE BODY OF THE PEOPLE OF ISRAEL REMAINED IN MEDIA," and refused to accompany Ezra to Jerusalem in the seventh year of Xerxes—that is to say, about B.C. 480 (Antiq. bk. xi., c. 5). If, as some critics suppose, the expedition of Ezra was not, as Josephus says, under Xerxes, but under his son Artaxerxes Longimanus, this date would be 21 years too early; but I only give it as an approximation sufficient for the purpose of this article, without entering on the difficult subject of the chronology of the Persian kings.

The Israelites of the earlier captivities were not taken into Media, and there are grounds for concluding, as will be shewn further on, that *they escaped from Assyria at a much earlier date.*

In calling this last captivity "the entire body of the people of Israel," as Josephus, or even the Ten Tribes, as the author of the Second Book of Esdras does, there is nothing inconsistent with the ordinary use of language—it is just as we might now speak of the whole people of Spain, without including the Portuguese, though Portugal was once a Spanish province; or of the whole people of England, without including the United States or the English colonies. The name of a nation usually adheres to the largest or most stationary of its sub-divisions.

(*To be continued.*)

WHY WAS IT WRITTEN?

Is the question we are led to ask after reading Mr. Leyland Feilden's "Israel's Jubilee."* Part of it is but the repetition of what has already been as well, if not better, said, much of what is new, in our humble opinion, had best have been left alone, and the residue might have formed the substance of an article in one of the various periodicals now published on the question of Israel's Identity.

Mr. Feilden appears to be exceedingly indignant, because, knowing himself to be descended from Germans, he considers the writer of a certain article in the BANNER throws doubt on his Israelitish origin by the opinion therein stated. So anxious is he to prove his right to be an Israelite that, rather than lose the hope of doing so, he proclaims Germans, French, and Austrians to be descended from Reuben, and possibly Gad and Manasseh, thereby recklessly destroying the argument afforded by most of the Anglo-Israel Identifications, and shoving Belgium, Denmark, Holland, etc., into the cold, for apparently no reason that would not, we presume, hold good equally in the case of the other countries. We would suggest that when a scattered army is gathered together in a fresh locality, many stragglers drop in at more or less lengthened subsequent periods; and that as God did not collect all the Tribes in the Isles at one and the same time, individual Israelitish families may have been led, by His grace and favour, to rejoin the main body centuries after the Tribes of Israel had gathered into Great Britain and Ireland; we think, therefore, that Mr. Feilden need not uphold the "Teutonic Theory" in order to feel himself a son of Israel.

We are obliged to this author for drawing attention to the subject of the Gentiles with the question, "Who are They?" for we conceive the term is apt to be carelessly used, without a clear understanding on our part of who are thereby designated. Is it not possible that those styled the heathen may represent a portion of the inhabitants of the world, and a distinct body from those called Gentiles in the ordinary acceptation of the word? And are there not also Gentiles and Gentiles, to use a modern form of expression? It is, we suppose, probable that a portion of the so-called Gentiles may consist of the sons of Abraham by Keturah, and also of the descendants of Jacob, who, during the Egyptian captivity, with the spirit of independence and love of colonisation which they still exhibit, may have wandered forth into the world, joining the idolatrous Gentiles and the heathen, and thereby cutting themselves off from the privileges of the House of Jacob, and losing their share of the after promises made to their brethren.

But may we not also believe there were Mosaic-Israelitish-Gentiles, those who, becoming idolaters in Palestine, were led into captivity, where they as a whole lost all recollection of their origin, and became "the lost sheep," that were, in after centuries, to be restored to favour, in accordance with God's covenant? We think this subject, entered upon more fully than is desirable in this article, might lead to the removal of some difficulties in the understanding of passages in the New Testament.

As Mr. Feilden gives no references or authorities, he seems to us to found his version of the Four Folds of the One Flock upon most insufficient grounds—one being that the Great Pyramid has four sides. We are tempted to remind him he has forgotten two—the outside and the inside; and if this would seem a frivolous way of treating his argument, we reply that we do not feel called upon to restrain ourselves within the bounds of reverential gravity, when dealing with a pamphlet that bids us seek instruction from Little Bo-Peep, urges that Greenwich Observatory is to London what Bethlehem was to Jerusalem, and records an ingenious but very unprofitable story of a pack of cards. We almost wonder that the writer did not quote Jer. xlix. 36, and urge that the four winds from the four quarters of heaven proved his theory of the Four Folds!

We are at a loss to understand why, at page 42, we are referred to "1 Chron. v.," to shew Gog was a son of Reuben, and, in the same page, Gog, as the representative of Russia, is asserted to be Japheth. We do not discern the motive for this juxtaposition, and the author gives no explanation. Neither do we see why pre-Adamite man is introduced on the scene, unless to recommend a work by Mr. Duncan, and we think Mr. Feilden may (when referring to Gen. i. 29, 30) have forgotten that the earth was cursed for the sin of Adam—briers and thorns springing up, and doubtless other changes occurring, which interfered with the use of "every herb for meat."

We have no space to spare for entering upon this subject, only we would remark, in answer to the author's observations concerning God's silence as to the goodness of the seventh day, that as He then rested, creating nothing new, we have no

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reason to expect the sentence to be repeated, which on the preceding evenings followed the calling of fresh objects into existence.

Mr. Feilden appears to think that the future of Elam, Moab, and Ammon, is to be similar to that of Edom, who, it has been shown in various published papers, is in all likelihood now represented by the Turks. But we would remark that while at Jer. xlix. 6, God says of Ammon, "And afterward I will bring again the captivity of the children of Ammon;" at Jer. xlviii. 47, of Moab, "Yet will I bring again the captivity of Moab in the latter days;" and at Jer. xlix. 39, of Elam, "But it shall come to pass in the latter days, that I will bring again the captivity of Elam;" but of Edom He says (Oba. 16), "They shall be as though they had not been;" and at Ez. xxxv. 14, "When the whole earth rejoiceth, I will make thee desolate."

We wonder whether Mr. Feilden reads the works written and edited by Mr. Hine and by Philo-Israel. Certainly we see no acknowledgment of their publications in the pamphlet before us, though we think there is internal evidence proving that the ideas, both correct and erroneous, are the fruits bitter or sweet of these writers. We cannot, therefore, understand why one of the original forty-seven Identifications of Mr. Hine, and accepted by Philo-Israel, is ruthlessly put aside without any reason assigned, and Ephraim substituted for Manasseh in the United States of America. As Ephraim is the representative Tribe of Israel Scripturally, it does seem a gratuitous insult to our common sense to separate it from all the other Tribes, and, apparently, to make the suggestion, or assertion, simply to contradict Mr. Hine's opinion, for we cannot perceive one good end to be attained by the alteration. It appears to us an absurdity to link Canada and Australia as representing the Tribe of Manasseh, whose promised destiny to be "great" certainly does not imply separation into perfectly distinct parts. Indeed, the fact of such a division of the Tribe having taken place when Israel was settled in the Promised Land, is an argument why the promise made through Jacob to his grandson could not have received fulfilment before the dispersion. It would really seem as if the author were making game of our Anglo-Israel belief, when, as at page 25, France and Austria, as well as Canada and Australia, are suggested as being peopled by Manassites.

Had Mr. Feilden read the BANNER papers with care and regularity, we think he would have seen reason to believe 1878 would be a year marked by some great event, as well as 1881-2 —using the dates according to the commonly-accepted reckoning of the Christian era.

We cannot further dwell on this pamphlet, which we regret to have felt compelled to criticise, as we honour the writer's open, though we think involved and misty, advocacy of our Identification with Israel, even in this modified form of sharing it with almost all the great nations of Europe. But we must be pardoned if we exclaim in the spirit of a cry of Job's (chap. xxxi. 35), Would that our friend had not written a book!

L. P.

THE "ECHO" ON THE GATES.

WE beg the reader's careful perusal of the following extract from the *Echo*, of February 2, 1878. It is an admirable monograph of the way in which the "Gates" of Israel are formed, and, written by a blind witness to our Identity, is valuable indeed:—

It is curious to remark the quiet, not to say stealthy, manner in which the Empire upon which the sun never sets, goes on first putting out feelers, and then hoisting its flag at point after point where a foothold may be of advantage to its navigation or commerce. This sort of progress is essentially characteristic of a maritime dominion, for the object aimed at is not so much to acquire extensions of territory as to command new naval and commercial stations, completing and strengthening a line which, literally, extends round the globe. We have had not a few of these minute annexations of recent months, and they are so noiselessly carried out that scarcely an echo from the now favourite vocabulary about "ambition and aggression" is heard in Europe. It is true that the Dutch have entered a few faint protests against our manœuvres along the coast of New Guinea, and that the Government of China and Japan have regarded with a jealous eye some of our political adventures among the islands of the Eastern seas; but the work goes steadily on, and we shall soon govern, as it were, the waters of Torres Straits, between the Australian continent and Papua. The very latest bit of British Empire added to the map is Thursday Island, occupying a most commanding position, with the crowded Arafura Sea on one side, and the great trade highways of the Pacific on the other. There is no rival claim upon it; the Queenslanders unquestionably may consider it a natural appendage to their territory; and in all likelihood its anchorage will be of considerable importance to navigators in those perilous channels, as well as to the pearl-fishing flotillas employed among them. But it is really amusing to note the perfect complacency with which Colonial officials and Navy captains write home from time to time to announce that without a word of consultation in any quarter, they have taken possession of this or the other island in the name of Her Majesty the Queen. Viewed as additions to the general area of British dominions, they are, of course, in the utmost degree insignificant, yet each one means a harbour, a roadstead, a fishery, or a small centre of commerce, and they are, therefore, no such despicable acquisitions after all. The Dutch, excepted, however, and the two Oriental Powers to which reference has been made, nobody seems to begrudge us this ever-increasing sovereignty over the remoter seas of the world; but this perpetual picking up of a little territory here, and a little there, is, perhaps, an instructive commentary upon certain moralisings to which, now and again, we are made to listen.

Do our readers notice the *Echo's* points? They are shortly stated—these:—

1. That on the British Empire the sun never sets (see Dan. vii. 27, regarding *Israel's* Empire).

2. That the British are rapidly taking up point after point in the earth, such being strategically positions of strength (see Gen. xxii. 17, regarding Israel's possession of the enemies' Gate).

3. That the British operations evidence "maritime dominion" (see Psa. ii. 8; Deut. xxxiii. 17; Jer. xxxi. 7, 8, regarding Israel's maritime supremacy, operating as described from their Western islands).

4. That the British Gates surround the globe (see Deut. xxxii. 7—9, which proves that "Israel's colonies must belt the earth").

5. That the British Empire grows noiselessly and unceasingly (see God's promise to Israel that "the saints shall inherit the earth" (Isa. liv. 3), and that finally "the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High"—that is, to Israel—as already quoted).

We thank the *Echo* for its unwitting testimony to the Identity of the British with Israel. The instances given of the acquisition of the new Australian Gates are interesting and very remarkable. As the *Echo* shews, though they are apparently insignificant, each, in reality, is important, adding links in that vast chain of Gates all round the world, which belongs to the British Israelites. Through means of that chain the dominion over the whole globe will, doubtless, eventually be secured to our race and nation, as the Lost Ten Tribes of Israel. In contemplation of these great and glorious prospects, the result of the gift of the Gates to Israel, we call on our readers to thank God for their origin, and to join in our joyous pean—Hallelujah! Praise the Lord!

NOTICE.—We have received from our esteemed correspondent, John T. Gott, Esq., an article, in eight parts, entitled, "Bible Portraits." No. 1.—"Joseph." We shall proceed to publish these papers as soon as the pressure on our columns for room—now very great—has in some measure subsided.—ED.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, FEBRUARY 27, 1878.

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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. II. No. 62. Entered at Stationers' Hall.] WEDNESDAY, MARCH 6, 1877. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S NAVAL AND MILITARY STRENGTH.

ALTHOUGH we are satisfied that we shall not—nay, we may not, and must not—draw the sword in the present crisis of our history, because God forbids it, we do well to know, and let others know what our real strength for war is. Our Navy, as the whole world knows, is superb. The Mediterranean fleet alone is composed of twelve ironclads, carrying 111 large guns, and ten unarmoured vessels, carrying fifty-seven smaller guns—a flotilla of matchless strength unrivalled among the nations.* The British Navy consists of forty-seven ironclads, some armed with eighty-one ton guns, and is manned by 35,000 trained seamen—a number easily augmented by reserves to 60,000. The British Squadron, now before Constantinople, consists of six ironclads, and five unarmoured and despatch vessels, amounting in all to 106 guns, and manned by 4,300 officers and men.

We thus have the largest, the most powerful, the most efficiently-equipped ironclad marine the world has ever seen; and not only have we the most numerous war ships of all classes, compared with the maritime nations, but we are unrivalled besides in the power, which the new engines of naval warfare, the Whitehead fish torpedoes, and marine ordnance of large calibre put into our possession. In all this we speak not in the spirit of boasting, or of self-reliance, God forbid! Our stay is not upon big ships or ironclads, big battalions or torpedoes. Our reliance is upon the God of Israel, the living God, who, with instruments weak and powerless, can give victory to "His people;" nay, has done so over and over again, as we have and are still showing in our papers on "Israel's Battles." Holding these views, we think it is still sound policy and right besides, that we should estimate correctly the vast strength God has given us at sea and on land, as well, as a war power of the first class. If war were our destiny, we maintain no nation on the earth is better prepared than we are at the present moment to wage it successfully. In regard to our ability on land to cope with the vast armament of the Gentile nations, doubtless our readers would be ready to affirm, that in that aspect of the question, our power could not compare with the Continental nations.

We are not prepared to say that such estimate of our military strength would be incorrect, humanly speaking. What we desire to do, however, is to place before our readers the opinion of the leading journal on this subject, recorded only on January 29, 1878, in one of its leading articles of that day. Speaking of the strength of this nation at the present hour, and quoting the words and sentiments of the Chancellor of the Exchequer in a recent debate, the *Times* said :—

> As for the strength of this country, it would be, the Chancellor of the Exchequer truly says, as great as it was in former times, and greater in proportion. That is no rhetorical phrase, but strictly a statement of fact. When this country fought single-handed against the enormous military power of Napoleon I., it began with a small and unconsidered army. The Continent made light of it. Napoleon, although he knew our capacity for defence, could not bring himself to believe that we could put into the field any formidable body of troops. He did not estimate the strength of that endurance which comes partially from the character of the people, and partially from the enormous resources which have been piled up during centuries of comparative peace. That character is unchanged, and, in truth, we have only to look at the warlike spirit among a considerable part of the community, to see how highly developed is the temper of pugnacity. Nor were the national resources ever so great as they are to-day. They are greater, not merely absolutely, but relatively, than they were at the outset of the long French war. The equipment of the army is superior; the population is more numerous and more contented; the national wealth has grown enormously; and that carrying trade which is the basis of our maritime force exceeds anything dreamt of by past generations. It is a simple statement of fact to say that we could repeat the trials of the French war if we cared to make the same limitless sacrifices.

In reference to the fighting strength of the nation at sea, the *Daily Telegraph* has published an admirable article (dated Feb. 14, 1878), from which we have much pleasure in quoting a portion. The Editor states :—

> The total effective force of the British navy at present consists of nearly 400 vessels—including ships specially constructed to take part in great naval engagements, and others adapted for the purpose of cruising and coast defence. This aggregate does not include any in course of building, and 134 either laid up or permanently employed in harbour service are also omitted. When it is remembered, that six armour-plated war ships and a single wooden despatch vessel constitute the entire naval detachment ordered from Besika Bay to

* Since writing the above, the Channel Fleet, with 70 guns, and 2,250 officers and men, has joined Admiral Hornby's command.

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the Sea of Marmora, and that this small number includes no turret ships of the first class, or breastwork monitors, it will be admitted that in proportion to the complete naval strength of Great Britain the demonstration which the Government has deemed it expedient to make before Stamboul in the present menacing aspect of events is of a comparatively moderate character. But it may assist the public to realise the stupendous naval force at our command and the unrivalled supremacy we are consequently justified in claiming upon all waters, to know that even the limited portion of the fleet now quietly guarding British interests before the Turkish capital possesses destructive appliances which the collective navy of Russia could not possibly withstand. The six fighting ships now told off for duty at the Bosphorus are the *Temeraire*, the *Alexandra*, the *Sultan*, the *Swiftsure*, the *Agincourt*, and the *Achilles*. The despatch boat which attends them is the Salamis. If the strenuous efforts of the English Government to preserve peace should unhappily fail, and the honour of this country should demand that Great Britain must declare war, the present squadron would soon be reinforced by a fleet of invincible ironclads, whose fighting power would cast into obscurity that wielded by the wooden walls which twenty-five years ago gallantly attacked Sebastopol.

After describing the armament and power of each of the vessels now guarding Israel's "interests" near "the Gate," the *Daily Telegraph* proceeds as follows :—

If we attempt to exhaust the long list of vessels belonging to the classes which include the ships already enumerated, and then advance to a consideration of the still more formidable characteristics of such turret-ships as the *Dreadnought*, the *Thunderer*, the *Devastation*, the *Agamemnon*, the *Ajax*, and the *Monarch*—to say nothing of the *Inflexible*, which latter is destined, when ready for commission, to carry four eighty-one ton guns—the combined navies of the world sink into insignificance before this unparalleled array of naval might controlled by the British Government. It is also satisfactory to know provision has been made for the protection of our ships, when at anchor, from all risks of attacks from torpedoes. But even the list and description of ships under the direction of the Admiralty does not exhaust the measure of British naval power. The British Mercantile Marine possesses 419 steamers over 1,200 tons and under 5,000 tons register—not a few of which are capable of high speed. In the event of war a considerable proportion of these ships would be placed at the disposal of the Government. They could readily be armed with light rifled guns and torpedoes, and may always be relied upon as a reserve naval force. If the "decisive battles of the world" in future were to be fought at sea, the enormous naval advantage enjoyed by England over all other nations would infallibly constitute her the undisputed arbiter of the destinies of nations.

These statements are authentic, and as true as they are encouraging. We, of course, repudiate all boasting in reference to these national gifts of God to us.

We rather desire to acknowledge we are entirely undeserving of such distinction. The facts speak for themselves, and they show God's blessing is on this nation, abundantly—not for our deservings, but because we are Israel. He who tells us now to adopt a policy of non-intervention makes us at the same time the "chief of nations," constitutes us the "mistress of the seas," gives us the "Gates" throughout the world, grants us nationally enormous wealth, the whole carrying trade of the earth, and a latent power for offensive and defensive war which the Gentile nations, having once felt to their cost, deeply respect, though it suits them, now that our policy is one of "non-interference" with their quarrels, to despise and contemn. Knowing who we are, and our strength as the Israel of God's "dominion" (Psa. cxiv. 2), we can afford to pass by these petty affronts, and wait calmly for the approaching day, when our scoffing neighbours shall be involved in the mighty "fiery deluge," which shall ere long overwhelm them in its awful terrors. Then Israel, in her unexhausted strength, standing aloof from the complications of yonder suffering continent, untouched by the "indignation" which our God will then be pouring out with unmeasured fury upon the ungodly masses of the Gentile nations, will, with Judah, "return" to her own inheritance in glorious triumph. "For the Lord Jehovah will go before them, and the God of Israel will be their rereward. They shall not go out with haste, nor go by flight" (Isa. lii. 12); "for then will Jehovah turn to 'the people' a pure language, that they may all call upon the name of the Lord," "and they shall feed and lie down, and none shall made them afraid" (Zeph. iii. 9, 13). May that day soon come! and may our glorious King appear to assume His power, and take unto Himself His kingdom, and to reign in Jerusalem over us His sanctified, separated ones, "His ancients—gloriously" (Isa. xxiv. 23). Even so come, Lord Jesus! Come quickly! Amen.

KING DAVID'S EXPERIENCE AND OPINION OF RUSSIA AND TURKEY.

FROM many speeches in the House of Commons during the discussion on the Vote of Credit, I select at random that of Mr. Torrens, as gently expressing the doubt as to Russian veracity, which has very generally fixed itself on the mind of the British nation.

"It is not," he says, "in my judgment, intended that the House should decide—I would not say on the *veracity*, that would be an improper word—but upon the accuracy, or the discrimination, or even the fidelity of our own ambassador, placed in a situation of the most tremendous peril, as against the statement of another ambassador at our Court. I am bound to remember the fact that, when the question of Khiva was before this House (cheers) Count Schouvaloff *thought himself justified*—I wish to be courteous (!)—in giving Lord Granville an assurance that it was *not* intended to annex the Khanat (Ministerial cheers). So much for historical accuracy!"

Many Members were not so courteous towards Russia; and, as regards the Turks, brave and hardy though they be, one regrets that none could venture to call them truthful or honest. It is also important to remember that the dominion of both Powers is that of the SWORD.

Now David, either "in spirit" or from experience—perhaps both—has left us his opinion of Russia and Turkey. How often have we read King David's words without thinking of them, or possibly regarding them as vague and incomprehensible! Every time that Sunday has fallen on the 27th day of the month—twice a year at least—tens of thousands have stood up in our churches, and deplored the entanglement of our interests with Russia and Turkey, and inveighed against their duplicity and their resorting to arms, describing the present situation almost in the language used by Lord Beaconsfield, the Cabinet, and the country, though with less caution and reserve, for David was not so hampered with the necessities for diplomatic courtesies. Psa. cxx. 2: "Deliver me, O Lord, from lying lips and from a deceitful tongue."

He leaves one in no doubt as to whom he refers, for, after foretelling the judgment on the "false tongue," he continues, "Woe is me that I am constrained to dwell with MESECH, and to have my habitation among the tents of KEDAR. My soul hath long dwelt among them that are enemies unto peace. I labour for peace" (as England at the Conference); "but when I speak unto them thereof, they make them ready to battle" (as Russia and Turkey actually did).

All who are acquainted with Scripture know that Mesech represents Russia, from the remarkable prophecies of Ezek. xxxviii. and xxxix. In the margin of a Bagster's quarto Bible there is this note on the Psalm (cxx.) now under consideration: "Meshech was the son of Japheth, from whom the Moschi descended, who inhabited the mountains bordering on Colchis, Iberia, and Armenia, and who afterwards peopled Russia" (see Strabo).

KEDAR was a son of Ishmael (Gen. xxv. 13); his descendants lived to the South of Palestine, and must have been much mixed

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up with their relatives, the Edomites; so that the Turks might possibly be accurately described by either name. Indeed, the Turkish deputation to the Hungarians at Pesth last year described themselves as "descendants of Abraham, through Ishmael."

Now, although in a *very* literal and *contracted* sense, we are not "dwelling with" Mesech or Kedar; yet it is *strictly* and *literally* correct that our interests are so entangled with the doings of these two Powers that the world, so to speak, is "*too small for us.*"

To return to the Psalm, the 3rd verse, Prayer Book (3rd and 4th authorised version), seems to be prophetic as to the fate which awaits the "lying lips" and "false tongue":—

"What shall . . . . be done unto thee, thou false tongue?" Answer: "Even mighty and sharp arrows, with hot burning coals." This accords with Isa. xxxiii. 1, which, as I observed in a previous paper, seems to point to Russia: "Woe . . . . to thee . . . . that dealest *treacherously*. . . . . When thou shalt cease to spoil thou shalt be spoiled, and when thou shalt make an end to deal *treacherously* they shall deal treacherously with thee."

The 2nd verse of this chapter likewise conveys the same hope as David's opening verse in the Psalm before us: "When I was in trouble, I called upon the Lord *and He heard me.*"

This sore judgment on poor Edom during this bitter season may well remind us of our Lord's tender solicitude for His own people when He said, "*Pray ye that your flight be not in the winter;*" and, as events pass by in rapid succession, it behoves all earnestly and seriously to take His gracious, solemn warning—"WATCH THEREFORE."

J. C. GAWLER.

Tower of London.

THE REV. M. BAXTER AND THE TURKISH ALLIANCE.

PART I.

WE have long wished to place before our readers the peculiar views of prophecy which the Rev. M. Baxter is so industriously and largely circulating in his weekly journal, *The Christian Herald and Signs of our Times.* Mr. Baxter does not recognise Israel in his scheme at all. The Jew is Israel to him, and Israel is the Jew. When God's Word says that "the House of Judah shall walk to the House of Israel, and that they shall come together out of the land of the North," He meant nothing more, we suppose, than that some Jews shall ally themselves with "other Jews, and come out of no particular quarter of the earth, and return to the land." All references to Israel, as distinguished from Judah, go with this rev. writer for nothing—nay, for worse than nothing—for he thereby makes God's Word a mere mass of confusion, and he commits the fatal error the prophet was directed to rebuke when he said, "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen He hath even cast them off? THUS they have despised My People that they should be no more A NATION before them" (Jer. xxxiii. 24). But the Rev. M. Baxter's views are most hopelessly confused and erroneous when he predicts (which he does roundly) what the future of his own country and countrymen shall be. The British islands and nation being, he avows, one of the ten-toed kingdoms of Daniel's vision of the metallic image (chap. ii. 35—44), he insists that we are to enter into an alliance offensive and defensive with Turkey (!), and several other (Roman Catholic) Powers, to fight Russia and Germany! The death and collapse of Turkey are nothing to Mr. Baxter! Turkey must be revived to suit his scheme! Britain must be a Gentile toe to become one with "the corpse," Turkey; and, in alliance with France, and other Catholic nations, to be broken in pieces, lose Ireland, India, and the Colonies! (See Mr. Baxter's paper, Jan. 2, 1878, *Christian Herald*). That we are not misrepresenting Mr. Baxter, we quote from his Letter to Earl Beaconsfield, published at p. 61 of the *Christian Herald*, No. 5, of the 30th January, 1878, the following. While dissuading his lordship by every argument he can think of from going to war in alliance with Turkey (though that is the will of God, according to his views), Mr. Baxter says: "The prophecy of the metallic human image with ten toes, in Daniel ii., is understood clearly to foretell that, in these last days, a *ten-kingdomed confederacy* of the countries of Cæsar's Roman Empire—viz., *Britain, France, Spain, Italy, Austria, Tripoli, and the four kingdoms*" (lately belonging to the Turkish Empire), "*Greece, Egypt, Syria, and Central Turkey*—will become politically organised, and will triumph over *all nations* (Dan. vii. 23, 24), including, of course, Russia and Germany, which are *outside* the Roman Empire."

One would have imagined that, the above being the declared will of God, as Mr. Baxter reads the prophets, our duty would have been to hasten the organisation and thus bring about the result. But Mr. Baxter is not consistent, and therefore deprecates the formation of an alliance which, however, he sees is God's will. The fatal errors into which Mr. Baxter and his friends have fallen, and persist in also, are twofold. 1st. Failing to recognise the Scriptural distinction between Israel and Judah; and, 2nd, failing historically to notice that, in A.D. 409, the Roman Emperor Honorius finally abandoned Britain as a portion of the Roman Empire (the stone being thus "cut out" of the Roman "mountain" "without hands" or violence), and therefore Great Britain was no longer a "toe," or any other portion, of the Roman legs of the great metallic image, but was an empty house, totally unconnected with the Roman Continent, when Israel of the Ten Tribes flowed into the void, within the next eighty years, and thus began the consolidation of "the stone kingdom," now becoming the "mountainous" fifth monarchy of the prophet.

With this introduction, we leave our correspondent "J. F. W." to bring forward the admirable argument on "The Stone Kingdom," which will be found on the next page; and we venture to say that, being unanswerable, the Rev. M. Baxter's views must henceforth be abandoned, and the *Christian Herald* no longer propagate errors which have no countenance from God's Word.

DEAR SIR,—It has occurred to me that, as several references have been made in your excellent periodical to "The Kings of the East," and one by "E. K. R.," in No. 45, to "The Prophetical History of the Church and the World," that an extract from the latter would be both interesting and profitable to yourself and your numerous readers, it being another addition to the daily-accumulating stock of "involuntary testimony" to the glorious fact that the Lost Ten Tribes of Israel are found—found in ourselves. The writer, while seeing clearly and proving to a demonstration that Britain is the "kingdom of the stone," being blind to the fact that the kingdom of the stone must be the same as the kingdom of Israel—it being Israel that was to "blossom and bud, and fill the face of the world with fruit," and that, consequently, as two separate nations could not both do this, if Britain be identical with the stone, it must also be identical with Israel. I have read with much interest the various articles and extracts on this subject that have appeared in your columns lately. Trusting that the accompanying one may prove useful to you, and praying that the smile of the Triune Jehovah may still rest upon your efforts to advance His glory, and that the BANNER OF ISRAEL may continue to "open" to blind eyes "the Scriptures," warm frigid souls into life, cheer the desponding, confound the sceptic, strengthen the wavering, and convey many blessings to many hearts and many homes,

I remain,

Yours respectfully,

J. F. W.

Barnsley, Yorkshire, Feb. 9, 1878.

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The Kingdom of Stone.

As Daniel explained to Nebuchadnezzar that his Empire was represented by the "head of gold" of the image, the rest of the image's parts as plainly represent the succeeding great Empire of Persia, which destroyed the Babylonian; of Greece, which destroyed the Persian; and of Rome, which destroyed the Grecian. The feet and toes, part of iron and part of clay, joined to the iron legs of the Roman portion of the image, represent the "Holy Roman Empire," which succeeded "the iron monarchy of Rome," and held its sway over the kingdoms into which the ancient Roman Empire was divided. The Empire of the stone, which was to break up the image by smiting upon the toes of iron and clay, is the next great Empire in succession; and, as the image has been broken up, this Empire of the stone which broke it up ought to be recognisable amongst the great Powers now in existence. This Empire may be traced in its several stages, by the prophet's description, from its rise unto the present time. It only requires that the prophecy should be examined without prejudice, and its several statements be carefully compared with the undoubted facts recorded in history.

1st. It was to form part of some Empire, as compared with which it was as a stone to a mountain.

2nd. It was to be separated from this kingdom "without hands"—that is, without strife or violence.

3rd. When separated, it was to be formed into a kingdom in the days of the lower Empire over the feet and toes, or ten divided kingdoms, for "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

4th. It was not to be transferred as a kingdom, when once formed, to "other people."

5th. "It shall break in pieces and consume all these kingdoms"—an event yet future.

6th. "It shall stand for ever."

7th. It was to "smite the image upon his feet that were of iron and clay, and brake them to pieces."

8th. This being accomplished, "the stone that smote the image became a great mountain, and filled the whole earth."

Out of these eight particulars, the first three and the seventh are fulfilled. The fourth and eighth are in progress. The fifth and sixth are still future.

We must now notice what is said of the Empire over the ten toes, composed of iron and clay. This Empire was established by Justinian, who conquered Italy and Rome from the Goths in A.D. 554-5, and it continued until the defeat of Napoleon I. at Waterloo, since which there has been no ruler whom the ten kings have acknowledged as their emperor.

These ten kings were to form alliances with one another by intermarriages, for it is said, "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The Bourbon kings of France intermarried with the royal Houses of Austria, Spain, and Naples. These, again, with Portugal and Sardinia; and Napoleon I. followed the same rule of the Empire, and married an Austrian princess, and exemplified the truth of the prophecy by discovering that by such alliances the kingdoms do not cleave to each other any more than iron cleaves to clay.

As the Empire was broken up on the field of Waterloo by the power of Britain, we have to examine whether Britain's history is in agreement with the several marks set upon the Empire of the stone by the prophet.

In answer to the first mark, England formed a part of the Roman Empire for more than three hundred years, as compared with which it was as a stone to a mountain.

Secondly. It was separated, from the Empire without violence by the Emperor Honorius, the lawful emperor of the West, according to Gibbon, A.D. 409, who sent letters to the thirty-three corporate cities of Britain, absolving them from their allegiance.

Thirdly. During the next four hundred years Britain was for three hundred of them ruled over by the seven Saxon kingdoms of the Heptarchy, until it was united under Egbert into a single monarchy in A.D. 823. And before the end of that century the throne was firmly consolidated under Alfred the Great. Since then the kingdom has never been brought under the subjection of any other people, which is in accordance with the fourth mark set upon the Empire of stone by Daniel.

The fifth and sixth marks refer to the future; but, as "the dream is certain and the intepretation thereof sure," so surely will the power of Britain be confirmed over the kingdoms of Belgium, France, Austria, Spain, Italy, Portugal, and probably Wurtemburg, Bavaria, Greece, Persia, Babylonia, India, and, in all probability, China, besides continuing united to its present colonies.

(To be continued.)

WHICH IS ARSARETH?

By James Edward Nelson.

IN NINE PARTS.

(Continued from page 74.)

PART III.

This section of the Israelites was by far the most important, as it comprised the Tribe of Ephraim, excepting perhaps some who had emigrated before the captivity—the heirs of the glorious promises made to the patriarchs, with the exception that the chief ruler was to descend from Judah (1 Chron. v. 1, 2; Gen. xlviii. 15—22), together with the larger parts of the Tribes of Manasseh, Asher, Simeon, and Dan, and probably some part of ALL the other Tribes; for, from Josephus (Antiq., bk. xi., c. 5) saying that *many* of the Jews in Media joined Ezra, it is evident that *a considerable number of them* remained there with the Israelites.

The Ephraimites, and those of the other Tribes still joined to them, had at that time been in Media about two centuries and a half. We have no exact information as to how much longer they remained there, but it is most probable that they would take advantage of some political convulsion in the Persian Empire to effect their exodus.

Possibly they may have escaped during, or subsequently to, the wonderful events related in the Book of Esther, which occurred about B.C. 455, or a quarter of a century later than their refusal to join the expedition of Ezra, and which were of such a nature as to afford the greatest facility for their doing so.

When the king's decree had been issued, authorising the Jews* to gather together and fight against their enemies; when the local authorities, anxious to please Mordecai, had assisted them in doing so; and when the conflicting decrees had resulted, as they must have resulted, in the establishment of a religious war throughout the Persian Empire, in which the Jews, Israelites, and Persians—worshippers of the God of heaven—were on one side, and the idolaters of the other subject nations on the other—when things were in this state, there could be nothing to prevent the Israelites arming themselves, uniting so as to form a formidable body of men, crossing the frontier, and making themselves free, before any serious opposition to

* The term Jews seems to have been used by the Persians in an ecclesiastical, not a genealogical sense, as appears both from Ezra having invited *the Israelites* to avail themselves of the permission given for *the Jews* to go to Jerusalem, and from the fact, mentioned in Esther xi.17, that "Many of the people of the land became Jews." It may have been in this way that the mountains of Kurdistan, in which the *Israelites* were located, acquired the name of Jebel *Judi*.

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their proceedings could be organised. The freedom so obtained would be far more complete than, and therefore probably preferred by them to, any that could be obtained by moving with Ezra from one part to another of the Persian Empire.

I do not maintain that the Israelites did make their escape at that time. I merely wish to show that it would not have been difficult for them to have done so. They may have taken advantage of some other opportunity. But in any case the time of their migration could not be very different, as, the movement being alluded to as past in the 2nd of Esdras, shews that the author of that book supposed it to have taken place before Ezra's death.

It is probable, therefore, that about a century and a half had elapsed from the settlement of the Israelites on the Sereth, when that district was brought under the notice of classical historians by the expedition of Lysimachus the Macedonian, who, in the year B.C. 292,* invaded the territory of the DACI, as the people were called who then had the dominion there, and penetrated as far as the wilds of Bessarabia, but was then surrounded, and taken prisoner with his army, by the Dacian king Dromichaetes.

Thus, after an interval, which is but short in the history of a nation, we find the place, to which the Israelites are said to have migrated, occupied by a people remarkable for their courage and military skill, and capable of contending, on no unequal terms, with the most powerful and civilised nations of antiquity.

Let us examine their name, DACI, or Deci, as we find it in the name of their king Deci-bal, which may signify Lord of the Daci. If an Indo-Germanic word, as from their long residence in Media, and subsequent residence in the midst of Sarmatian races, a new name of the Israelites might well have been, it might have been derived from a common root with the Latin "decem" and Greek *deka*—words signifying the numeral ten, and may have been applied to them as signifying THE TEN TRIBES—the well-known title of the Israelites.

That it was really used in that sense is confirmed by other considerations.

In occupying the broad and fertile valley of the Sereth, which, rising in the Carpathian mountains, runs a course of about 300 miles before it falls into the Danube, near a port of the first class, the Israelites, who had left Media, not only obtained a country capable of maintaining a dense population, but a position of great advantage for military and mercantile purposes; and received, immediately on their escape from their Median captivity, a literal fulfilment of the promise to Abraham, that his seed should possess the Gate of their enemies, for the valleys of the Sereth† and its tributaries led up to the passes in the long range of the Carpathians—the principal Gates by which communication was carried on between Eastern and Central Europe, and Sarmizegethusa, the capital of the Daci, whose kingdom included the valley of the Sereth, was close to the PORTA FERREA. THE IRON GATE, or, as it was also called, the Vulcan pass.

Commanding the passes or Gates of the Carpathian range, from which large rivers, the great channels of communication in primeval countries, traversed Europe in every direction, their position must have given them the greatest facilities either for going or returning in their military, mercantile, or colonising expeditions.

The oldest dwellers on the Sereth were the Royal Scythians of Herodotus. Though no doubt Israelites, as their name (Scythians-Scots-Hebrews) implies, they must have been a much earlier colony than the Ephraimites and other Israelites of the last Assyrian captivity, whom 2nd Esdras describes as settling in Ar-Sareth.

These were afterward joined by the Getae, who were also Scythians, but had before dwelt in Thrace. These also seem to have been in Europe before the time of Ezra.

Another Scythian people, the Daci, also joined them, and had attained the supremacy and acquired considerable authority in surrounding districts by B.C. 300.

It is these latter whom I suppose to have been the body of Israelites mentioned in the 2nd of Esdras.

(To be continued.)

* According to some chronologists; others make this expedition a good deal earlier.

† Sereth does not occur in the Bible in the sense of Gate or Gates, but I am inclined to think it might have that meaning. Will Hebraists give their opinions?

ASHAMED.

MAN in his *perfect* state knew no *shame*. Sin has brought into the world all the causes which produce the feeling of shame—a feeling which degrades the noble dignity of man. Shame was the first thing sin introduced into this fallen world: the second was a feeling of conscious guilt; a third, of fear.

Shame cometh after *pride* (Prov. xi. 2), after *wickedness* (xiii. 5). It follows those who *refuse instruction* (v. 18), and those who "*answer a matter* before they hear" (ib. xviii. 13).

The Bible tells us of a Lost "House of Israel." Every civilised nation in the world has sought for this "lost people," ourselves included. Every nook and corner of the earth has been examined, and the people produced have failed to satisfy the nations that *they* were the lost people.

The question arises, Why this failure? And the answer is simple. We are reminded of a wise man of old who walked about *in the daylight* with a *lantern* seeking an honest man. The nations of the earth have been seeking the Lost House of Israel *in the dark*. God has given *His Holy Word* to be "a *lamp*" unto our "*feet*" and "*a light*" unto our "path" (Psa. cxix. 105). Those who know the customs of Eastern people will readily grasp the true import of this verse. The nations have been seeking this lost people *without* the *only* light which God has given to man, whereby he may be enabled *to identify them*—viz., the BIBLE.

Let men but seek for these *lost* people, guided by the *unerring light* of revealed truth, and they will *find* them identified in the British people by every sign and token.

The most faithful history of the British people that ever was penned is to be found within the covers of the Bible. We are prepared to prove this from a number of Bible portraits, wherein this history is unmistakably portrayed. Our task is comparatively easy, for it is now established as a *fact* by all who have *honestly* investigated the subject, that we are identified with the Lost Ten Tribes of Israel; but there are *many* (and we are sorry to say it) who *know* and *believe* in our Identity who are

ASHAMED TO OWN IT IN PUBLIC.

We have strong reason to believe that our beloved Queen, and several members of the Royal Family are fully acquainted with Identity truth, and that her Majesty's Prime Minister is one with us in his views.

We know that there are scores of shepherds in the land who are *ashamed* to confess the truth of this subject, although it would vindicate the truth of God's Word, and add to the glory of the Holy One of Israel. And there are those who *fear* to make known this truth, being curbed (muzzled we had almost said) by certain dignitaries of the Church who have no sympathy with the cause, and will eventually fall in with those who answer a matter before they hear, and will share in the same *shame*.

This is no mere *fancy;* but fact. Identity truth demands not only *Bible testimony* but *world-known facts* to establish it,

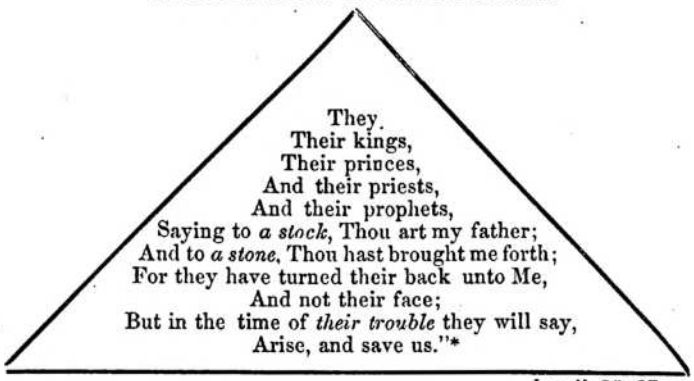
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and we feel sure that the statements we have already made will be endorsed by every Identity believer who has done what he could to make the glorious truth known.

It is refreshing to know that there *are* dignitaries in the Church, that there *are* shepherds in the land, who are *not ashamed* to confess before all men what they conscientiously believe to be Bible truth.

Nevertheless the *fact* remains the same, and we now desire to direct the attention of our readers to a prediction uttered more than 2,500 years ago.

"As the THIEF is ASHAMED when HE is FOUND,
So is THE HOUSE OF ISRAEL ASHAMED.



Jer. ii. 26, 27.

Here is a Pyramid of shame-facedness, *literally true* in these latter days. Truly this *lost* people is still a stubborn, stiff-necked, rebellious people. We are forcibly reminded of the sayings of the Son of Man, He found *no faith* among *His own* people, nothing but *ignorance* (John iii. 10). He found *great faith* among the heathen, and we firmly believe, as we have before intimated, that the *Gentile nations* of the earth will grasp and fully realise the world-wide blessings that will ensue on the Identification of Lost Israel, and the restoration of the two Houses *before* the prodigal House of Israel *has come to his right mind.*

We hasten to draw this sad picture to a close. Never was there a time, never did there exist such a people, when, and to whom the words of prophecy could be so marvellously applied, and never was there a time when a people were so unconsciously *prepared* to learn the lesson to their SHAME predicted long ages ago. "I do NOT this for *your sakes*, O House of Israel; but for My HOLY NAME'S SAKE which ye have PROFANED among the heathen whither ye went" (Ezek. xxxvi. 22).

When the Identity of the Lost House of Israel shall be fully and nationally acknowledged, then shall the *heathen* know, and not only know, but shall *praise* and *glorify* the Holy One of Israel; for the single aim and object of all Identity work is

The Glory of God.

"O Lord, *the hope* of Israel, all that forsake Thee shall be ASHAMED: and they that depart from Me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for Thou art my praise" (Jer. xvii. 13, 14).

JOHN T. GOTT.

A REVIVAL.

FATHER of History! In thy pleasant page
We read recorded how, in bygone age,
A bull was on the banks of Nile adored:
If sound be the *Gazette of Moscow's* view,
Nile doth again the bovine rite renew,
For now JOHN BULL is Egypt's sovereign lord.

Punch, December 30th, 1875.

* "When God ariseth, who or what shall stand?"—J. COLE.

SIGNS OF THE TIMES.

IF the time of the return, and the attendant blessings thereon, are as near as we believe—only four or five years remaining ere we reach the eventful year 1881-2—we may perhaps profit and encourage ourselves by sometimes considering the shadows which that coming event must surely cast before it. Repeatedly has it been pointed out how fearfully portentous is the state of the continent, armed *cap-à-pie*, and that the slightest spark applied to the smouldering elements of ambition and mutual jealousy may produce consequences as calamitous as unexpected. This universal military fanaticism, together with *our* determined non-intervention, throws light on Isaiah xxvi. 20, 21, together with the 12th verse, "Thou shalt ordain peace for us." But if these things are so apparent, other manifestations of coming prosperity are perhaps looming before us, "let us bring forth our witnesses," that we, as a people, may be induced "to inquire of God for these things," and that we may "hear and say, It is truth." Among other promises to us, on our return 1881-2, are the following, which we will examine: "And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers" (Isaiah lxi. 5). "And the House of Israel shall possess them (the strangers) in the land of the Lord for servants and for handmaids" (Isaiah xiv. 2).

It is evident from these Scriptures that just at the time when the flood-tide of God's blessing raises our humbler classes to unexpected prosperity, the young men and maids of some other country, or countries, will be found in such multitude that they will be glad to supply places, the absence of which would cause discomfort to society. This overflow or fulness of nations St. Paul refers to in Rom. xi. 25 as happening at the time of the discovery of Israel. That some peoples seem to be especially suited for domestic service is undeniable. I have heard that the black servants, who attend upon passengers in our magnificent fleets plying between India and England, put even our accomplished waiters to the shame. In the following quotation, from the *Telegraph*, you will observe, at the time required, a people discovering themselves who are eminently fitted to perform the meaner offices of life. Thus, what would now be to us an unmitigated evil, since it would take the bread from the mouths of our poorer brethren, will then, in a state of more abundant prosperity, fill a decided vacancy. Again, is it not apparent to us all how remarkably the wages and condition of our own domestic servants have improved of late years? The salaries now given are just double those received 20 years ago, and it is a growing difficulty to distinguish a sharp lady's maid from her mistress, either by her personal appearance, dress, writing, or conversation. Imagine then the state we might expect to have reached when the School Board and kindred institutions, now flourishing, shall have done their work. There would then be no servants at all to be had, and just as this climax arrives, the want is to be supplied, so Scripture says, by the sons and daughters of the alien. The *Telegraph*, Nov. 28th, gives us the following: "Chinese immigration appears to threaten the Pacific States of the union with a new phase of industrial complications, which may possibly be attended with social results as grave to the rising generations of whites, as those which originally followed the introduction of slavery in the South. For many years a large proportion of the household labour in California and the adjacent States has been performed by adult 'Celestials.' The difficulty of procuring ordinary domestic servants, at once tractable and efficient, in those regions, has greatly stimulated the demand for Chinamen as cooks, laundrymen, porters, and in other menial capacities. The most convincing proof that, on the whole, those hirelings have met the approval of their employers is that they are in greater request than ever, and, though their habits, in many instances, leave room for considerable improvement in a sanitary point of view, they are regarded as fully up

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to the average standard of industry, promptitude, honesty, and sobriety which obtains among American servants of similar grades. Moreover, they evince, as a rule, a marked ambition to do the work entrusted to them in a creditable manner."

Governor Bradley remarks: "As if they were determined no white child should be raised up to habits of industry and domestic labour, they have of late imported a number of Coolie boys, aged from ten to thirteen, whom they hire out to families for a dollar per week. The stream of Chinese emigration, so far from showing signs of abatement, acquires larger volume from year to year. It may be temporarily retarded, but we fail to perceive how it can be absolutely stopped. The Chinese Minister at the British Court, when addressing a deputation which waited on him a few months since, incidentally remarked that as official representatives of China were now accredited from Pekin to foreign governments, his people might be expected, sooner or later, to follow them. As a rule they are singularly patient, amenable to courtesy, and not usually disposed to obtrude themselves upon the society of those who claim to be their superiors."

Again, Scripture speaks of vast abundance of corn, wine and meat as characterising the general prosperity of those times: "They 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" (Jer. xxxi. 12). We are not likely to forget how the potatoe disease, the blight, and various causes have diminished our supplies; yet we read in Scripture, "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, My great army which I sent among you; and the floors shall be full of wheat, and the vats shall overflow with wine and oil" (Joel ii. 19, 24, 25; Zech. ix. 17). "I will call for the corn, and lay no famine upon you" (Ezek. xxxvii. 29).

The prosperity of our colonies must be largely dependent upon these very exports, corn and meat; and the happiness of our own country must be mightily influenced by the cheap import of vast quantities of these necessaries. How remarkable that at this very period we find the great corn trade of Southern Russia to be undermined, and the whole of it, vast as it is, passing to America, to enrich our Israelitish brethren on the other side the Atlantic. Is it not also a most valuable sign that scientific men should have so nearly grasped, and yet not guessed, the secret how to convey sheep and oxen—mutton and beef—successfully to our land from our colonies, where it is so abundant? A friend of mine, arriving in Australia, saw 2,000 sheep sold for 2s. a head, when the skin was worth 1s. 6d. Thus this invention, which we may safely conclude is not far distant, will enrich our colonies, and perform a perfect prodigy in the price of meat for home consumption. I will conclude by again quoting from the *Telegraph*, Nov. 27, to prove my statement with regard to the trade in corn of Southern Russia: "Just before the war, a succession of bad seasons afflicted Southern Russia, and a prolonged commercial crisis deprived the landowners of a source of help which they always found available for tiding over bad times. One chance of recovery remained, and that was found in a bountiful harvest, which favoured the whole of Southern and South-eastern Europe this year. But, unfortunately, the war spoiled everything, for a blockade prevented export by sea, while the enormous demand for the conveyance of troops and war material absorbed the service of the railways for months, and limited export by land routes. Consequently, heavy crops did not relieve pressure or bring wealth, and Odessa starved in the midst of plenty. We are sorry we can hold out no comfort to the Southern Russians, particularly since American competition was already making rapid inroads on a once flourishing trade, to which, it would seem, the war will give the finishing stroke."

CHAS. STUBBS, B.A.

"ARE WE BRITISH, GENTILES?"

IN a very short article, with the above heading meant to fill up a vacant space, published at page 387, vol. i. of the BANNER, No. 47, of Nov. 21, 1877, we gave utterance to some sentiments which have been misunderstood in certain quarters, and excited prejudice against the Identity in others. We regret the fact if the fault be ours; but, on reperusing the words in question, we cannot find matter justifying the strictures offered. The whole of our argument on the occasion in question related to the British *as a nation*, and to Israel *as a nation*. It has been held by one of our mentors (a shepherd of the Church of England) that when we stated that "we, by our missionary successes, prevail with God," and "no Gentiles can prevail with God," we implied that individual "Gentiles as missionaries never prevail with the Lord, either among their own countrymen or among foreign nations." Our argument we submit will not bear this interpretation. We were speaking of Israel in its national capacity as the "universal" missionaries, and as the people who are described in God's Word as the "prevailing" ones, the chief of nations, the honoured agents for the propagation of the Gospel to "all the families of the earth," the owners of the Gates, the future recipients of the great blessing promised in the "new covenant" grace (Gen. xxxii. 28; Jer. xxxi. 7, 8; Isa. xliii. 21, xxvii. 6; Gen. xxviii. 14; Jer. xxxi. 33; Heb. viii. 10). To no Gentile nation, as a nation, was any one of these gifts promised, and therefore as nations they could not be said to "prevail with God."

Individual grace and personal power to prevail with God and man as well, through Christ, both in Israel and among the Gentile races, we have never questioned. God forbid that we should.

To individuals, all the blessings stored up in Christ for His people Israel are abundantly available, whether they be Israel, Jews, or Gentiles. There is, in fact, no distinction. Christ's merits and His gifts are "sufficient" and available for all. But what we do maintain is, that though "sufficient" they are not nationally "efficient." Among the Gentiles we see not now *nationally* acceptance of the Gospel, nor the will, nor the power to carry that Gospel to all the nations and all the families of the earth. A few only here and there have closed with the Gospel offer, and as such "witness" to its truth against their Gentile fellow-countrymen.

In Great Britain and America only do we see the light almost universally diffused, and, as a consequence, these nations in their national capacity as Hebrews, acting through their Church, their dignitaries, their nobles, and the masses of their people, send the good news, as we have lately shown, East, West, North, and South, till "the ends of the earth" have heard the joyous sound, and the blessing has to-day all but reached "all the families of the earth."

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MARCH 6, 1878.

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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. II. No. 63. Entered at Stationers' Hall.] WEDNESDAY, MARCH 13, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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SPEAK UNTO THE CHILDREN OF ISRAEL THAT THEY GO FORWARD.

"THE thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun" (Eccles. i. 9). We think we have lately had a startling instance of this Divine assertion in the history of our race—God's people Israel. Our readers, perhaps, may not have viewed the matter in this light; and, as there is profit to be derived from consulting God's Word and seeing its application to our present times, we propose to pass in review two occurrences in the history of our people which were grand crises in their destiny.

The Twelve Tribes had just marched out of Goshen by five in a rank, "with a high hand and a stretched-out arm" (Exod. xiii. 18, xiv. 8; Num. xxxiii. 3). Here was a double insult to the Egyptians. The five men in a rank was bad enough, seeing how they hated that Great Pyramid number; but the "high hand and stretched-out arm" of every man of the "harnessed" host exposed to their gaze the five fingers of each "high hand," and the provocation that sight must have caused their late taskmasters we may imagine was intense. Yet the people were safe! For the Lord Jehovah went before them; and He was also their rereward. "He went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light" (Exod. xiii. 21). But the triumph was of short duration. The Egyptians pursued the escaping Tribes, and overtook them beside Pi-hahiroth, by the sea. The Red Sea was before them, the wilderness-desert around them, and the horses and chariots of Pharaoh, his horsemen and his army behind them. The situation was, indeed, one to strike terror. The people went to Moses in grievous fear. They "trembled," as Hosea (chap. xi. 11) said they did. But Moses met them with God's message to His people always: "Fear ye not! Stand still! and see the salvation of the LORD! The Lord shall fight for you, and ye shall hold your peace." But what was the Lord's direction to Moses?—a brief and soul-stirring one: "Wherefore criest thou to Me? Speak to the children of Israel that they GO FORWARD!" "What! through the sea? It is full of perils! The hosts of Israel cannot venture into those depths! The waters, even if divided, will return in strength, and destroy the people!" These, and such as these, faithless thoughts, doubtless passed through the minds of many of the Israelites that night. But they were cast aside when they saw the narrow strait open before them of dry land in the midst of the sea—the water a wall on their right hand and on their left. They passed through in safety, the Lord being their Protector, going before and following them, fighting for them, silencing their enemies, and giving Israel the victory at last, by landing them safely on the shore where they desired to be!

We now turn to recent events, and think we see, in one famous episode just accomplished, a distant parallel to some of the facts we have pictured to our minds in the account of Israel's deliverance in the Red Sea. British—*i.e.*, Israel's—interests were in jeopardy. The great "Gate" promised to their forefather Abraham's seed was apparently about to fall into the hands of their avowed and future "enemies;" and it was needful, in order to escape this danger, that Israel should take a bold step. But, between them and the protection of their rights and "interests," there lay a deadly peril of no ordinary magnitude. There was the sea! The Straits of the Dardanelles, bristling with hostile cannon—Turkish and, it was feared, Russian too. Then there was the danger of torpedoes in the Straits, which might at any moment send the foremost leading ironclad a helpless wreck to the bottom of the ocean! *The Standard* newspaper, on that memorable day, warned the Government and nation against the dangers of the passage, and in craven terror counselled them to give up the project, and seek a counterpoise for "the Gate" in the acquisition of the Island of Crete, Lower Egypt, and the Suez Canal! But the British Government, inspired, we think, from on high, on their own motion and without consultation with the British Ambassador at "the Gate," sent orders to the fleet "to move up." It seemed as though the Lord had again replied to the pleadings of the thousands who that anxious week cried to the God of Israel to guide this nation's rulers in this peril: "Wherefore criest thou to Me? Speak to the children of Israel that they *go forward*." And "forward" Admiral Hornby went!

Reader, be sure the Lord Jehovah went with the leading flagship Alexandra that night and day! He caused the irritation and opposition of the Sultan and his pachas to cease. He

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caused the orders to be issued that the passage of His people should not be opposed, and safely He brought that precious squadron of Israel's war ships, hidden, too, in storms of snow, and thus invisible, through the dangers of those Straits! The sea verily opened for them! The opposition of their threatening foes was silenced. The elements fought for Israel. No shot was permitted to be fired to check that stately advance; and the passage of the sea was made, as Israel's was of old, without the loss of a single man!

And now that they are at the "other side," we may feel sure the Lord will in the future, as He hath done already, work out His grand purposes so that Israel shall come into "possession" of the promised "Gate" in God's good time, and in His own good way, in peace. For nigh two years has the matchless ironclad navy of Great Britain waited at Besika Bay for the day to come when they should "go forward" to the destined spot; and since the time is drawing near for the transfer, we see all difficulties (some as great as the Red Sea presented to the Tribes) have vanished. Nearer to the goal the ships of Israel are again at anchor, waiting for the day when that shall be accomplished which the Lord hath sworn shall surely come to pass when He said: "Thy seed shall possess the Gate of his enemies;" "the Gate of those that hate them."

But the wonder and the marvel is, that these great glories shall be (as we believe) wrought out for our race—not by war and conflict, not by big battalions, not by ironclads, nor by Whitehead fish torpedoes, but IN PEACE (Isa. xxvi. 12; Matt. xxiv. 6; Mark xiii. 7; Luke xxi. 9—28).

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

(Continued from page 81.)

PART IV.

THE language of the royal Scythians, which seems to have been allied to the Hebrew and Gaelic, and the early date of their occupation of the country round Sereth, are inconsistent with the supposition of their having been amongst the captives in Media, whilst the Getæ, though they spoke an Indo-Germanic language, which is an indication of their having dwelt in Media or Persia, did not go to the Sereth directly from those countries, but from Thrace, where they are said to have dwelt earlier than the time of Esdras.

Notwithstanding these differences, all these people were considered to be Scythians—that is, Scots—which is equivalent to Hebrews.

It is agreed by all ethnologists, ancient and modern, that the Daci were the same race as the Getæ or Goths.* The fact of their languages, more especially the Anglo-Saxon, being almost identical with Gothic, indicates that the Saxons, Angli, Belgae, Freisons, and other Low-Dutch Tribes were of the same stock.†

These names seem mostly to have been, not definite designations of so many distinct Tribes or people, but rather various terms by which a common race was spoken of by themselves, or other people with whom they came in contact.

The Gothic or Low-Dutch people, indicated by several of these names, have been connected, by different chains of evidence, with the SACÆ, who, in the early times of the Persian Empire, dwelt in the same districts in which the Israelites had been located.

The designation "Belgæ," as derived from the Celtic "Belgiad," ravagers or destroyers, was no doubt merely a term by which the Celts, whom they displaced in a large part of Europe, described their Low-Dutch invaders (see "Kennedy's Ethnolog. Essays," p. 15).

The terms "Freize," which forms part of Freize-land, and Frisii, the name by which the Frisons are designated in Latin authors, are, if expressed in Hebrew letters, פרס—F.R.X.*—pron. Faras by the Jews, which we find in the Bible as the name of a country now called Fars—Persia or Persian—and פרסי—F.R.X.I.—pron. Parsee—a Persian—a name which would naturally be given to the Israelites, as coming into Europe from, and speaking the language of, the Persian Empire.

The name SAXONS, whether, as is supposed by some, it was derived from the "Sachs" or short sword which they wore,† or, as stated by ancient, and generally held by modern, authorities, from their having been descendants of the SACASANA, who, according to Strabo, Pliny, and Ptolemy, were a branch of the Sacæ, and made that modification of their name on moving from Koordistan to Armenia, is in either case of the same general nature, and seems to have been given indiscriminately to all the Low-Dutch Tribes who dwelt near the North and Baltic Seas.‡

The name JUTES may have indicated descendants of Judah, mixed, as some of these undoubtedly were, with the Israelites, or it may have been a general term applied to members of any of the Tribes, to express, in the same way in which we find it used in the book of Esther, professors of the Jewish religion.

Procopius says that the Goths were before called SCYTHIANS (Skuthai).§

Strabo says that the Scythians were before called Nomads (Nomadas).‖

Scythian (Skutha) is only a Grecianised form of Scuite or Scot, the name by which they really called themselves.

Strabo also says that the words Scythian, Iberian, Kelto-Scythian, and Kelt-Iberian were used indifferently to indicate the same people.¶

Iberian is the same name as Hebrew, the "I" being substituted for the Hebrew "ע," which Europeans cannot pronounce, as we substitute for it "E" or "H."**

All these names have the same meaning, for—

עברי, HEBREWS OR IBERIANS, signifies WANDERERS in Hebrew.

SCUITE OR SCOT signifies A WANDERER in Gaelic.

NOMADS, Nomadas, signifies WANDERERS in Greek.

But, notwithstanding the signification of their names, these were not mere wandering Tribes. They were settled nations of husbandmen, merchants, and mechanics, and therefore their names must have been, not descriptive, but ethnic designations, indicating that they were descendants of "Eber" (עבר), the ancestor of Abraham, whose name has that signification.

From this it follows also that they were Semetic—not, as is

* Pliny, Pausanias, Dion Cass., Appian, Justin, Grimm-Ueber Jornandes, 1846, s. 21; "Humbolt's Cosmos," Bohn's Ed., vol. ii., p. 510; "Rawlinson's Herodotus," vol. iii., p. 69; "Smith's Dict. of Greek and Roman Geography," Art. Daci, Getæ, &c.; "Wright's Pronouncing Dict.," &c., &c.

† "Kennedy's Ethnog. Essays," p.p. 6, 29; "Bosworth's Dict.," p. 96; "Sharon Turner's History of the Anglo-Saxons," vol. i., p. 94.

* Whatever its sound may have been, the identity of the Hebrew ס (Samech) with our X is clear. In Phœnician writing it is ⋛. On the Moabite stone and in ancient Greek, ⋛. In later Greek, Ξ which is well known to be the Roman and our X.

† "Popular Encyclopedia," Art. Saxons.

‡ "Horae Ferales," p.p. 17—19.

§ "De Bell's Gothico," Bohn's Ed., vol. ii., p. 476.

‖ Lib. i., c. 2, § 27.

¶ Ibid. It is true he supposes that the ancient Greeks erred in so associating these terms; but whilst we accept the fact on his authority, we may doubt their having done so through ignorance, considering that he lived many centuries after them.

** It is singular, I may say providential, that this identity, with which Strabo was evidently familiar, should have been first remarked, in modern times, by the late C. M. Kenedy, one of the most talented and determined opponents of the theory of our descent from Israel (see "Kennedy's Ethnolog. Essays," p.p. 21, 31).

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generally supposed, Japhetic races—Shem having been "father of ALL THE CHILDREN OF EBER" (Gen. x. 21).

That expression is, as the account is written in Hebrew, equivalent to father of all the Iberians, Hibernians, or Hebrews; but would have been, if the account had been written in Gaelic, and "EBER" translated into "SCUITE," father of all the SCOTS OR SCYTHIANS, whilst Abraham the Hebrew would have become Abraham the Scot.

Herodotus,* Pomponius Mela,† and Pliny‡ state that the Persians called the Scythians, Sacae, Sakae, or Sagae.

But the Persians, sometimes at any rate, omitted the letter "I" at the beginning of proper names, as appears from the trilingual inscription at Behiston about B.C. 516, where "Iskunka" in the Median part becomes Sakuka in the Assyrian and "Chunka" in the Persian ("Western Asiatic Inscriptions").

(To be continued.)

ERRATUM.—At page 73 (last note at foot of the page), for "South-west instead of North-east of Media," *read* "South-east instead of North-west of Media."

THE REV. M. BAXTER AND THE TURKISH ALLIANCE.

(Concluded from page 80.)

PART II.

WE continue our quotation from "The Prophetical History of the Church and the World." We think our readers will see that in what follows, the Rev. M. Baxter and his disciples have their final answer :—

Sir Isaac Newton, in his "Observations on the Prophecies of Daniel," as quoted by Dr. Keith in his "Signs of the Times," looked forward to the empire of the stone as comprising the territories of the four previous empires. He considers "the image as representing a body of four great nations, which should reign in succession over the earth—viz., the people of Babylonia, the Persians, the Greeks, and the Romans; while the stone cut out without hands is a new kingdom which should arise after the four, conquer all those nations, become very great, and endure until the end of time."

When Sir Isaac Newton lived, the empire of England was contained within comparatively narrow limits, and the image was still standing. Since then the British Empire has grown immensely, and is still in that growing condition which the words of the prophecy imply when it says, "And the stone which smote the image became a great mountain, and filled the whole earth."

That China and Japan will be brought within the empire seems probable, from the fact that whenever a people of an inferior civilization are brought into contact with a nation of a higher civilization, the inferior *always* succumbs before the the other. The age when the mere brute force of barbarian hosts could conquer is past.

Daniel's prophecy seems to lay considerable stress upon the terms "miry clay," "potter's clay," and "strength of the iron," which may be in reference to the following circumstances :—

In the year 800, on Christmas-day, Charlemagne was crowned by the Pope, in the church of St. Peter's, at Rome, and was hailed by the acclamations of the people, who made the dome resound with "Long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific Emperor of the Romans." Charles's capital was Paris, the Latin name of which was Lutœtia from *Lutum*, clay, the city being founded upon a bed of *potter's clay*. In Greek, Rome is *strength*; therefore, when Daniel says, "Whereas thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided: but there shall be in it of the *strength* of the iron, forasmuch as thou sawest the *iron* mixed with *miry clay*," he probably had especial reference to this union of Rome with Lutœtia as marking the period when the stone should be raised into a kingdom; for his next words are, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," &c. If so, the fact that England was raised into a kingdom twenty-three years after the coronation of Charlemagne, is a further close fulfilment of the prophecy. As Napoleon's capital was the same as Charlemagne's, whose successor he claimed to be, it is certain that the image fell by the blows of Britain, whilst the empire was in the condition described by Daniel. His words are, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, which were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them."

Such is the language of the prophet, and the following is the record of history :—"Ever-memorable battle of Waterloo over Buonaparte, his most experienced marshals, and his veteran legions; his vaunted imperial guard is annihilated, his power is dissipated, and his throne crumbled into dust" (see "Compendious View of Universal History," by Major Bell; table xi., A.D. 1815).

The following is from a leading article in the *Times*, 20th August, 1866 :—"We, in the great war with France, came out victorious, after many reverses and failures, and at Waterloo shattered and pounded to dust the mighty fabric of imperial power." In both of these extracts the expressions used are equivalent to those of the prophet, respecting the completeness of the destruction of the image by the smiting of the stone upon its feet of iron and clay, as represented in the last state of the empire of the West, when under the dominion of the Emperor Napoleon.

The mixture of iron and clay during the emperorship of Napoleon may be further illustrated by the fact of his being crowned King of Italy, at Milan, in May, 1805, with the ancient *iron* crown of the Lombard kings. "In everything," says Sir Walter Scott, in his "Life of Napoleon," "it was the plan of Napoleon to sink the memory of the Bourbon monarchy, and revive the image of Charlemagne, Emperor of the West." As a further exemplification of this revival, Napoleon "issued the following decree from the *imperial palace* of Schoenbrun: 'Whereas the temporal Sovereign of Rome has refused to make war against England and the interests of the two kingdoms of Italy and Naples ought not to be interrupted by a hostile Power; and whereas the donation of Charlemagne, our illustrious predecessor, of the countries which form the Holy See, was for the good of Christianity, and not for the enemies of our holy religion, we, therefore, decree that the Duchies of Arbino, Ancona, Macrata, and Camarino be for ever united to the kingdom of Italy'" ("Sir Walter Scott's Life of Napoleon," as quoted by Dr. Keith). On the 17th May, 1809, Rome itself was incorporated with the French Empire, and Napoleon's son was proclaimed, at his birth, King of Rome.

During the war with Napoleon, England smote the image upon its toes (*i.e.*, kingdoms) of Naples, Sicily, Spain, Portugal, Northern Italy (at Genoa), Belgium, and France, besides subsidising Austria, Prussia, and Russia, to enable them to carry on war against the Emperor.

Not only Daniel, but our Saviour also, refers to Britain under the emblem of "the stone," in Matthew xxi. 33, 34. To understand the force of the passage, we must refer to the parable by which it is introduced, which is related as follows :—"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a

* "Rawlinson's Herodotus," vol. iv., p. 53.
† "Universal Hist.," vol. iv., modern part, p. 65.
‡ Ibid.

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far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize upon his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder."

The parable was understood by the chief priests and Pharisees to have been spoken against them, and it is evident that the Jewish nation was represented in the parable by the murderous husbandmen; and when our Saviour had, in answer to His question, obtained from the Jews, judgment against themselves, He introduced a quotation from Psalm cxviii. applicable to the circumstances, which should mark the rise and history of the nation of which He was about to speak. And in conformity with the judgment which the Jews had unwittingly pronounced against themselves, He confirmed their verdict by adding, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

As the privileges of the Jewish nation have been for the present abrogated, the pages of history are open for our examination, that we may learn from them which other nation has had their privileges conferred upon it in a more distinguishing degree than upon any other people. To the Jews were especially entrusted the upholding and the preserving of the knowledge of the Divine revelations as made known to the world in the Old Testament Scriptures. In this respect Britain has been made the preserver and publisher of the truth above all the nations of the earth. By her agency chiefly have the Scriptures been translated and published in all the known languages of the world. She has been called "the land of Bibles;" and as a foreigner once remarked to the writer, "There is this difference between your country and the countries of the Continent: with you Sunday is a *holy day*, but with us it is a *holiday*." This distinct difference in observing the "Lord's-day" is a characteristic of Britain, and an evidence of a deeper religious feeling which pervades the nation; and as our Saviour quoted from the Psalms, this stone, which was rejected by the Emperor Honorius, has become "the head of the corner" amongst the nations of the earth. In war, excepting against its own American colony, which was a part of itself, it has always in the end come off victorious. The battles of Crecy, Poictiers, Agincourt, and Waterloo witness her victorious combats with France. India has fallen beneath the power of the stone, and her monarchy has been, like that of the emperorship over the ten kingdoms of Europe, ground to powder. China has been smitten, and has not recovered, and probably never will recover, from the effects of the blows she has received. Mehemet Ali, in the full tide of his success, encountered the stone in Syria, and was so stunned by the blow he received at Acre that he was compelled to beat a precipitate retreat and submit to the dictation of his conqueror. Theodore, Emperor of Abyssinia, provoked the power of the stone until it fell upon him, and he was "ground to powder." Thus has Britain fulfilled our Saviour's further prediction: "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder."

The Spanish "Invincible Armada" fell upon Britain and was broken. Whilst Edward III. was invading France, the Scotch, under their king, David Bruce, invaded England with more than 50,000 men; but Queen Phillippa, in the absence of her husband, assembled an army of "a little more than 12,000 men." Hume remarks that "the Scots have often been unfortunate in the great pitched battles which they fought with the English, but never did they receive a more fatal blow than the present. They were broken and chased off the field; 15,000 of them, some historians say 20,000, were slain, among whom were Edward Keith, Earl Mareschal, and Sir Thomas Charteris, Chancellor, and the king himself was taken prisoner, together with many other noblemen." Observe Hume's language: "Never did they receive a more fatal blow than the present. They were broken," etc. Thus history answers to the prophecies respecting Britain, and points her out to be the long-predicted stone of Daniel and of our Saviour.

There is one more singular witness which bears evidence that England is the empire of the stone, and is probably the distinctive cause of her being in prophecy called the "Stone." It is remarkable that the Saxon Kings of Wessex were crowned in the town of Kingston-on-Thames, on what is called the "king's stone." This stone is now surrounded by handsome rails in the centre of the town. But what is more remarkable, is the fact that, in this nineteenth century, amidst all the parade of a coronation, Queen Victoria and her royal predecessors, for many generations, should have been crowned in a chair, beneath the seat of which is placed a large unhewn stone, 26 inches long, $16\frac{3}{4}$ inches broad, and $10\frac{1}{2}$ inches thick. This stone was originally brought from Meath, whose kings are said to have been crowned upon it for centuries before the Christian era, until A.D. 513, when Fergus, the brother of the King of Meath, having obtained for himself a kingdom in Scotland, borrowed from his brother the stone and his standard to give greater pomp and *éclat* to his coronation. The Irish called it "Liath Fail," or Stone of Destiny. As the stone was never returned, the Kings of Scotland were successively crowned upon it, until, in 1296, Edward I., who successfully invaded Scotland, brought the stone to England with all the regalia of the Scottish Kings. The standard was brought by James I., and is now the royal standard of England. Be the history of the stone whatever it may—for we have not *exhausted the traditions concerning it*—the fact undoubtedly remains that the Sovereigns of England are crowned upon it, and that, amidst all the splendour and magnificence of such an occasion, this rude, unpolished, but solid witness, continues to testify that this is the kingdom of the stone.

ALAS, POOR JUDAH!—The London Committee of Deputies of the British Jews have received from the Rev. the Chief Rabbi, and from Sir Moses Montefiore, information as to the privations which the Jewish inhabitants of the Holy Land are enduring. Sir Moses stated to the deputies that he had received a telegram from Safed, intimating that great misery existed among the Jewish and general population of that city. The Chief Rabbi informed the deputies that he had received several reports which spoke of the existence of intense misery in Jerusalem, Tiberius, Safed, and other parts of the Holy Land. This unfortunate state of things, the Chief Rabbi said, was due to a multiplicity of causes, prominent among which was the drain which the war had made, in money, men, and provisions, on every portion of the Ottoman dominions. In this sudden combination of calamities the poor Jews were reduced to a state bordering upon starvation, the people of Safed being the greatest sufferers. The Board of Deputies, in meeting at the Portuguese Synagogue, Bevis Marks, resolved to issue an appeal for funds for the Jewish community, to be sent to all the synagogues. Sir M. Montefiore has already forwarded £40.

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OUR OPPONENTS AND OUR CHAMPIONS.

CANADA.—PART I.

We think it well that our readers should "see themelves as others see them," even when their critics are so far removed, geographically, as Montreal, Canada. The following is the utterance, opposing our views, which the Editor of the *Montreal Daily Witness* published on the 23rd October, 1877. The occasion of the attack was the publication, in Montreal, of an able letter of Mr. E. W. Cox, of Bristol, which appeared first in the Banner of Israel, No. 10, of March 7, 1877. Having republished this letter in his own journal, the Editor delivered himself, for the edification of his Montreal readers, to the effect following :—

"Anglo-Israel.

"We print to-day a letter signed E. W. Cox, presenting a very able summary of the argument on which the Anglo-Israelite denomination rests its faith. We do not know that we use too strong a word in calling the believers in this theory a denomination. They are very numerous, and some of them devote as much time and thought to the discussion of it as they do to all other religious matters put together; and in some cases they have, it is said, gone so far as to offer themselves in a body as adherents of any clergyman who should proclaim their doctrine—quite a temptation in these days of active competition.

"As will be seen, by a careful examination, the whole creed rests on a very far-fetched theory of Sharon Turner's, about the origin of the Anglo-Saxons, based, we believe, on some verbal similarities in names, etc., but all so utterly fanciful that they would receive no sort of attention from any one whose heart was not already gained by the seductive fancy that we are the people and the temple of the Lord. Speaking, however, for our numerous readers who are not Anglo-Saxons, we protest against any such assumption of special claims on the Divine goodness. This ministration to national conceit and spiritual pride is probably the only morally dangerous feature of this very catching aberration, which otherwise is a purely intellectual one, for which culture of the reasoning powers is the best remedy. It will doubtless die like many another harmless notion, and will do good in its dying, as it will probably carry with it a great many untenable interpretations which are based on foundations hardly more substantial in point of fact. We are not, of course, pronouncing judgment on the question whether the Saxons are or are not descended from the patriarchs, or whether the word Saxons was or was not originally Isaac's sons. We simply hold that we have never seen the slightest tittle of such proof, as, in view of the very striking difference in outward configuration between the Saxons and the fully accredited children of Israel, we should require to be very complete indeed before we should be inclined to pay much attention to such preposterous propositions. We do not write to dissuade any of our good friends from drawing comfort from the Anglo-Israel doctrine—such effort would probably be vain—but to explain to them why we have hitherto paid no attention to letters on the subject, and should still deprecate giving much space to it."

Before we introduce to the reader the answer which an unknown friend sent to the unwary Editor, we wish to note how weak, feeble, and infatuated our opponents are, if the above is the best they are capable of advancing as "reasons why" our Identity should be ignored. The writer seems to glory in his ignorance, and admits, what should be his shame, that he has paid but scant attention to our propositions. The "facial difficulty" is assigned as the reason for unbelief, though probably the Editor has never reflected that Jonah, Mordecai, Esther, St. Paul—nay, modern Jews, as Sir Walter Elliot has lately proved—were all Israelites, but not one of them by appearance was capable of recognition as of Jewish parentage by his own contemporaries! By parity of the reasoning which guides the Editor of the *Montreal Witness*, these four Scripture characters, and the Jews in Palestine in 1834, were not Israelites, seeing there was nothing in their "configuration" to link them with a race which is, the Editor thinks (*thus jumping to a false conclusion*), the type of the whole Hebrew nation!

The following was the reply published in the *Montreal Star* to the *Daily Witness's* crudities. The letter has been forwarded to us by A. E. I., but our own copy was to hand previously, direct from the writer, an ardent Canadian Israelite :—

"Anglo-Israel.

"*To the Editor of the 'Star.'*

"Sir,—As a believer in the Identity of the Anglo-Saxon race with the Lost House of Israel, I was much pleased to read a letter in the *Witness* of yesterday, signed E. W. Cox, on the subject; but as one who, in common with many others, has devoted considerable attention to its study, I would ask your permission to correct, if possible, the erroneous ideas formed by the Editor, and expressed in his leading article in reference to it. To treat the subject in an intelligible manner to those only superficially acquainted with it, would require more time than I can devote to it, and more space than you, even with your well-known liberality, could probably afford me; but I would ask those who, like the Editor of the *Witness*, may be inclined to pooh-pooh the theory, to carefully read their Bibles, and study some of the hundred or more works upon the subject, including the two weekly and one monthly magazines, which, if the Editor of the *Witness* had done, I doubt if he would have called the theory an 'aberration for which culture of the reasoning powers is the best remedy.' If the Editor of the *Witness* would really make a 'careful examination,' he would surely find that the 'whole creed rests,' not upon 'a very far-fetched theory of Sharon Turner's,' but upon our own Bible, the truth of which it has of late years been so much the fashion to impugn—Sharon Turner, Josephus, and other historians being but additional proofs for those who may require such. The main arguments and points of belief of those who have accepted the Identity theory are: 1st. The acceptance of the Bible in its literal sense, and as referring to the Houses of Israel and Judah, *nationally* rather than *spiritually*, especially in the prophecies. 2nd. That, as the Houses of Israel and Judah existed separately, and were governed by different and distinct kings for hundreds of years, from the death of Solomon to the time of their captivity at different times and in different places, so they have now also a separate existence. 3rd. That the House of Judah is represented by the Jews, who returned to their land, as foretold, at the expiration of their seventy years' captivity in Babylon, and were finally dispersed at the destruction of Jerusalem by Titus. 4th. That the Bible prophecies relating to the House of Israel are of a totally different character to those referring to the House of Judah or Jews, the literal fulfilment of the latter, which no one can deny, being ample reason for a literal construction being placed on the former. 5th. That the Anglo-Saxon, and no other race, is literally fulfilling the prophecies relating to the House of Israel, and that, as Canon Titcomb puts it, with substantial proof, in his admirable little book, the 'Anglo-Israel Post Bag,' the 'theory presents no insuperable difficulties on the ground either of philology, physiology, or history.' 6th. That the Bible teems with promises of the glorious restoration of both Houses to their land, and that we see, in the final solution of the Eastern Question, the possession of the Holy Land by the British, the verification of the Bible, and the overthrow of infidelity in the restoration of the Houses of Israel and Judah, as foretold (Ezek. xxxvii. 19—22).

"I have written in haste, and must apologise for trespassing on your kindness. Two very interesting and recent works have been published, which I trust all who have doubts on this sub-

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ject will read; they are 'The Israelitish Origin of the Anglo-Saxons, Irish, Scotch, and Welsh, an Historical Proof, by Thomas C. Balmer,' and 'The Covenant; or, Jacob's Heritage, by Fred. Chas. Danvers.' To the remark of the Editor of the *Witness* as to the 'Ministration to national conceit and spiritual pride,' I would conclude by quoting from a book written by a very able man and firm believer: 'Let no one who is satisfied by the evidence advanced, that our favoured nation is indeed identical with Lost Israel, presume thereon to neglect his own personal salvation. Let none imagine that because he has an interest in those great national blessings, which are, indeed, we hope, ready to be poured out on the British Empire, this can in any way affect the position he occupies as a guilty sinner in the sight of his offended God. Individually the question of the personal salvation of every child of Adam, whether of Israel, of Jew or Gentile, will depend, not upon the nationality to which such may belong, but upon the fact whether or not there has been a personal dealing with the Lord Jesus Christ for the salvation of his soul.'

"Yours faithfully,

"ONE WHO DID NOT BELIEVE TILL CONVINCED BY STUDYING THE SUBJECT.

"Montreal, October 24."

The readers of the BANNER will thank us for putting this Montreal episode before them. It is always well to see how the Identity is faring in "the company of nations." Its wonderful success encourages the Old Israelite Lion Mother "couching" in the Isles!

REVIEW.

Our Inheritance in the Great Pyramid. By Professor Piazzi Smyth, Astronomer-Royal for Scotland. Third edition, revised and enlarged. Daldy, Isbister & Co., 56, Ludgate-hill, London, E.C.

(*Concluded from page* 47.)

FOURTH NOTICE.

WE shall now endeavour to place before the reader another portion of the Professor's work, treating not of the symbology and prophetic character of the wondrous building we are contemplating, but of the "mechanical data" the Pyramid presents us in certain portions of its structure, of which, perhaps, the reader has no idea, or, at any rate, no very distinct and clear conception. We take the scheme of masonry of the first ascending (or Exodus) passage, dealt with at page 395 of the work, for our first notice.

Our author, with singular humility, admits throughout his book whatever has escaped his own attention in his measurements of the structure, and is ready to award to subsequent discoverers the palm of praise which belongs to those who have lighted on great truths grounded on his labours, but which were hidden from his own eyes. Thus in the first ascending passage, being an astronomer and not an engineer, he did little more in examining the passage in 1865, than observe its "angle of slope and its floor length." The bewildering varieties in the jointings of the stones to him conveyed no meaning, and consequently he neglected them. Not so Mr. Waynman Dixon, when he, in 1872, entered on a closer scrutiny of the passage as a professional engineer, architect, and builder. "He applied himself steadily and long to this special task, mapping down every thing measurable," and in so doing soon came upon a notable discovery. He found "order pervading the apparent disorder, and tending also to good masonic construction." The chief discovery was that at stated intervals the blocks forming separately the walls, floor, and ceiling of the passage, *were replaced by great transverse plates of stone*, with the whole of the passage's hollow or square bore, cut clean through them. At those spots, therefore, these stone "plates formed walls, floor, and ceiling all in one piece."

Mr. W. Dixon, as an engineer, saw and noted these things and mapped them down. But the meaning hidden in them was concealed from him. Piazzi Smyth, however, shewed Mr. Dixon that on his own careful measures, "the intervals of passage length at which these remarkable stones were introduced were no other than *breadths of the king's chamber*." Finally, it turned out that at the top of the passage the first interval between the stone plates was a double one equal nearly to the *length* of the king's chamber, and the following three with intervals of that chamber's breadth, 206 inches, between every pair.

At this point a singular discovery was made by Professor H. L. Smith, and it was this:—That "one of the special natural problems of the Great Pyramid—viz., the number of days of the solar year—is brought out by the application of that very king's chamber standard of measure to these passages when taken at their peculiar angle of inclination." This angle had been determined long since as 26° 18′ 10″. "Now," said Professor H. L. Smith, "if you lay off along exactly such a slope, twice the length of the king's chamber—viz., 2 × 412·132, you will find that the vertical height by which the floor has then risen at the end of that distance = 365·242—*i.e.*, the number of solar days in a solar year, determined thus by the Great Pyramid with an accuracy not known amongst men for 3,000 years after the Great Pyramid was built."

Then follows again another cluster of curious problems and discoveries which Piazzi Smyth attributes to Mr. James Simpson. We shall endeavour to make some of these plain and comprehensible to the general reader. Beginning at the top of the entrance passage of the Great Pyramid to the beginning of the first ascending passage is 988 inches measured. The total length of the ascending passages from the Exodus point is 1542 + 1881 = 3423. The length of the descending passage to the subterranean chamber from the bifurcation is supposed also to be 3423. "Taking the known measurement of the first ascending passage and grand gallery together—viz., 3423 inches, that number divided by π or 3·14159 +, &c., = 1089·6. This is the length, almost exactly as far as yet ascertained, of the line from the bifurcation along the floor of the single entrance passage upwards past its present terminus (988 inches) to the ancient finished face of the Pyramid."

We turn now to the king's chamber and its sole article of furniture, the granite coffer. The king's chamber, says our author, is "the most glorious hall that has ever been constructed in polished red granite" (p. 225). Between the chamber itself and the unique solitary object it holds, there are many most wonderful scientific relations. These are somewhat abstruse and difficult of apprehension by the unscientific; but we do not despair of rendering them comprehensible by the attentive reader.

A line drawn from one corner of the ceiling of the king's chamber to the opposite corner of the floor (that is, its cubic diameter), is 515·165 Pyramid inches.

Now 515·165=twice the greatest horizontal circumference of the coffer, nearly.

515·165 × 10=5151·65=side of a square of equal area with the Great Pyramid's vertical right section.

515·165 ÷ 10=51·5165=mean length of all the *edge* lines of the coffer.

515·165 ÷ 10=also to the diameter of a circle whose area is represented in the coffer's interior horizontal area—*i.e.*, its inside floor.

515·165 ÷ 10=side of a square whose area=the mean area of the four external vertical sides of the coffer.

103·033 is a number which is $\frac{1}{5}$ of the above solid or cubic diagonal of the king's chamber. It is also $\frac{1}{4}$ of the length and $\frac{1}{2}$ of the breadth of that chamber. It may be, therefore, called "an important touchstone," says Piazzi Smyth, "of the commensurability in the king's chamber."

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It is the grand division test of the chamber. Now it is a number also which has close relations to the coffer measurements. Thus $103{\cdot}033^2$ =the area of the four external sides of the coffer, nearly; and $103{\cdot}033^2 \div 2\ \pi$=height of the coffer squared. There are some wonderful inter-relations between the Great Pyramid, the king's chamber, and the lidless coffer. They are these (p. 229) :—

"In each of these structures, one rule governs their shape—viz., two principal dimensions added together are equal to the third multiplied by 3·14159 + &c., or π." Illustrated thus:—

In the Great Pyramid length + breadth= π times height; in king's chamber, length + height= π times breadth. In coffer, length + breadth= π times height. We might continue our notice of this most interesting and instructive work at much greater length, but our space is limited, and other important matter presses on our attention for BANNER room; we must, therefore, forbear.

We have, we trust, given our readers, however, some insight into the marvellous character of the Great Pyramid's teachings, and indicated the quarter where they are best discussed, expounded, and illustrated. We heartily recommend this book to all interested in the great subject of "our Identity," being sure that such cannot properly study the latter without desiring to dig deep into "Our Inheritance in the Great Pyramid."

To those who, as yet, have failed to find conviction in our arguments regarding the "Israelitish origin of the British," we would urge a careful perusal of the professor's splendid volume, being sure that a patient and candid investigation of Great Pyramid lore, as taught by Piazzi Smyth, must result in the opening of the blind eyes, the cure of the deaf ears, and the willingness, by God's grace, of the instructed Pyramidologist to look into and weigh the evidence now largely accumulated in reference to "the Identity of the British races with the Lost Ten Tribes of Israel."

We are confident that the professor's third edition, the best yet published, will speedily be exhausted, and we hope, for the sake of the author, no less than for that of the public, that a fourth and many others may be called for, as a healthy sign that Israel is awaking to her glorious privileges and wishful to learn wherein consists her inheritance in God's altar, pillar, sign, and witness in the "midst" of the land of Egypt, and yet at the border thereof (Isaiah xix. 19, 20).

JONAH AND THE GREAT FISH.—The "great fish" called *ketos* in the Septuagint and in the Greek of Matt. xii. 40 was probably not a *whale* as our version renders *ketos* in Matt. xii. 40, for the whale is extremely rare in the Mediterranean, and has too small a throat to swallow a man. The word *ketos* is a general term for any large fish. It here probably refers to the large white shark which is found in the Mediterranean, and which has been known to swallow a man whole. Muller, a natural historian of repute, relates that, in 1558, a sailor fell from a frigate sailing in that sea. A shark took him into his wide throat so that he disappeared. The captain ordered a gun to be discharged at the fish, and the ball struck it so that it vomited up the sailor, who was picked up by his comrades alive and very little hurt. The shark was captured and exhibited by the sailor in many cities in Europe. It was twenty feet long, and weighed three thousand nine hundred and twenty-four pounds.—*Church Record*, February 1st, 1878.

THE DEATH OF POPE PIUS IX.—Pio Nono, on whom for more than thirty years the civilised world has lavished an amount of interest, admiration, curiosity, and even affection, far beyond the due measure of mortal man, is no more. As we read these words we seem to sever a great link with the past, and to see the world itself collapsing, shifting, moving onwards to a new stage of human affairs if not to a new order of things.—*Times*, February 8th, 1878.

THE LIA FAIL.

THE Tuatha de Danans, from the four cities which they possessed, brought away four curiosities or monuments of great antiquity. The first was a Stone which was called Lia Fail, and was brought from the city of Falias, from which Stone that city received its name.

This Stone was possessed of a very wonderful virtue, for it would make a strange noise, and be surprisingly disturbed, whenever a monarch of Ireland was crowned upon it, which emotion it continued to shew till the birth of Christ, who contracted the power of the devil, and in a great measure put an end to his delusions.

It was called the Fatal Stone, and gave a name to Inisfail, as the poet observes in these verses :—

> "From this strange Stone did Inisfail obtain
> Its name—a tract surrounded by the main."

This Stone, called the Lia Fail, had likewise the name of the Fatal Stone or the Stone of Destiny, because a very ancient prophecy belonged to it, which foretold that in whatever country this Stone should be preserved, a prince of the Scythian race—that is, of the family of Milesius, King of Spain—should undoubtedly govern, as Hector Boetius gives the account in his "History of Scotland: "

> "*Ni fallat fatum, Scoti, quocunque locatum,*
> *Invenient lapidem regnare tenentur ibidem.*"

In the Irish language it runs thus :—

> "*Cineadh Suit Saor an fine Munab breag an fhaisdine,*
> *Mar abhfuigid an Lia Fail dlighid flaithios do ghabhail.*"

In English :—

> "Unless the fix'd decrees of fate give way,
> The Scots shall govern, and the sceptre sway,
> Where'er this Stone they find, and its dread sound obey."

When the Scythians were informed of the solemn value of this Stone, Fergus, the great son of Earca, having subdued the kingdom of Scotland, resolved to be crowned upon it: for this purpose he sent his messengers to his brother Mortough (the son of Earca a descendant from Heremon) who was King of Ireland at that time to desire that he would send him that Stone to make his coronation the more solemn, and to perpetuate the succession in his family. His brother willingly complied with his request; the Stone was sent, and Fergus received the crown of Scotland upon it.

The Stone of Destiny was preserved with great veneration and esteem in the Abbey of Scone till Edward I. of England carried it away by violence, and placed it under the coronation chair in Westminster Abbey, by which means the prophecy that attended it seems to be accomplished, for the Royal Family of Stuarts succeeded to the throne of England soon after the removal of this Stone—a family that descended lineally from the Scythian race, every prince of which illustrious family successively received the crown upon this Stone (Keating's "General History of Ireland," p.p. 24, 25. Translated by O'Connor. Dublin, 1723).

D. J.

BRITISH ISOLATION.—There is an isolation that comes from decay, that comes from infirmity, that is the sign of impending ruin; but there is also an isolation which arises from qualities very different and very contrary, from self-confidence—(cheers)—from extreme energy—(cheers)—from abounding resoures, and, above all, from the inspiration of a great cause (loud cheers). This country has been isolated. At the commencement of this century it was isolated. But how and why was it *isolated?* It was isolated because, among the craven communities of Europe, it alone asserted and vindicated national institutions (cheers).—Peroration of Lord Beaconsfield's speech on "British Policy" in the East, January, 1878.

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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. II. No. 64. Entered at Stationers' Hall.] WEDNESDAY, MARCH 20, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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BEATI POSSIDENTES.

THE Russian forces are, in European Turkey, "the happy possessors" of the whole territory South of the Danube by actual occupation. Prince Bismarck made this observation in his late speech in the German Parliament. Bulgaria is Russian now; North and South of the Balkans there is no difference to-day—all has fallen into their hands. In Asia it is the same. Kars has fallen; now Erzeroum is on the point of being surrendered. All Armenia is virtually Muscovite. In European Turkey, Rustchuk, the most important of the fortresses called "the Quadrilateral," has been transferred to Russia; and Turkey, bleeding at every pore, lies utterly prostrate, bound, and helpless, at the feet of their deadly enemies. At the capital, things are worse. With a position which might have been held with the resolution of despair, till the tide turned against their enemies, or till the stubbornness of their defence had won the Empire an ally, the Turks have, either to spite England, or from some other cause, actually given away their advantages and surrendered their only defence, at discretion, to a nation which, once it has it in her power, will never relinquish the hold till Turkey is finally crushed under her feet; till the great Gate is in her possession, the Bosphorus and Dardanelles are under her control, and the Turkish fleets, with all the places of strength in the territory, are either handed over to Russian keeping or are virtually under their command. This is the "happy possession" at which Russia aims, and which apparently she thinks is now about to become an accomplished fact. Vain delusion!

The "possession" already secured we believe has not God's blessing accompanying. The occupation of Edom's territory acquired, has not for its object the happiness of the nations of Europe, but it is God's engine for stirring up the jealousies, and bringing upon yonder hapless, "ill-consolidated Europe" all those terrors of the fiery deluge, and all those horrors of the mighty earthquake, which are to be poured out on the guilty nations of the Gentiles, as the results of the Lord Jehovah's "determination" (Zeph. iii. 8), and of His "coming down as a man of war" to "stir up the jealousy" which shall be their actuating cause (Isa. xlii. 13, 14). Whether it will be permitted to the Russians temporarily, and with consent of the Sultan, to occupy, and thus to desecrate our Gate, as a part of the military triumph on which they seem to have set their hearts, we cannot, of course, say; but this we do know, that their possession of this spot, this peerless port, can be but for a very brief period, and it will of itself provoke those "jealousies" which will make the German-speaking nations mad. So far from the possession of the territories secured by Russia being a happy one, or for the settlement of the Eastern Question, we feel confident that each spot on which the Muscovite's hand is now laid, is but a new crater of that vast volcano which is preparing for the eruption in 1881-2, called in God's Word "the earthquake, such as there was not since men were upon the earth, so mighty an earthquake, so great."

Bulgaria and the Balkan provinces in Russian occupation, or under Russian surveillance, are standing menaces to Austria, and will be the cause, we believe, of the war between that Empire, and Russia, which most men anticipate. The retrocession of Bessarabia to Russia is death to Roumania, sowing the seeds of a "jealousy" between those Powers which will yet bear evil fruit. Servia is discontented with her spoils from the Turkish "carcase." Bosnia and Herzegovina, instead of achieving independence, seem likely to fall into Austria's hands, as that eagle's portion of "the body." Greece is in a ferment; Crete rebellious. France neutralises Germany by her threatening attitude, and will probably cause the latter Empire to put off her opposition to Russian designs South of the Danube till too late—till Austria's strength, in fact, is broken by "the Russian Bear." Italy is expectant, and watching for her opportunity to advance her "interests" at the expense of the Turkish "carcase," what time the other Gentile Powers are engaged in their internecine conflict, which is close at hand. The British Lion alone is calmly watching and waiting! "He has already," as Mr. Gott has told us, and we have constantly re-echoed—"He has, when the Bear threatened the Gate, carried his great carcase to the spot, and lain down there! That is all!" and lo! "Checkmate!" has been the result as far as the Bear's designs upon British interests at Stamboul are concerned! As to Gallipoli, that has happened which we all along have declared would occur (see p. 261, vol. i., No. 32, and p. 38, article, "British Interests," vol. ii.)—the war-ships of Israel have secured the promontory of Gallipoli, which, with the lines of Bulair, are commanded by the stupendous guns of

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Admiral Commerell's division of ironclads ; and the Russians, now that their chance is gone, are quite ready to stipulate "they have no intention to place their troops on the isthmus, or on the Asiatic side, provided the British do the like!"

The annexed, from the Pera correspondent of the *Times*, published on Feb. 25, 1878, places the whole matter in a clear light, and shows that the House of Israel are, even now, in possession of "the street of the city," or the Straits, and thus the outer portal of the "Great Gate" is theirs already (Gen. xxii. 17). Reader, let us thank God for this great and glorious result, which, let us observe, has been secured for us *in peace*.

The *Times* contains the following :—

The English Government is severely censured by many for having sent the fleet through the Dardanelles, and by this measure given the Russians a pretext for coming to San Stefano. The censure is, perhaps, premature. It would be fairer to wait and see if the Russians enter Constantinople, which their advocates positively declare they have no intention of doing. Their advance to San Stefano gives them no real military advantage. Constantinople was quite as much at their mercy while they were at Tcheckmedje, and so far as regards its effect upon the population of Stamboul, and possible disasters ensuing from the Russian approach, ten miles interpose almost as safe a barrier as twenty. If, therefore, the Russians do not enter Constantinople, the English Government will have, at least, scored one point by sending the fleet here to be on the spot, representing British influence and protecting British interests without having caused any real change to be made in the Russian military position. There is no doubt, moreover, that Admiral Commerell's division is at this moment making it very difficult, if not impossible, for the Russians to advance and close the Dardanelles, or even to take possession of the Bulair lines. *The Admiral has placed, on both sides of the promontory, ships, the guns of which can rake it from shore to shore, and he also has guard boats out every night to prevent the laying down of torpedoes.* The presence of the British fleet is, indeed, made responsible for the increased harshness of the conditions which the Russians are endeavouring to impose upon the Turks ; but it is more probable that the Turks brought these on themselves by the indiscreet readiness with which they accepted the most unjustifiable armistice conditions. The facility they then showed to be squeezed furnished a temptation which Ignatieff is not the man to resist ; hence his extravagant demand for the immediate surrender of six Turkish ironclads, the first demand which the Turks have ventured to refuse, replying, with becoming spirit, that they would rather sink the ships than comply. *The vicinity of the British fleet and the counsels of the British adviser, who might, perhaps, not have permitted the surrender of the Turkish ironclads*, may have encouraged them to make this reply.

Let the reader carefully study the above. He will see that —1. Gallipoli is now in the hands of the British. 2. That the water-way is ours. 3. That our presence near the Gate has paralysed the Russian armies. 4. The whole advantage has been secured, *in peace*, by merely sending our fleet to the spot and anchoring there. "That's all!" Hence we say the "possession of the Gate" coveted by Russia will not now—nay, will never take place in perpetuity ; and we sometimes doubt whether it can happen even for a time. There seems no hindrance to the Russians' entry to-day, at once ; but it appears to us that always some invisible obstacle has interposed, and (to adopt the idea of a friend), "like the wicked men of Sodom, they may yet weary themselves to find the door, but never find it after all!" However that may be, we conclude as we began. The Russian "possessions" do not constitute the possessors the "*Beati Possidentes*" of Prince Bismarck and of our heading to this article. We maintain, as the real truth, that the only really "happy possessors" of any portion of what remains of Turkey's carcase will be "*Beati Israel! Eorum possidentes hostium portas*—"Happy Israel! the possessors of the Gates of their enemies ;" for that "possession," has Jehovah's sanction and His blessing ; it is granted to Abraham's seed, with the free gift also of the inheritance, of *the* land, of the heathen Empire, of the desolate heritages, of the supremacy of the sea, of the universal domination, of the wealth, of the temporal and of the glorious spiritual blessings, too, which are all bestowed upon Israel of the Ten Tribes, now known as the British Anglo-Saxon race ; and thus we find in our present subject also, another reason for humble thankfulness to our heavenly Father for His distinguishing grace, and another and a satisfactory reply as well to the foolish, silly question, *Cui bono?*

A GIANT AWAKENING.

It was in 1864 that the pre-eminent and original opener-up of the Great Pyramid sacred and scientific theory—viz., the late John Taylor—remarked, in all the wisdom of his then eighty-four years of a well-spent life, that, "No matter what the absolute verity of the subject itself, *many* (that was his very word, *many*) must approve before the thought will enter into the popular mind." He felt assured, too, "that *he must pass away* before the popular prejudice with which a new view is always received can be forgotten." And he *was* accordingly called to his rest in that same year, while the popular prejudice against his views—however bright may be some exceptions of individuals—is flourishing rankly still.

Not very dissimilarly was John Wilson removed to *his* rest a few years later, from his long and worthy life-labour, "The Israelitish Origin and Biblical Destiny of our Race," while other shoulders were strengthened to bear the burden of obloquy and determined opposition which he had withstood so long. But these dual works are going on, marching on and on continually—not only through good and evil report, but it is by the very means of some of the most evil of all the reports that that necessary result is being brought about, which John Taylor saw so clearly must precede the adoption by the *people* of even a Scriptural cause, and the vindication of the ways of God to man—viz., that *many* must first approve. And how shall many approve unless they previously hear? and how shall they all hear unless revilers revile *as well as* those who are always so few—viz., good men—explain and expound both in season and out of it?

Hence, if both the Israelitish origin and the Great Pyramid subjects were scoffingly reviewed and ignorantly denounced in a recent Canadian pamphlet, by a certain ecclesiastical professor at a religious meeting, not only was there a charming, though involuntary coincidence seen within a few days afterwards in the publication of a pro-Israelitish-origin pamphlet, by a still higher Church dignitary at the antipodes, but, within a few days more, a layman, in Canada itself, both purposely gave a public discourse and printed it afterwards, successfully combating every principal position of his fellow-colonist and would-be teacher.

Now all this crossing of swords, and cut and thrust of the weapons of strenuous controversy, cannot take place without considerable noise ; and it is a species of noise, too, which has surpassing attractions,—such is human nature—for many minds and hearts of men—to whom the quiet preacher or the learned bookworm might argue in vain, and never charm one of his listeners, though he charm never so wisely. In fact, from time to time involuntary testimony has actually come in my way, indicative that the huge, compact masses of society are beginning to feel some new impulse, and even to heave, in preparation for some movement they know not exactly what, or why, or wherefore; but a sound is in their ears of something strange, and so startingly important as to oblige them to inquire for themselves into many of those fundamental questions of history and Scripture which they have been most content hitherto to take for granted from any one, and to neglect.

How it is that all such persons do not at once inform themselves from current publications of these new ideas and

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enduring truths, I know not, but few of the whole public seem to do so; and even in that most advanced and go-ahead land and people of the very Eastern, oldest, and most educated counties of the United States of North America, there seems a lack of exact information precisely where we would least have expected it; but accompanied, I am most happy to bear testimony, by a burning, rushing desire to know: and which, for one example, poured itself out to me from an utter stranger, but a man of evidently most powerful mind, in this torrent of questions on Feb. 7, 1878, from Fort Edward, Washington County, New York:—

SIR,—I am making references to your investigations of the pyramids of Egypt, and should be glad to know more of what you have accomplished, as I am greatly interested in the subject of prehistoric antiquities. Enclosed is a card,* giving the plan of a lecture on *The Lost Tribes of Israel.* How is this subject viewed by the people of Scotland and England?

Is the evidence that the Anglo-Saxons are the descendants of those Tribes, conclusive?

I have read a pamphlet by Edward Hine. How is what Hine has written, received?

Can the genealogy of the Queen of England be traced back to David, king of Israel?

If not, how far does the Royal family trace their origin back?

Is it true that the stone in the coronation chair in Westminster can be traced, viâ Scotland, Ireland, and Egypt, to Jerusalem, and identified as Jacob's pillow and pillar?

As to the language of the Celts, Old Irish, Welsh, and Anglo-Saxons, are they now considered as shewing an Hebrew origin by your linguists, as Dr. Geddes and Godfrey Higgins supposed?

Are those who have written on the Lost Tribes of Israel of the Church of England, or are they Dissenters?

But I am more particularly anxious to know your opinion with regard to the origin and object of the Egyptians in building the pyramids. When do you suppose they were built?

Is it probable they were built before the pyramids of Mexico and others on this Continent?

Did the pyramids suggest the barrows of England, the tumuli of Asia, and the mounds of America?

Can it be determined the order of time in which the pyramids and mounds were built?

What is your opinion?

Have you an idea they were built for any other purpose than for sepulchres?

Is it probable that the Israelites have been among the Aborigines of America, and that they built the mounds and heavy earthworks of this country?

I should like much to know how all these matters are viewed by those who have looked into them in Scotland. Please give me your views in a hurried letter, and oblige,

Very truly your obedient servant,

L. G. O——M——D, LL.D.

Need I say that it was far above me to answer all these questions in one short letter. But the writer should get some answer, for he evidently desires to know, and with a vehemence and connected method which augur well for his becoming, when he does know, a giant preparing to run his course, and to prove, perhaps, one of the abler spreaders of truths which the present day demands should be spread, and that rapidly, among all peoples.

Wherefore, on the Israelitish origin I have referred the unknown to the BANNER OF ISRAEL, by Philo-Israel, editor, and also the *Nation's Glory Leader*, by Edward Hine, each of them week by week; and on the subject of the Great Pyramid have had the satisfaction of recommending to him two works of his own country:—

1st.—The book, entitled "A Miracle in Stone," by the Rev. J. Seiss, D.D., of Philadelphia. 2nd.—The serial, commencing this present year, entitled "Our Rest," devoted to elucidating the subject of the Great Pyramid, as connected with the second advent of our blessed Lord and Saviour Jesus Christ.

"The only publication in the United States," says the advertisement,* "containing a department in every issue devoted to the subject of that wonder of wonders, the Great Pyramid of Egypt. And why does the journal look on it as a wonder of wonders? Because its writers firmly believe, and prefix on their title-page the belief that the Great Pyramid, and that pyramid alone of all known pyramids or buildings of any kind whatever, is the very realisation of Isaiah's monument which was to witness to the Lord of hosts in Egpyt *in the latter day.*"

PIAZZI SMYTH.

[We take the liberty to add, for the information of the Professor's correspondent, that he can obtain satisfactory replies to almost all—at any rate, the majority—of his questions from an admirable work published by Daldy, Isbister & Co., 56, Ludgate-hill, London, E.C., entitled—"Our Inheritance in the Great Pyramid" (3rd edition), by Professor Piazzi Smyth.—ED.]

ISRAEL PORTRAYED IN THE PARABLES OF OUR LORD.

ON a late occasion (see BANNER, No. 51, vol. i., p. 416) we drew attention to the two parallel parables of our Lord, to be found in Matt. xiii. 44—46, wherein, under the figures of the "hid treasure" and "the pearl of great price," He taught, as we submitted, not "the discovery of the Gospel by the sinner, or of Christ as the treasure and the pearl, but rather His own search for and finding of His lost sheep, His lost coin, His lost prodigal, Ephraim, the hidden majority of His chosen people, the Ten Tribes of Israel—the British nation." Let us turn now to two other similar portraits, drawn by the same Divine hand, of the same object, to be found in close connection with what we have already discussed, and endeavour to ascertain what the Lord meant us to understand by the two parables narrated in Matt. xiii. 31—34—namely, those of "the grain of mustard-seed," and of "the three measures of meal." If we are correct in our view of the meaning of the "kingdom of heaven," which our Lord was labouring to describe throughout this chapter, then the two parables we have now under consideration must portray "Lost Israel," or the British nation, just as accurately and just as exactly as we found those of the "hid treasure" and the "precious pearl" painted God's now "hidden ones," the same House of Ephraim. Let us examine this matter with care.

"The kingdom of heaven," our Lord said, is "like a grain of mustard-seed, which a man" (the sower) "took and sowed in His field" (v. 31). This mustard-seed, we are told, is "the least of all seeds," and the kingdom of heaven is like the mustard-seed, in that, after it was "grown," it proved to be "the greatest among herbs—it becometh a tree;" so large a tree, indeed, that the "birds of the air come and lodge in the branches thereof."

Now, what say our commentators as to the meaning of this passage, and how does Identity light present it to our minds? The commentators, of course, disregarding, as necessarily they

* THE LOST TRIBES OF ISRAEL.—Some 2,500 years ago, in Western Asia, a great, restless, energetic people were carried away into captivity, and lost. Among them were many thousands of blithesome maidens, with beautiful complexions—"Purer than snow, whiter than milk; they were more ruddy in body than rubies, their polishing was of sapphire." There was also an immense crowd of stalwart young men, middle-aged men, mothers, and men of giant intellect—orators, poets, musicians—making a great multitude which no man could number. That they were the progenitors of the modern nations of Europe and America is argued from their location, the route they took on leaving their captors, incidents by the way, language, religion, customs, laws, institutions, ethnological characteristics, present condition, and future prospects. A lecture on this subject will be given by L. G. O——M——D, LL.D.

* The subscription to this journal, in excellent type and paper, is at the moderate rate of one dollar a year to subscribers in the United States, and is to be heard of by writing to the Office of "Our Rest," No. 1, Arcade-court, Chicago, Ill., U.S., Am.

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would, all reference to Israel, consider generally that the parable was merely meant to show us "that the Gospel of Christ at its first appearing seemed mean and contemptible, was received only by a few, and those of low condition; but that in time it should spread over the whole earth, and its doctrines were destined to be embraced by, and flourish among all the nations of the Gentiles."

We submit that the primary and obvious intent of our Lord's teaching here had no reference at all to the Gospel among the Gentiles, or to the Gospel at all, except so far as that Gospel related to "the kingdom," which He was then striving to explain to them by this wonderful and exact illustration. Examined in the light of the Identity, we think this word-picture of our Divine Redeemer was a full and exact portrait of His "lost sheep," "His flock of the Ten Tribes," which He came to seek and to save—the British Empire of to-day. For, we ask our readers to observe that "the kingdom of heaven" is depicted as a "seed" sown by the Son of Man Himself, in His "field," the world. (See verses 37 and 38, where "the field" and "the sower" are both explained.) "The seed" of His chosen ones, Israel, was sown as a nation in the world, where speedily the crop of Gentile "tares" sprung up (v. 25). The "good seed" was a small one; nay, "the smallest of all seeds." He chose and called "Abraham alone" (Isa. li. 2). From Abraham there sprung a people who, God's Word tells us, were not chosen because they were more in number than any people, for they were "the fewest of all people" (Deut. vii. 7). They were cast out of the land for their sins, but the Lord was to the House of Israel of the Ten Tribes as though He had not cast them off (Zech. x. 6); and a "little one has become a thousand, and a small one a strong nation" (Isa. lx. 22).

This, then, is the true picture of Israel's beginnings. Small and unimportant at first, the House of Ephraim, now, has developed verily into a "a lofty" tree. The "mustard seed" has grown, and grown, and grown, till to-day, "Joseph, the fruitful bough—the fruitful bough by a well—has his branches," or daughters (that is, his colonies) "running over the wall" (Gen. xlix. 22); and the birds of the air, the Gentile races (Ezek. xvii. 23; Dan. iv. 12; Rev. xix. 17—21), voluntarily seek Israel's colonies, take shelter there from the discomforts and disabilities of their own homes, and "lodge," or *naturalise*, in these same "branches" of the vigorous tree, which is planted in the Western isles. Thence it has now, as "the chief of the nations," covered the earth, and all its "desolate heritages," with the "branches thereof." We submit that the Identity here sheds a beautiful and a brilliant light, too, on our blessed Lord's parable, a light which no comment apart from the Identity can possibly furnish, because the truth intended to be revealed being absent, our Lord's teaching is necessarily robbed of half its beauty—the beauty that no spiritualising exposition can ever supply.

But "the kingdom of heaven" (Lost Israel of past times, and the British Empire of to-day) is presented to us by our Lord in another aspect again, and one somewhat different from the portrait we have just considered.

"It is like," He said, "unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." "The meaning here," say the commentators, "is precisely the same as that conveyed by the previous parable. It shows that the Gospel which now begins to be taught among men shall, by the power and evidence of the truth, insensibly spread itself, in time, through all the nations of the earth." "The leaven is the preaching of the Word among mankind, and this sets the world in a ferment, and, in a sense, has turned it upside down."

We submit that the Identity enables us to see more in the parable than this! It supplies us with a key which proves that our commentators were in error in applying the instruction here to the world at large, for the Lord's teaching regarded "the kingdom of heaven" only, and this, we have elsewhere proved, was "the kingdom of Israel," with David's glorious Son, as the king thereof hereafter.

"The kingdom of Israel" is like "leaven," a searching, working, penetrating, secret principle, undermining, expanding, and completely overpowering "the meal" into which it is introduced. The material in which it operates is corn, ground down into "meal." What is this "corn?" It is the House of Israel! "For I will sift (saith the Lord) 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; Matt. xiii. 30). But Israel has, in her siftings, been ground, and purified, and scattered, and peeled—her Tribes have been amalgamated in her island home, till now she presents the appearance no longer of (Tribal) corn, but of finely ground up mingled "meal."

In this meal the leaven works. What is this leaven? Some hidden secret. Something the three measures want, but have not, which the leaven is destined to supply. It is, we submit, the lost knowledge of the nation's pedigree, the lapsed and totally forgotten ancestry, her Identity with Israel. This is hidden in her very substance, unsuspected, unknown to herself and to others. It is left there for centuries "to work," and it does so. At the set time it penetrates to the surface, first here, then there, till the whole is "leavened" and "the meal," in its entire substance of the three measures, is filled with the knowledge of its origin and awakes to the fact that it is indeed God's own "kingdom," the lost people of His choice, the very House of Israel. But why *three* measures of meal? Because "the kingdom" in its banished, "outcast, meal" condition is, indeed, a triune kingdom. It is composed of three distinct, now united, kingdoms—England, Scotland, Ireland—the rose, the thistle, and the shamrock. The "corn ground down" is united as "three" distinct measures of meal without Tribal distinctions now, large in size, in the centre of which the little unsuspected leaven of the nation's true Identity is "hidden" by the providence of God (represented here by a woman) and left to work by natural causes and ordinary means, till the day arrive when the whole of the "united kingdom"—not leavened till united—shall be found to be fully leavened with the knowledge of its glorious origin. This secret—one kept so from the foundation of the world (ver. 35)—is already working, we believe, and is now rapidly proceeding to its accomplishment. Our nation is being in all directions permeated by the leaven of the great truth with which we are dealing in this publication. The highest and the lowest of our land; the rich, the poor, and the middle classes as well, are all being indoctrinated with the fact of our Identity; and few are the parishes now in our cities, at least, in which this truth is not secretly at work, in many hearts and in many homes.

May the Lord hasten the day when the leaven shall have fully done its task; and when the whole nation in its three grand component (now united) parts or "measures of meal," shall burst forth in one universal *Hebrew* four-fold song of praise, "Hallelujah! Hallelujah! Praise the Lord! Hallelujah! Amen" (Rev. xix. 1, 3, 4, 6).

NOTE.—We are indebted to our friend and fellow-labourer, Commander L. G. A. Roberts, R.N., for our light in regard to the "corn," "the meal," and "the *three* measures" thereof. "But," says the Commander, "how are we to meet the difficulty regarding the leaven which invariably in Holy Writ seems to symbolise an evil thing or influence? (Matt. xvi. 6; Luke xii. 1; 1 Cor. v. 6—8). It is Scripturally a bitter thing by itself, yet good with bread; but forbidden with the Lord's meat offering (Lev. x. 12; Exod. xxxiv. 25, &c.). Is the Identity or its knowledge in the British then of itself, an unholy, unsanctified thing? Yes, it is! This knowledge, unhallowed by the Spirit, puffeth up. Our opponents are so far right. This knowledge worked mischief in our Lord's days, when it brought out the self-righteous answer, 'We be Abraham's

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seed.' 'Abraham is our father' (John viii. 33—39). The Jews shewed the evil at work when they then obtruded their Israelitish origin before our Lord as an unsanctified, unholy arrogant principle; and again, when on another occasion it was properly rebuked by John the Baptist, who, speaking in the power of the Spirit of the coming Redeemer, said, 'God is able of these stones to raise up children to Abraham.' Think not then to plead your Israelitish origin, and to say, '*We* have Abraham to our father' (Matt. iii. 9). What then? Do we right to pursue our subject? Surely! for the Lord can change the nature of this evil leaven, and make it (mixed with the bread *and His Holy Spirit*) the most glorious, national, and personal blessing He can bestow. Accordingly, He has provided that on the declaration and manifestation of the sons of God through the Identity (Rom. viii. 19), He will pour out His Spirit upon Israel, give them the new covenant, so that, *as Israel*, the laws of the Lord shall be 'put in their mind, and written in their hearts. He will be their God, they will be His people, and all shall know Him from the least to the greatest'" (Heb. viii. 10—12).

So far Commander Roberts. We think our friend's views are beautiful as they are Scriptural, and as encouraging as they are true.

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

(Continued from page 87.)

PART V.

IT may, therefore, be regarded as probable that the name of the Sakai—the people of whom Iskunka was chief—varied in the same manner, and had primarily the form I-Sakai or Isaki—that is, Isaac-ites or descendants of Isaac—a name to which the Israelites, who had not long before been placed in the same locality as they inhabited, were properly entitled, and by which we find them called in the prophecy of Amos (vii. 9—16) some time before their captivity.*

Besides this, in the Assyrian inscriptions, the name Saca is the Aryan equivalent of the Semetic name Khumree, or Gimiri,† in which the "Kh" or "G," according to a change ordinarily made by the Assyrians, represents the Hebrew "ע," the initial letter in the name of ʏomri, or Omri as we call him, the king of Israel, who built Samaria; and, accordingly, he is called in their inscriptions "Khumree," whilst Samaria is called Beth-Khumree, or the House of Omri—Jehu, the king of Israel, Abil Khumree or the son of Omri, and the Khumree, which, as the name of a people, may be considered equivalent to Omri-ites, are spoken of as dwelling in the Kurdish mountains, which, being between Media and the river Khabour (Habor), correspond with the district in which the Israelites were located by the Assyrians.‡

In that district there is a city, and also a river on which it is situated, called "SERT"—a name which might be spelt in the writing of Semetic people in the same way as SERETH—a circumstance which may have led to the Israelites, who quitted that part of Asia and settled in Europe, giving the same name to a city and river in their new country.

These Sacae, Khumree, or Israelites, whilst yet within the Persian Empire, were subdivided into sections, which separated from one another before the migration from Media to Ar-Sareth.

One portion moved Northwards into Armenia, where, as before mentioned, they took the name of Saca-sena, which, on their afterwards passing into Europe, became Saxons,* which seems to have been a general term for the Low-Dutch Tribes near the Baltic and North Seas.†

Latham considers that the Angles, Frisians, Longobards, and Chauci, were the most important sections of the Saxons.‡

These ancient Saxons, who were a Low-Dutch or Gothic race, must be carefully distinguished from the modern inhabitants of Saxony, who are now called by that name—the latter being a High-Dutch, German, or Teutonic race, who came into that part of Europe after its former Low-Dutch occupants had migrated into Britain or been nearly exterminated in the wars of Charlemagne.

The ancient Saxons are shewn to be descended from the Daci, not only by their traditions, according to which the kings of all the Saxon tribes were descended from Odin, who, as having been born among the Goths of the Lower Danube (Mallet), whom I identify with the Daci, was a Dacian conqueror; but also from the fact of all their languages being almost identical with the Gothic.§

Of all the Low-Dutch languages, the Anglo-Saxon was nearest to the Gothic,‖ which indicates that the English are not only the most numerous but the most pure in blood of the descendants of the Daci.

As I before observed, the proposed identification of Arsareth with Ireland seems open to serious objections.

The movement of such a nation as the Scots or Scythians (Skuthai) from Media and Koordistan to Dacia, from Dacia to Spain, and from Spain to Ireland, especially as they did not make a mere transient passage through those countries, but made such settlements in them as influenced their languages and the names of their places and peoples—such a movement can hardly be supposed to have taken place within the space of a year and a half, or to have occurred at the time at which the Israelites left Media—that is to say, after B.C. 480, at which date, according to Josephus (Antiquities, b. xi. c. 5), they were still residing there, without attracting the notice of classical historians.

In fact, I believe that there had been communication between Palestine and the British Isles, and the populations of Ireland and Great Britain had contained an important Hebrew element, long before the migration from Media to Arsareth, mentioned in the second Esdras.

Independently of other considerations, the derivation of names of Ireland, Spain, &c., from Heber, as shewn in the annexed table, is sufficient to prove a very early settlement of Hebrews in Ireland. As it is evident, from the early period at which many of these names, including some of those most remote from the original form, were used, that those countries were recognised as being the seats of a Hebrew population, before the time of the earliest Greek writers, or that of the definite formation of the Gaelic language.

עבר, in English letters O B R, is pronounced ʏayver, which, through Europeans, who cannot pronounce the "ain," omitting it, or substituting for it a vowel or aspirate, become in their languages—

* This was pointed out, and the derivation of Saxon from Isaac suggested by John Wilson, in his grand work, "Our Israelitish Origin," before the inscriptions, which go so far to establish it, were known.

† "Rawlinson's Herodotus," vol. iii., p. 150.

‡ "Western Asiatic Inscriptions of the British Museum."

* "Rawlinson's Herod.;" "Sharon Turner's History of the Saxons."

† "Latham's Horae Ferales," pp. 17—19.

‡ "Horae Ferales," p. 18.

§ "Popular Encyclopedia;" "Kennedy's Ethnolog. Essays," pp. 6 and 29; "Bosworth's Dictionary," p. 96.

‖ "Popular Encyclopedia."

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HEBER—ĖBER	HIBER	IBER	EVER or IVER
Hebr-ews, The original name of the Israelites, as modified in English.	Hiber-nia, A name of Ireland (Solinus).	Iber-ia, The ancient name of Spain, Aquitaine, and Georgia.	Iver-na, A name of Ireland (Pomponius Mela).
	Hyber-nia, A name of Ireland (Pliny iv. 30).	Iber-es Iber-i Iber-ians Names of the inhabitants of those countries (Strabo, &c.).	Iour-nia A name of Ireland (Ptolemy).
			Ier-ne, A name of Ireland (Occurs in a poem attributed to Orpheus; also Strabo, ii., 107; Aristotle, De Mundo c. 3).
			Er-in, A name of Ireland.
			Ir-is, A name of Ireland (Diodorus Siculus, v. 32).
			Ire-land.
			Er-i, Gaelic name of Ireland.

THE GEOGRAPHY OF THE GATES.

No. XIX.—THE MAURITIUS.

(*Continued from p. 26.*)

We have now arrived at a point in our description of the "Gates" of our country in foreign lands when we may profitably pause and review the ground we have passed over, noting especially the mode in which we nationally acquired each of these our strongholds—whether by war or peace.

The following, in their order, are the "Gates" we have described and enumerated—Gates, we mean, in *esse*, and omitting that one Gate of all the Gates we yet look for, and which is, we admit, yet a Gate in *posse*. We have noted—1. Perim (p. 26 *Israel's Identity Standard*); 2. Gibraltar (p. 40 *Israel's Identity Standard*); 3. Malta (p. 60 *Israel's Identity Standard*); 4. The Suez Canal (p. 17 BANNER); 5. Aden (p. 55 BANNER); 6. Socotra (p. 82); 7. Bombay (p. 101); 8. Madras (p. 152); 9. Calcutta (p. 217); 10. Peshawur (p. 256); 11. Rangoon (p. 279); 12. Singapore (p. 294); 13. Hong-Kong (p. 306); 14. The Cape of Good Hope (p. 321); 15. Natal (p. 354); 16. Cape Coast Castle (p. 377); 17. Sierra Leone (p. 11, vol. ii.); and 18. Mombasa (p. 25, vol. ii.).

The reader may not have observed, as we have proceeded, how many of these possessions have fallen to our nation, in the first instance, in peace. It will be worth while to enumerate those which we obtained by peaceful means, without war. They are these—1. Perim; 2. The Suez Canal; 3. Socotra; 4. Bombay; 5. Madras; 6. Calcutta; 7. Singapore; 8. Sierra Leone; 9. Mombasa. For Gibraltar, Malta, Aden, Peshawur, Rangoon, Hong-Kong, the Cape, Cape Coast Castle, and Natal, we had to fight; but in the majority of these instances the resistance of the original holders was merely nominal, and not much force had to be put forth by the armies of Israel to acquire any of them. Gibraltar was captured, as we saw, by a *coup de main*. Malta was starved into surrender, and then relinquished by treaty to the British at the Peace of 1814. Peshawur was the price the Afghans paid, as we saw, for the help they gave the Sikhs at the battle of Goojerat in February, 1849; and regarding the rest, in not one single instance did the captures cost us much blood or treasure, and the transfers of the Gates by our God to Israel was accomplished, in each case, with little or no sacrifice to the nation.

We now proceed to consider the mode in which we acquired a valuable "place of arms" and island "Gate" right in the track of the ocean trade between India and Great Britain of days now past, and which at present is invaluable to our nation as an outpost on the great sea-road to India, and a warehouse, as well as a war station, for the trade which is springing up between Hindustan and the East on the one side, and Madagascar, the Zambesi, and the South African Federated States on the other. We mean "the Mauritius," "the Seychelles," and the neighbouring islands, now British "Gates."

Mauritius, or Isle of France, is a small oval island, "ringed with a coral reef," situated due East of Madagascar, in the Indian Ocean, the latitude being 20° 9′ South; longitude, 57° 31′ West. It is exceedingly hilly in the centre, but covered, even to the summit of the hills, with luxurious foliage and trees. The island is valuable from its situation, as we have said, in the direct route of the ocean traffic between South Africa and the East Indies; also on account of its productions. It yields sugar as its staple, besides wheat, maize, yams, and oils. The island is 36 miles long, by 20 broad, with an area of 700 square miles. The climate is healthy, but the place is liable to terrific hurricanes, or cyclones, which come on suddenly, and render the navigation of the neighbouring seas most dangerous.

The history of the island and the mode of the acquisition thereof by the House of Israel as a "Gate," are very curious and instructive. The spot was first discovered (as usual) by a Portuguese sailor, in A.D. 1507. Pedro Mascarenhas was his name. By him the island was named Cerné, and at that time it was totally uninhabited by man. In 1598, the Spaniards took it; but the Dutch, whose power at sea was paramount among the *Gentile* races of the earth—but second to Israel—wrested it from them, and called it after the then stadtholder, Prince Maurice, "Mauritius." In A.D. 1712, the Dutch abandoned the island as unprofitable—in reality, because of the terror the escaped Malagasy slaves caused them, as Maroons—wild desperadoes in the woods. In A.D. 1715, the French came on the scene, and occupied Mauritius, but changed the name. They called the place "Isle of France," and, as a possession of the French East India Company, the island became a veritable "Gate" and Eastern stronghold. In 1734, the French Governor was Labourdonnais, and he not only made the place one of vast power and importance, but became himself, on the plains of India, whither he proceeded, one of the best military opponents of the rising power of the British, and the great rival of Dupliex.

After the outbreak of the great French Revolution, the attention of the British in India was attracted to this French "Gate" in the South Indian Ocean, by the fact that under cover of troubles and dissensions in the island, caused by the abolition of the slave trade, under orders of the French Assembly in Paris, the harbours of the Mauritius were crowded with pirates and privateers, who, aided by American adventurers, molested the British trade, cut off straggling ships, and seriously crippled our ocean commerce. The Lion of British India could not brook this insult. It ended in a military and naval expedition to set things right, by the safe expedient of taking "possession" of the place for the Power supreme at sea, which happened to be the one destined to be supreme throughout the East. The Marquis of Wellesley, then Governor-General of India, prepared the expedition in A.D. 1800; but nothing was

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effected till 1810, when Lord Minto ruled in India. By him a force of 4,300 British and native troops, with a naval squadron, were despatched to "capture" the French possessions at the islands of the Mauritius group. "Bourbon," South-west of Mauritius, was easily taken. Mauritius was a harder nut to crack, and required more help than India sent. The British "Gate" at the Cape of Good Hope, however, did its duty, and forthwith sent forward the co-operation in men and means required; whereupon the garrison of "Port Louis," the chief port of the Mauritius on the North-west, capitulated. The conquest was so complete, that as was the case in regard to the capture of the Cape from the Dutch, so in reference to that of the Mauritius from the French, the latter's garrison were magnanimously shipped off to their own land in British vessels; but the island, with its stores and ships, was left, as the spoil of war, in the conquerors' hands.

Thus easily fell the French power to the possession of Israel, in Mauritius, or Isle of France, and in the Seychelles in the South Indian Ocean; and ever since, the proper heritors having acquired these "Gates," there has been no disturbance of their occupation, nor any attempt at such, from any quarter. The British General and Admiral by whom these captures were made were General Abercrombie and Admiral Bertie. By their means God gave our nation a powerful flank support to our great chain of fortresses connecting our islands in the West with the heathen and colonial Empires in the far East and South; beside putting in our charge a grand halting-place, or rendezvous, for the merchantmen of Britain in carrying on their ocean commerce between Africa and the East Indian possessions of the nation.

The Seychelles are a granite group of islands to the North of Mauritius, and its principal one, named Mahé, being the seat of Government, is occupied by a British official, delegated by the Governor at the central island, Mauritius. The climate of the Seychelles is said to be perfect, and the place is quite free from the destructive cyclones which make the approach to Mauritius, at certain seasons, so exceedingly dangerous. There is a very large export and import trade between Great Britain and these islands; and Mauritius is one of those localities which points in a marked way to the fulfilment of that grand prophecy regarding Israel's future, *when obedient:* "Thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). For in the Mauritius the majority of the Europeans are of French extraction, and French is the vernacular of the island! Her Majesty, by her Governor and Council there, rules over great masses of Frenchmen born. But it will be a difficult, because an impossible, task for any one to point out the spot where a community of British subjects, born and bred, speaking their mother tongue, is at this time, or indeed, at any past period of our history, willingly submitting to the jurisdiction and government of a foreign prince, the wide world over! So literally is God's Word fulfilled in our nation, being Israel; and so grand an illustration of the fact is the island "Gate" Mauritius.

(To be followed by a paper on St. Helena.)

THE SABBATH IN INDIA.—It is a very sad fact that the Government of India has lately displayed a disposition to heathenise itself by abrogating the State's recognition of the Sabbath. It has passed a law which gives validity to contracts in which God is robbed of the day He has reserved for Himself. It may be that the members of the Viceregal Council know little, by personal experience, of the value of a regularly recurring day of rest, appointed by God, and to be received by weary operatives as God's gift; but they take upon themselves a perilous responsibility when they thus parade their indifference in the eyes of the whole nation. We are glad to learn that the Secretary of State for India sees the matter in a different light from our Indian rulers, and we earnestly hope that he may save the country from this retrogressive measure.—*The Christian*, February, 1878.

ARITHMETICAL COINCIDENCES POINTING TO 1881 AS THE YEAR CLOSING THIS DISPENSATION.

By CHARLES HORNER.

IT is a matter of no very great importance, perhaps, to know whether the present era closes in 1881 or 1882, the difference among pyramidists being only a few months. However, as I have lately observed some simple coincidences in the *sums* of the chronologic periods set forth in Scripture, the Great Pyramid's Grand Gallery, and history, they may interest some readers of the BANNER OF ISRAEL:

The Scripture period in Dan. xii. 6; Rev. xi. 2, 1260 years, or $1+2+6+0=9$; Hegira A.D. 621, or $6+2+1=9$. $18=9+9$; length of Grand Gallery, 1881 Pyramid inches, or $1+8+8+1=18=9+9$; whence we have, $9+9+9+9=36$. But the roof overlappings extending the entire length of Grand Gallery, emblematic, in months, of Christ's earthly ministry = 36, or $9+9+9+9$; wherefore the two sets of numbers are exactly correspondent. Again, A.D. 1881, or $1+8+8+1=18$, or $1+8=9=3^2$. The roof overlappings = 36, or $3+6=9=3^2$. These observed harmonizations between Grand Gallery's floor and roof are, I submit, not without significance; for since the number 9, or square of 3, *completes* the *digit* series, so we have here a symbolic reference to the *end*, the fulfilment of the "times of the Gentiles," or consummation of human rule, ushering in the restoration of the "Kingdom to Israel," to be governmentally under the sceptre of the Lord Christ.

REVIEW.

The New Old Story. By A E I. A New Book for Children on Our Identity. Price 6d. Published by W. H. Guest.

THE above little work is intended for the young. It is the first attempt yet made to bring our great and glorious subject down to the comprehension of little children. We think the author has succeeded in his difficult task fairly well, though there is not quite enough of detail in his unpretending work to make the "Story," in our opinion, as interesting as it might be made to his youthful readers. We are glad to see, however, that A E I has laid a good foundation regarding the distinction between Judah and Israel; has presented the young with a clear idea of Israel's Gates, and has done something to familiarize their minds with the meaning of the Great Pyramid —"the greatest of all the puzzles," as he terms it, "in the world." On the whole, we think A E I has "broken ground" very well indeed. We wish him much success in his endeavour to interest British children in our Identity; and we anticipate for his little book a successful career, with considerable popularity, both of which he deserves.

CANADA.—Alluding to Lord Dufferin's speech at Winnipeg last year, the *Bristol Times and Mirror* of the 29th November, 1877, said, and said truly, "According to Lord Dufferin, we have in our British North American possessions an immense and beautiful Continent, only waiting British enterprise to become the most magnificent and the most valuable of our dependencies. In that Continent there are space and material capabilities for a population many times larger than our own, in a climate not more ungenial than that endured by a large part of these islands; the Canadian Dominion surpasses us in rivers, lakes, and scenery; and it contains almost illimitable space. There is not only room for settlers by the million, but for a few hundred discoverers to report what civilised eyes have never yet looked upon. We shall have to turn out of England in large numbers soon, if population goes on increasing and trade decreasing at the present rate. When that time comes, Canada will be only too ready to take us in, giving us plenty of elbow-room with all the attractions of a tried and settled Constitution."

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PRAYER UNION.—It is now a long time since many of us have had the happiness of knowing ourselves to be of the stock of Israel, and heirs of the promises made to Abraham; and the number of those who believe this grand truth is daily increasing. The subject has been much discussed and written about, but very little *prayer* and praise has been offered. Is it not fitting that we should unite in seeking the Lord on this subject? We learn from the Prophets that before the Lord bestows the blessing He intends that we should pray for it, and we are exhorted to do so in such passages as Isa. lxii. 6; Zech. viii. 21; Hos. xiv. 2; Ezek. xxxvi. 37; Isa. xlv. 11. A *Prayer Union* has been formed among those who earnestly believe our people to be of Israel. To praise the Lord for the light He has given us on this subject, and to ask Him that his light may spread. To thank Him for His faithfulness to Israel, notwithstanding their forgetfulness of Him. To confess our sins and the sins of our people, as Daniel did. To ask Him to pour out His Holy Spirit upon us. To pray for the conversion of our brethren of Judah, and the gathering of the outcasts of Israel. To pray for guidance and protection in the present crisis, and for our acknowledgment by other nations, as promised in Micah vii. 15, and following verses. And to ask for the restoration of our land and the coming of our King.—Those who would like to become members of this Prayer Union would receive a card of membership on sending three stamps to H. L., 7, Ovington-gardens, London, S.W.

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Printed for the Proprietor by ROBERT BANKS, 5 Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MARCH 20, 1878.

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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. II. No. 65. Entered at Stationers' Hall.] WEDNESDAY, MARCH 27, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S "POSSESSION" OF THE LAND OF PROMISE.

ONE of the problems connected with the great Eastern Question which will require to be solved without delay is, "Who is to occupy the Holy Land?" Lord Derby's query regarding "The Gate" Constantinople is well known to all our readers. But we feel that his lordship was not accurately correct when he said that "the last word in the Eastern Question is, 'Who shall have Constantinople?'" Another question must instantly follow it, and that has reference, not to "the Gate," nor to the Straits, but to "the Holy Land" itself. "Who shall possess that Land"—"The Land which the Lord our God cureth for; the Land on which the eyes of the Lord our God are always resting, from the beginning of the year even to the end of it?" (Deut. xi. 12). We who have God's Word in our hands and upon our hearts, we know for whom the possession is reserved. It is God's good gift as an inheritance promised to our father Abraham and to his seed for ever, and therefore the owners and future occupants of that sacred territory must be God's ancient people Israel of the Twelve Tribes—that is, the British races—representatively selected from the Ten Tribes with whom they are identified, and the House of Judah, destined to return *en masse* from their dispersion—literally from the four corners of the earth.

It is very remarkable, and a true sign of our times, that the secular mind is already turning to this question. Men are asking themselves, now that the Ottoman Empire is seen to be all but utterly prostrate and destroyed, "What Powers are likely to take and occupy this glorious land?" Men who know nothing of prophecy, regard not God's people, and laugh to scorn all idea of British Identity with Lost Israel, are yet found to point, nevertheless, with no unerring instinct, to the British, and that race alone, as the only possible future occupants of God's own heritage, the land of the inheritance. We have before us now a remarkable letter from the pen of Mr. Edward Cazalet, published on the 14th Jan., 1878, in the *Scotsman* (of Edinburgh). We propose to place extracts from his remarks before our readers, and we think they will concur with us in deeming them exceedingly striking contributions to our present deliberations—valuable because they are the productions of one who is apparently *not* a blind witness to our Identity, nor, like others, totally unaware that in what he says he is merely re-echoing the words of the living God as contained in the writings of His holy prophets. Discussing British annexation of Egypt as compared with our possession of Syria, Mr. Cazalet, who we suspect is an Israelite, says :—

The arguments for and against our annexation of Egypt have been so largely discussed that I will only reiterate my conviction, that for England to annex Egypt would be morally a crime, politically an error, financially a blunder. Morally a crime, because by so doing we should be consulting only our own supposed interests without considering the feelings, and wishes, and interests of other nations. Politically an error, because, as Lord Airlie stated in his letter to the *Scotsman*, of the 25th ult., "It is an old saying that he who holds Syria, holds the key of Egypt;" and if England can safely hold that key from without, it would be worse than folly on her part to hold it in a false and dangerous position from within. Financially a blunder, because we should be incurring heavy pecuniary liabilities without any compensating advantages.

Two questions remain to be answered. First, How can it be argued that Syria may be acquired by England with credit to herself and benefit to others, whilst to annex Egypt would be worse than an error? Secondly, If it has been our object to prevent contact with Russia in Central Russia, how can one advocate coming to such close quarters in Syria? Allow me to answer both these questions. Egypt and Syria are at the present moment existing under essentially different conditions. Since May 21st, 1866, Egypt has been recognised by Europe as an hereditary monarchy; she is under no special obligations to us, and is in no way opposing our interests. Syria, formerly a dependency of Egypt, has, since 1841, been transferred to Turkey. Turkey, however, has never exercised any real sway over the country. Her rule is confined to the proximity of the great towns, and has never been extended beyond. Within these precincts Turkish rule is bad, beyond them it does not exist at all. But if Syria is only partially governed by Turkey now, what will be her position when the Turkish Empire is overthrown? Without European interference it must be simply anarchy. A protectorate over Syria will therefore be necessary. What are the European Powers who can exercise a protectorate over Syria? They are three—Russia, France, and England. If we admit a Russian occupation of Armenia, can France or England sanction a Russian occupation of Syria, with its European and Asiatic shores and its proximity to Egypt? To ask this question is to answer it. Would Russia or England sanction a French occupation of Syria? Russia has already fought with France for the possession of the keys of the Holy Sepulchre, and will she now admit of Catholic supremacy at

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Jerusalem? Can England agree to allow France to occupy a position from which she could bar our passage to India, not only by the Euphrates Valley, but by the Suez Canal as well? France has no interest in Syria, or beyond it, to induce her to incur the expense and responsibility of occupying that country; and so far as I can ascertain, an English occupation, if objected to at all, would only be so by the clerical party in France. Russia cannot expect to occupy Syria herself; indeed, she will have enough to do with Armenia on her hands. An English occupation is therefore the necessary, the only alternative. No doubt an English occupation of Syria did not form part of the programme of the three Emperors or of their Chancellors; but that is no argument against it, nor does it render it less necessary and desirable. No country but England would be prepared to spend millions on the regeneration of Syria; no country but England would undertake to construct a railway from its Eastern to its Western shores, forming a new link and bond of union between two great continents; no country but England will value at its real price this great possession.

Mr. Cazalet is strongly in favour of our possessing in the Euphrates Valley Railway an alternative route to India; and thus he points to what God's Word, we think, declares shall soon be an accomplished fact—namely, "the preparation of the way of the kings, those from the rising of the sun" (Rev. xvi. 11). He remarks on this point:—

It was said, I think, in the *Times* the other day, that the English Government showed its appreciation of the value of the Euphrates Valley Railway by refusing to pay a single shilling towards its construction. Unquestionably, neither the Government of England nor of India could consent to grant an imperial guarantee for a railway to be constructed in a foreign country; as well might one expect France to guarantee a railway through Italy or Spain to facilitate her communications with Algeria. But with Syria under our protectorate, the conditions are completely changed. If it is consistent policy for our Indian Government to grant an imperial guarantee on railways constructed in India, much more is it desirable to improve by every means in our power the communication between India and England. Indeed our stake in India is so large, and our responsibilities are so great, that to further any means by which England can be brought nearer to her great dependency becomes not only a question of policy, but of duty. I need not here discuss the advantages which England and the world would derive from the completion of the Euphrates Valley Railway; the reports from twenty of our consuls in the East, and of a select Committee of the House of Commons, bear unanimous testimony to this result. It is certain that if Syria should ever come under a British protectorate, a railway would before long connect the shores of the Mediterranean with the Persian Gulf.

We add Mr. Cazalet's last words because in them we think he divulges the secret of his convictions in reference to our national connection with Israel and Israel's Holy Land. He says, in concluding his letter, which, by the way, is dated "Liserb, Nice, January 7, 1878":—

One word more, and I have done. May it not be that amidst these great upheavings of the nations, the land of Syria is destined in God's providence to prove a rallying point for the policy of our nation; that out of the grim and gloomy chaos now darkening the horizon, a new, a brighter era will dawn upon civilisation, and that on England will devolve the regal task of regenerating A COUNTRY WHICH IS AT THE SAME TIME THE CRADLE OF OUR RACE AND THE CRADLE OF OUR FAITH?

We need not dwell on this remarkable letter as its purport is self-evident. Mr. Cazalet, suspecting that our race is Israel of the Ten Tribes, foresees the certainty of "our return," and finds, in the political circumstances of the hour, full confirmation of his belief that events are pointing strongly in the direction of a British occupation of the province of Syria including Palestine. Such "possession" affords the means, he thinks, for the construction by the British Israelite nation of "the way of the kings of the East" in the Euphrates Valley Railway. Palestine is, he adds, itself the Gate or key of the land of Egypt.

Mr. Cazalet sees as clearly as we do that our hold on Egypt will not be in the nature of an "annexation;" but of friendly protection, suzerainty, and guardianship. God's Word tells us that never shall Egypt be under the domination of any Power whatever; but that it shall constitute, with Assyria and Israel, one of the three blessed nations of the earth. "Egypt being His people, Assyria the work of His hands, and Israel (the third with Egypt and with the Assyrian) His inheritance," a blessing in the midst of the "Land" (Isaiah xix. 25).

Reader, we live in solemn times! The day of Israel's redemption draweth nigh (Luke xxi. 28). We should look forward, therefore, to that event with intense joy and gladness, for then our Lord's coming will be at the doors, and the Holy Spirit's outpouring will be granted to our sin-stricken race. The latter will become at once the righteous nation, and our hideous national crimes, Ephraim's drunkenness, his unclean, ungodly, false, and sinful ways will all be swept away, while the laws of God, written by Jehovah, in the two tables of stone given on Mount Sinai, will be "put, by the same Almighty power, into Israel's mind, written in British hearts; God will be their God, and they His people; all shall know Him from the least to the greatest, none needing to teach his neighbour saying, Know the Lord!" for He will in that day be merciful "to Israel's unrighteousness, and, for the sake of the precious blood shed upon Calvary for them, will remember their sins and iniquities NO MORE" (Heb. viii. 10—12). May that epoch soon arrive! May "the new covenant" speedily be given to our afflicted people! "For, O Lord, we are Thine! Return for Thy servants' sake, the Tribes of Thine inheritance. The people of Thy holiness have possessed (the Land) but a little while: our adversaries have trodden down Thy sanctuary. Thou never barest rule over them; they were not called by Thy name. We are Thine" (Isaiah lxiii. 17—19).

ELEMENTARY PAPERS ON THE GREAT PYRAMID.—VII.

BY THE REV. HENRY MORTON, M.A.

(*Continued from page* 363, *Vol. I.*)

THERE is one very remarkable peculiarity with regard to the Great Pyramid which I cannot pass over without remark, because it characterises the whole building, and that is, that while misleading the ignorant of all nations by not having any curves whatever about it, it tells the mathematician of every age, most unmistakably, that it has a special message about a circle. Now, one of the grand problems of antiquity which, unsolved and probably unsolvable, continues to occupy—even in the present day—the minds of many curious speculators is the squaring of the circle. No pure mathematical question has taken such extensive hold on the human mind as this problem, and, to a certain extent, rightly so, because it is the basis alike of practical mechanics and high astronomy. The question is to find a square whose area shall be equal to the area of the circle, or, in other words, turning the circumference of a circle into a straight line, so that one-fourth of this line shall be the side of a square, and, therefore, the whole circumference shall be the whole perimeter of the square. It is not possible to do so. All that can be done is to express approximately the ratio of the length of the circumference of the circle to the diameter, and to deduce the area of the figure from this approximation.

This ratio has, however, been determined to a degree of exactness, more than sufficient for all practical purposes—viz., If the diameter be called unity, the length of the circumference of the circle is 3·14159, &c., and the area of any circle is found by multiplying this number by the square of the radius, thus, the area of a circle of 2 feet radius is 3·14159, &c., × 4, or 12·56636 square feet approximately. But though it is not possible to express the ratio of the diameter to the circumference

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by whole numbers, yet, strange as it may appear, the problem has been solved ages ago, and may be found to this day built into the Great Pyramid in solid masonry; it is, in fact, a prime object of the whole mass of the Great Pyramid building, to show by its whole proportions, measured in any terms whatever, that its basal area is 3·14159 times its right vertical section. Now, everything about the Great Pyramid is remarkable—its origin, its intention, and even its very site. It is alluded to by the prophet Isaiah (xix. 19, 20), as the monument which was both an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, but destined to become a witness, in the latter days, to the Lord, and His purposes towards mankind.

So remarkable is this Pyramid, that it has excited the wonder and astonishment of men of all ages since that time when the "morning stars sang together, and the sons of God shouted for joy," singing "grace, grace unto it." Different historians, and notably Manetho and Herodotus, have described it, and left their conjectures as to the probable intention of it. The Caliph Al Mamoun dug into it in expectation of finding rich treasure. Other Caliphs rifled it of its casing stones, and in more modern times, men of science have lifted up their lines upon it and theorised about it; and yet it has remained a standing riddle guessed at by all, but not even remotely understood by any, until the late Mr. Taylor, of London, after thirty years' research, collecting and comparing all the published accounts, propounded a theory that threw more light upon the subject than it had ever enjoyed before.

After a careful investigation of all the best mensurations of all those who had been there, Mr. Taylor announced the astonishing fact (since verified by Professor Piazzi Smyth) that the Great Pyramid is a Divinely-constructed monument representing the value of π, whose vertical height is to the breadth of base when multiplied by 2 as the diameter to the circumference of a circle—that is, as 1:3·14159 + &c., or again (Mr. St. John Day) that the area of the Pyramid's right section is to its base as 1 to π; or as the same fact admits of being differently expressed (Professor Smyth), the vertical height of the Great Pyramid is the radius of a theoretical circle, the length of whose curved circumference is exactly equal to the sum of the lengths of the four straight sides of the actual and practical square base of the building. Now, this is neither more nor less than that celebrated problem of the squaring of the circle—a thing accomplished and done by the Divinely-instructed Architect, thousands of years ago at the Great Pyramid.

If the intention had been merely to build a square-based Pyramid, it might have been of any height; but the height here was a most important matter, for it was to bear such a particular proportion to the breadth of base, as should bring out the nearest value of π—the mathematical sign for 3·14159, &c.—not that this was at all necessary to the actual building of *any* square-based Pyramid, for not ONE out of all the 37 *other* measured Pyramids in Egypt has been proved to be endowed with it. But, some one may say, how has it been possible to measure the base line surrounded—as the Great Pyramid is—by mounds of *débris*, or to ascertain the original height; for modern travellers tell us that there is now at the top a level space large enough for eleven camels to lie down on, where once the four sides were continued up to a sharp point; and, moreover, that the Pyramid's polished white stone casing has been long removed?

Well, as I said before, it is a Divinely-planned building, and the Divine Architect, though He allowed the dilapidation (causing the very wrath of man to praise Him), exercised His wisdom in providing for the maintenance of His own purpose and design, evidently with the intention that when the fulness of His time came, the parable should be read, though not too soon, yet correctly, and, accordingly, though the Caliphs of Egypt stripped off the polished casing (stone blocks bevelled smoothly to the general slope), and used, or rather misused them for the building of mosques and palaces, &c., in Cairo, yet, in their haste, they overlooked two of these casing stones, which, being providentially found by Colonel H. Vyse, enabled him to deal with the problem by angular, as contrasted with linear, measure.

The base line had been long previously ascertained (by the French Academicians in 1799) by measuring the distance between the deeply-cut sockets for the basal corner-stones laid bare for the purpose; and in 1860 the angle which the original side formed with the plane of the base, was, by Colonel Vyse, accurately measured by means of these two casing stones, found by him *in situ* at the foot of the Great Pyramid, thus supplying the key to the whole theory of the Great Pyramid, for from base line = 763·81 feet, and ancient angle of slope = 51° 51′ 14·3″ the height has been computed = 486·2567 feet

But the further reading of the riddle shews that the Divinely-instructed Architect has left abundant means of verifying such measurements, as, from the dilapidations of centuries, the line could not be raised upon, for example, this very vertical height of the Pyramid, for in the small ante-chamber to the central king's chamber, deep in the interior of this Great Pyramid, are reproduced symbolically, in Pyramid inches, measures which correspond with the Pyramid cubits (of 25·025 inches, English) of the external base side, and shew the ancient vertical height quite independently of the angle of the slope. This ante-chamber, as Professor Smyth tells us, is 41·5 inches broad, and 116·26 inches long. There is, however, this peculiarity about the length, that part of it is in granite, and part in lime-stone; and the granite portion, which is further equal in length to the height of a thick granite wainscot on the East side, is in length 103·033 inches.

Captain Tracey was privileged to discern that one of the 103·033 inches being vertical, and the other horizontal, and both coming to, and enclosing, one rectangular corner, they typified the area of a square, of which square each side = 103·033 inches in length; and further that the area of that square was precisely equal to the area of a circle having the length of the whole floor, or 116·26 inches for diameter. And these two things together form another illustration in the oldest building in the world, long before science began to be cultivated by mankind of that notable problem which subsequent men puzzled their brains over for full three thousand years before they approached the true answer—viz., the squaring of the circle.

But, as to the vertical height, it has been found (Professor Smyth) that that ante-chamber floor stands on the fiftieth course of masonry, forming the whole Great Pyramid from its base upwards; and if we multiply 116·26 inches by 50, we have for the result 5813·0, or the ancient vertical height of the Great Pyramid. And, again, if we multiply 103·03 inches by 50, we have 5151·5 inches, or the length of a side of a square which is exactly equal in area to a direct vertical section of the Great Pyramid, or again to a circle having the vertical height of the Great Pyramid for a diameter, which is but another form of the problem of the squaring of the circle, and yet, a form which is essential to the computation of the power of every steam engine working at the present day in Great Britain.

"I BELIEVE all our Churches are breaking up. We have almost settled the question of mere dogmatics. Calvinism, Arminianism, and all the *isms* connected with them have done their work in educating the Church. Rome tries, by the force of numbers centred in Papal infallibility in regard to dogma, to hold the Church together. Protestantism is, in another form, trying to create unity by restraints that are also external. . . . . I think we shall be *smashed* as respects Churches and systems, and this, as a negative preparation for the second coming of Christ, not an objective coming, but one through the Spirit, as Christ in us, the whole life of Christ, uniting all who know Him, as the one hope of glory. May Thy kingdom come!"—*Life of Norman Macleod.*

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ISRAEL'S CAPITAL, WEALTH, AND PRESENT ADVERSE BALANCE OF TRADE.

It has lately been put to us very forcibly that our commercial position at present is not sound; that the balance of trade is against us—the value and quantity of our imports far exceeding the value and quantity of our exports; that under sound principles of political economy the nation, therefore, is living on its capital—has to pay for the excess of imports in bullion, and thus is annually reducing its funded or accumulated wealth, thereby becoming poorer and poorer. The recurrence of strikes in many trades connected with our staple productions is pointed at as a very unfavourable circumstance, and the final *coup de grace* is administered, as they think, by these *pessimist* political economists and opponents when they proclaim the fact that Belgium is even here outbidding us in iron ("coals thus being sent to Newcastle," as the proverb has it), and that the Americans are underselling us in the supply of engines, rails, and rolling stock at some of our antipodean colonies, which hitherto have been our best customers in such articles. These are very serious allegations. If the conclusions pointed at be correct, this nation—which we say is Israel the blessed—is gradually losing its supremacy in commerce, as well as that capital and wealth which commerce, prospered by God, brings in its train. Our statements regarding the national prosperity seem, therefore, to be fallacious, exaggerated, unsound; and, unless some explanation be forthcoming, our *premisses* in reference to the Identity, and the blessings it is said to bring with it, must be wrong.

In reply, we contend that we are not wrong; that the facts being as alleged (and we do not deny them), there is no proof forthcoming that British (*i.e.*, Israel's) national wealth, capital, and prosperity are in the least degree in danger now, but that, on the contrary, we are in a position to prove that, in spite of depressed trade, of bad harvests, of continental wars, of workmen's strikes, and of endless disputes between capital and labour which have so long paralysed some branches of our nation's commerce, the present is a time of steady advance, of absence of distress among the working classes, of accumulation of capital and national wealth, and that the excess of the imports over exports which has steadily increased, and that largely, since 1871, is no sign of national decadence in our case. How are we to prove our contention?

Admitting that in 1871 the excess of our imports over exports was £47,000,000, and in 1876 £118,000,000, how are we to prove this to be no sign of decadence and gradual decay? We shall prove it by asserting what the *Times* of the 7th December, 1877, shall witness for us—viz., that the savings of our nation during these very years of alleged gradual decay have been not less than the astounding sum of £200,000,000 per annum. A writer in the *Times*, whose testimony the editors accept, says:

> The usual accumulations of capital in England cannot be reckoned at less than £200,000,000 a year. Annually there is a vast expenditure in improving land, in new buildings, in railway works, in new plant and machinery for every species of industry, in new furniture for dwelling-houses, in street and other improvements by local authorities, in additions in some form or another to the various descriptions of fixed capital which an old country possesses. In all these directions the annual outlay in the United Kingdom must come to, at least, about the amount stated. We know from the Income-tax returns that the annual value of house property alone in the ten years ending 1875, rose from 69 to 95 millions sterling, an increase of no less than 26 millions sterling, representing an increased capital value, at 15 years' purchase only, of nearly 400 millions, or 40 millions a year. In the same period the annual value of land increased from 62 to 67 millions, or five millions sterling, which represents, at 30 years' purchase, an increased capital value of 150 millions sterling, or 15 millions a year. The railway capital, at the same time, according to the railway returns, increased from 455 to 630 millions, or 175 millions—that is, at the rate of 17½ millions yearly. The mines, canals, gas works, quarries, iron works, and "other profits" also show, in the same period, an increase of 17 millions in the annual value assessed to the Income-tax, which represents, at a moderate estimate, an annual addition of about 20 millions a year to the capital of the country. The sums thus enumerated amount to nearly 100 millions sterling, and they include nothing for the investment of capital in many other forms of business, though we know from Schedule D that business in these forms has increased even more rapidly than the descriptions of property above enumerated. Exclusive of the above, the increase of Schedule D between 1865 and 1875 amounts to 114 millions; and the increase of capital to correspond, whatever way we reckon the capital value of the increased income, must be immense. The amounts enumerated also include nothing for furniture and works of art—the contents of houses—although the annual additions to these are probably not less than the annual additions to the dwellings themselves. The estimate, therefore, of 200 millions as the annual savings of the United Kingdom is by no means an extravagant one; and, to come to our present argument, this annual accumulation must cease, and we must be selling out from our stock before we can be said as a nation to be living on our capital.
>
> Looking at the matter in this way, we perceive at once that even in a year like the present there must be in some directions an immense saving in progress. As regards house building we know that at the present time it is as active, or more active, than at any time during the past ten years; that the accumulation in this direction is probably now at a *maximum* and not at a *minimum*. As regards land we also know that the work of reclamation and improvement is constantly in progress. In Great Britain the addition to the cultivated area in the present year, apart from improvements in land formerly cultivated, amounts to 160,000 acres. As regards railways it is impossible yet to state the capital outlay for the present year; but last year about 20 millions were spent in new railway works (although the complaints of dulness were as rife last year as they are now), and we gather from the accounts of the principal companies for the first half of the present year that the outlay has continued. Indeed, it is constantly urged by some that railway dividends are endangered by the continuous and unceasing outlay of new capital. We have fewer *data* as to the other kinds of property until the Income-tax returns for the current year are made up and published, and possibly in iron-works and in other ways, there is less new outlay at present than there is immediately after very prosperous years; but it is quite certain that in the aggregate here, too, a considerable saving is in progress.

Such being the case, we affirm that the nation, which is steadily saving £200,000,000, as shown above, every year, and whose "manufacturing classes have saved something out of their earnings, insomuch that the sums paid to the savings-banks have increased every year in spite of the depression of trade," must, on the whole, be prospering and flourishing exceedingly, but is not decaying or falling into bankruptcy, as alleged.

But if we allow what our croakers assert to the full—what then? Are our readers aware what Israel's national income is, and how much of it—nay, we would say how very little of it—is derived from the foreign trade of the country, including imports and exports? Let us tell them. Calculations based upon Mr. Dudley Baxter's computations in 1868, make it certain that the earnings of the people of Israel of the United Kingdom to-day are rather over than under £1,200,000,000 every year! (Reader, think of this, and then, reading Deut. viii. 18, remember, in all gratitude, who gave the "power" to get this wealth *to Israel, only!*) Now, the whole net income derived by us from our exports amounts to only about £140,000,000—a mere fraction of the £1,200,000,000 the nation earns! Supposing, therefore, the whole of our foreign trade to be swept away (which is an absurd supposition), the national income would then be still the vast sum of £1,060,000,000 a year—an amount far in excess of the earnings of any other nation upon the earth whatsoever. The foreign export trade is thus, compared with the immense volume of Israel's income, a mere bagatelle—a flea-bite. A slight diminution of it at present, which is all that is dreaded, is not a half, nor a fourth, nor a fifth even of its amount. It is a sum so small that, compared with the gigantic sum-total

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of the £1,200,000,000 which go to make up the nation's entire income, its loss (only temporary) is not felt, and is quite immaterial as affecting the national prosperity as a whole.

But let us look at the matter in another way. Can foreign nations—the Belgians and the Americans, for instance, or others—really outbid us permanently in our foreign markets?

"The capital sunk by Great Britain in producing annually £140,000,000 of value of exports must be immense—several hundreds of millions at least." Where can foreign nations obtain at once even £100,000,000, outside of Great Britain, to erect works to compete with our long-established manufactories? "The annual accumulations of France are computed at £60,000,000 a year, of Germany £40,000,000; those of the United States are very large. But of these only a part would be available for new enterprises in foreign lands to supplant the British manufactories. Abroad there are no skilled labourers ready to displace the British workmen, who, for generations, have held the markets; and, lastly, to quote the *Times* again (dated November 19, 1877):—

There is even a more serious difficulty, we believe, in the way of quickly increased foreign competition. It is the complexity, variety, and minute subdivision necessary in great manufacturing enterprise which make displacement almost inconceivable. No workshop is complete in itself; we doubt if any manufacturing town is complete; England is one vast workshop, fitted with complete appliances of every sort, with a capability of turning on great force in any given direction, unexampled and not even approached elsewhere. But, apart from this complexity, we are content to call attention to the mere amount of the capital involved in any question of a material transfer of our foreign export trade.

What we have advanced is enough to show that our wealth and capital are, beyond all comparison, the greatest in the world, that the British earn far more than any other nation in the world, and that their annual earnings, from all sources, are so gigantic in amount, and so firmly established, that the present temporary falling-off in the net income from exports is inappreciable, and cannot in any way be counted on as a permanent loss of the nation's wealth. Our case thus is proved. We thank God, that, being Israel, our national condition, as the most wealthy, the most prosperous, and the most highly-favoured nation on the face of the earth, is fully testified by facts; also, that those learned in the intricacies of the case are able to come forward and (as blind witnesses) place the matter before us so clearly that none may doubt why we are thus blessed "with power to get wealth," and why, as a matter of sober fact, we, of all the nations of the earth, are pre-eminent in commerce as in agriculture—"the head, and not the tail—above only, and not beneath," all the other races surrounding us. Our Identity with Israel is the only clue and only secret; and it explains this, as well as all the other enigmas regarding us.

CHARIOTS OF THE ANCIENT BRITONS.—When Cæsar first landed in Britain, the most flourishing branch of manufacturing industry was the coach, or rather the chariot, building business. The Roman had seen pretty samples of chariot work in Gaul and Belgium, but the British car, or chariot, was a vast improvement on the continental article. It was to the foreign car as the curricle is to the gig. When the Romans captured Cassivelaunus, they took with him no less than six hundred cars, and the British car, soon after it was known, became the fashion for people who could afford to keep one. Cicero thought there was little in the island worth transporting to Rome except those masterpieces of workmanship and painting, the British war-chariot. "May I trouble you," he writes to a friend in Britain, "to bring me one over as a pattern?" There can be no question that when a dozen or so of distinguished gentlemen in Rome first appeared on the highways in the novelty of novelties, a British chariot, with its coachman on the pole, and half-a-dozen grooms running by its side, there was a sensation in polite circles only to be paralleled by a meet of the four-in-hands in the Park. —*Athenæum*. [The friend who sends the above to us, adds, "Could barbarians have had such refined taste and skill?"—S. L. W.]

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

(Continued from page 98.)

PART VI.

THE names in use for maritime countries remote from the centre of civilisation must, in early times, have been those assigned to them by the Phœnicians, who were then the greatest traders and travellers. And it is not probable that the Phœnicians, who, even if that name did not, as Humboldt maintains, include the Israelites, certainly lived in the same country and spoke the same language as the Israelites did, would have called another people by their name—Hebrews—and that without any mark of distinction, unless they supposed—and it is a matter with regard to which they must have had the best opportunity of knowing—that they were of the same race.

Besides, universal experience shows that colonists habitually repeat in their new settlements the proper names of the countries from which they have emigrated, and therefore it is a recognised principle of ethnology that, where Identity of proper names is found in two countries, and there is no improbability in the supposition of intercourse having taken place between them, it may be considered probable that one of them has been colonised from the other.

Why, then, should we hesitate to draw, from this remarkable correspondence of names, the natural conclusion that there were Israelites in Dacia, Spain, and Ireland in the earliest times known to historians?

The great difference in the dates at which the events in ancient Irish history are fixed by writers on the subject—there being nearly a thousand years' difference between the longest and shortest chronologies—forbids our placing much confidence in them; but, nevertheless, the facts they mention may have been, and probably were, real occurrences.

At a period, according to the shortest chronology, about B.C. 1300, Ireland having become depopulated by wars between the races by whom it had been inhabited, was occupied by a colony from the neighbourhood of the Black Sea, led by a chief named Nemedius. These are called descendants of Japheth, but I do not think that term need be understood as meaning more than that they came from the continent of Europe.

Two hundred years later, the Fomarians, who are called descendants of Ham—by which I understand merely that they came from Africa or Palestine—invaded Ireland, and, having conquered the Nemedians and driven many of them out of the island, held it for 400 years.

Subsequently, three different bodies of Nemedians—1st, the Fir-Bolgs; 2nd, the Tribe of Dan (Tuatha de Dannans); and, 3rd, the Milesians—returning from the parts to which they had fled, invaded and conquered the country.*

The advent of the latter is fixed at dates varying from B.C. 1300 to B.C. 400.†

From their royal family, through kings of Ireland and Scotland, our own Queen is descended.

They are said to have gone to Ireland from Spain, and to have previously passed through Lacedemon,‡ which is proved to have been an Israelite colony,§ and whence many Greeks accompanied them.

They were led by Scota, said to have been daughter of Pharaoh and widow of Mile Espaine (the Spanish knight), or

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* "History of Limerick," vol. i., pp. 5—17.

† The Psalter of Cashel places it B.C. 1300; Keating, Fitzgerald, and M'Gregor, B.C. 1000; some B.C. 580; some B.C. 500; Giraldus Cambrensis, B.C. 400.

‡ "Transactions of the Kilkenny Archæological Society," 1852-3, vol. ii., p. 36.

§ By Baron Humboldt, Latham, John Wilson, and Colonel Gawler.

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Milesius, accompanied by her sons Heber, Heremon, Amergin, and Ire.*

Some writers think that the names of Ireland are derived from this family—Scotia from Scota, Hibernia from Heber, Ierne, Ireland, Erin, &c., from Ere.

Others think that those names arose from the colonists having been Iberians (Spaniards or Hebrews), and originally derived from the Scuites, or Scots, in Scythia.

Now, when we consider that the Scythians near the Euxine were, as Strabo expressly states,† called Nomades by the Ancient Greeks of the time of Homer; that their descendants, the Kelto-Scythians in Spain, were called Iberes, and that all these names have the same meaning, signifying "Wanderers," which is also the signification of the name of the Israelites—Iberim, children of Eber, Hebrews; that the "Tribe of Dan" was an Israelite Tribe; and that Ireland was called Irene before the time of Orpheus, whilst it was not called Scotia, as some maintain, until about three centuries after Christ, the supposition of the derivation of the names of Ireland, not from the persons, but from the races, by whom it was colonised, seems most probable.

Might we not even conclude that, assuming those leaders to have been more than mere mythical embodiments of races, Nemed-ius was so called as being one of the Nomad-es; Scota, as being a Scot, or Scythian; and Heber, as being an Iber-ian? And that all these races were of one stock, as, indeed, they claimed to be; in fact, that they were Hebrews?

(To be continued.)

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

(*Continued from p.* 26.)

No. XIII.—KIRKEE.

PERHAPS some of the most remarkable instances of the fulfilment of God's promises of success to the British or Israelite arms, under the most adverse and disheartening circumstances, occurred in the Indian-Mahratta wars of 1817. At that time we were greatly harassed by the treacherous conduct of our hostile ally, the Peishwa, the Prime Minister of the great Mahratta nation, whose head-quarters were at Poona, now in the Bombay Presidency.

On the 13th June, 1817, this Peishwa was compelled to sign a treaty, obliging him to cede a certain amount of territory for the maintenance of English troops, and imposing other conditions which made him declare himself virtually a feudatory of the British power. Naturally chagrined and mortified by this high-handed treatment, eager for revenge, and anxious to wipe out this insult, he collected a large force at Poona under the pretext of helping us against our troublesome foes, the Pindarees, while he did all in his power to seduce our Sepoys from their allegiance to the British flag. At that time we had but few troops in the station, and the British Resident, Mr. Mountstuart Elphinstone, detached a division, under the command of General Lionel Smith, to march against the Pindarees, thereby further weakening our little army. He, however, ordered General Smith to return at once, should he fail to hear regularly from him.

Poona is situated on the river Morta; on the opposite bank was the Residency. Two miles, or so, down the stream was the then small village of Kirkee. Our Sepoys were marched into this village (now a large Royal Artillery station), and were held in readiness for immediate action. A smaller force was posted near Kirkee, but on the other side of the river. The whole of the English troops amounted to 2,800 men; the Peishwa's army numbered no less than 25,000; and now mark the results of the next few days.

On the 5th November, the Residency was attacked; Mr. Elphinstone had barely time to save his life by flight to Kirkee before the Mahrattas broke into his house. On his joining the English force, the battle of Kirkee commenced. The "whirlwind" charges of the famous Mahratta horse swept down on our right wing, but made no impression, and their cavalry had to fall back in confusion, repulsed time after time by the steadiness of our squares. On our left, however, a whole native regiment was surrounded, thrown into confusion, and was on the point of annihilation when the Bombay European regiment rushed to the rescue. The line was re-formed, the enemy having to fall back before the irresistible impetuosity of the Israelite warriors; the small division from the opposite side of the river also came up at this critical moment, after cutting its way through the masses of the Mahratta cavalry, and the day was saved just at the most desperate and hopeless juncture. The English troops returned to Kirkee; the Mahrattas encamped on the ground they had previously occupied, but dared not venture a second attack on our handful of men, whom they should have crushed by mere weight of numbers. Notwithstanding this half success, there is no doubt our forces were in a most helpless condition, and, but for the direct interposition of the Almighty, must have been destroyed.

The two armies faced each other thus for several days. In the meanwhile, General Smith, having received no communications from Mr. Elphinstone, became alarmed for the safety of Poona, and returned thither with his division, joining the British force on the 13th November. On the 17th, a general attack was made on the Mahratta camp, when it was found that the Peishwa, panic-stricken at the news of the reinforcement of our troops, had fled in the night with his whole army, leaving us to take Poona unopposed. Thus was the danger removed from our little force, far away in a foreign land, isolated from all friends, with all communications cut off, surrounded by swarms of treacherous and relentless enemies. Shall we say that British pluck and European skill triumphed over the enemy in this instance? or should we not rather ascribe this victory to the watchful care of a Heavenly Father guarding His own children—His chosen people—first enabling them to beat off a force ten times as numerous, and keep them at bay for over a week, and then utterly scattering them, by His own Divine interposition, without calling on them to strike another blow?

JOHN BUTTERWORTH.

BRITISH INTERESTS.—Above all things, England must secure beyond all fear of attack, beyond all possibility of hostile diplomatic ascendancy at the Court of Cairo, the alliance or the dependence of Egypt. Next, she must arrest any such advances or conquests of Russia in Asia as might impair our *prestige* and authority, even if they did not touch our military position in India. But, above all, England cannot permit the command of the Straits which unite the Euxine with the Ægean and the Mediterranean to fall into unfriendly hands. Russia, controlling these Straits, or having established a firm hold on the Power that does command them, would have in the Black Sea an unassailable marine fortress and naval nursery on the flank of our maritime route to India, from which at any moment she might strike a terrible blow at our communications; if that blow were well timed, she might intercept them, to the extreme danger and possible destruction of our position as an Asiatic Power. To force a passage from the South with the current against us, under the fire of guns commanding every part of the channel for many miles at several central critical points, would be even for the English navy a sheer impossibility; while nothing would be easier than for a Power controlling the Black Sea and secure against interference from the owner of the land on either side, to sally forth without warning at the moment when England might be weakest in the Levant.—*Standard*, December 20th, 1877.

* "History of Limerick," pp. 5, 6, and 9.

† Lib. i., c. 2.

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STUDIES IN THE PROPHETS.—II. JOEL.

By the Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.
(Continued from page 65.)

PART III.

Preliminary Inquiries.

As a further investigation, preliminary to a right understanding of our prophet, I proceed now to examine the meaning of that expression occurring in chapter iii. 16, "*the children of Israel.*" It seems never to have occurred to any commentator to inquire what, precisely and accurately, is meant by this expression in its multitudinous occurrences. *Having referred to every instance of its occurrence* in the Pentateuch, and the historical books from Joshua to Nehemiah, as well as in the prophets of the period to which Joel belongs—viz., Obadiah, Amos, Hosea, Isaiah (chapters i.—xxxix.), and Micah—I may venture to give an opinion on the subject. In the Pentateuch it nearly always means the whole nation of Hebrews as a whole. But the exceptions are instructive. In Numbers xxxii. 7, 17, 18, 28; and Deut. iii. 18, it distinguishes the larger division of the people on the West of Jordan from the smaller on the East. From this usage we might *a priori* infer that when the whole nation became "two families" (Jer. xxxiii. 24), *b'nê Yisrrāël* would be the proper appellation of the larger, and further investigations show that such an inference would not be incorrect. In Joshua its usual meaning is the same as the usual meaning in the Pentateuch. But in chapter xviii. 3, 10, it is applied to the seven Tribes who had not yet had any allotment of land made to them; and in chap. xxii. 9, 11—13, 31—33, it describes the nine and a half Western Tribes. In Judges it only once means the whole people—viz., in chap. xix. 30. In chap. x. 8, 10, 11, 15, 17, 27, 33, it clearly describes the Two and a half Tribes on the East of Jordan (see chap. x. 8). In chapters xx. and xxi. it means all the Tribes except Benjamin. In the remaining occurrences, it describes portions of the nine and a half Tribes on the West of Jordan, giving to such *portions* the denomination of the *whole*. *Generally*, therefore, in Judges, it means the larger as distinguished from the smaller part. In the exceptional case of chap. x., the writer takes pains, by a *careful definition*, to prevent any mistake as to whom he means by the "children of Israel." This suggests an addition to our general rule, thus:—that when the expression does not mean the whole nation, and *when no clear definition is given of the part to which it is applied*, it is to be taken in the designation of the larger section. This holds good uniformly in the Books from Samuel to Chronicles inclusive. In 1 Samuel xi. 8, we have the first occurrence of what *properly* is its commonest *distinctive* meaning till after the time of the captivity of the kingdom of Ephraim—viz., *the eleven Tribes*—i.e., all the nation, "all Israel," less the Tribe of Judah. I say *properly* this is the *distinctive* meaning of the phrase, "the children of Israel," for we should always remember that what we call the *Ten* Tribes is the remnant, after Benjamin had gone over to Judah, of what *was* previously an *eleven-Tribed* body. Nor are there wanting expressions in Kings and Chronicles which indicate that though *in* Judah, Benjamin was never regarded as *of* Judah. I have already pointed out in my paper on Obadiah, as well as in the previous part of this paper, that Benjamin, probably, is not with Judah *now*, and will not be at the restoration. In 2 Sam. xxi. 2, the phrase occurs three times, the last of the three showing that it is used with the same distinctive meaning. "The children of Israel," in the other eleven cases in Samuel, apparently mean the whole nation. In the books of Kings and Chronicles only three uses are observable. There is the *general* sense of the phrase, often with a retrospective reference to the whole nation in the earlier part of its history. Then there are two *distinctive* uses of it. In 1 Kings xii. 24, 33, xviii. 20, xix. 10, 14, xx. 15—29; 2 Kings viii. 12, xiii. 5, xvii. 7, 9, 22, 24, xviii. 4; 2 Chron. x. 18, xiii. 12, 16, 18, xxviii. 8, xxx. 6, 21, xxxi. 1, 5, and xxxiv. 33, the expression means the Ten-Tribed kingdom. In 2 Chron. xxxv. 17, it means the remnant of the Ten Tribes incorporated with Judah. In 1 Kings xii. 17, and 2 Chron. x. 17, and xxxi. 6, it means the Benjamites in the kingdom of Judah.

In all the historical books prior to Ezra, it is never once applied to "the Jews," the kingdom of Judah. In Ezra and Nehemiah, Ephraim having gone into captivity, and being lost to historic view, the phrase passes over naturally to the only remaining *recognised* representatives of "the children of Israel"—viz., "Judah and Benjamin" (Ezra iv. 1), "the Jews" (Nehemiah i. 2). It occurs ten times in this sense, and three times in the widest meaning with a retrospective reference. From this we learn that in judging of the meaning of the phrase in any statement of the prophets, we must consider whether the prophet spoke before or after Israel's deportation to "the cities of the Medes," and fix its meaning according to the historical usage at the time, unless obvious reasons point to a different sense. The only occurrences in the earlier prophetic writings are Obadiah 20; Joel iii. 16; Amos ii. 11, iii. 1, 12, iv. 5, and ix. 7; Hosea i. 10, 11, iv. 1, and iii. 1, 4, 5; Isaiah xvii. 3, 9, xxvii. 12, and xxxi. 6; Micah v. 3.

We have already seen reason to consider that Obadiah speaks of the Ten-Tribed people, more especially of Reuben, Ephraim, Manasseh, and Napthali. Amos unmistakably addresses the *Ten-Tribed* kingdom. Hosea *prophesies of* the Ten Tribes in chaps. i. and ii.; and *addresses* them, or speaks in their name, from chap. iv. 1, onwards. His *third* chapter, in which, to his phrophetic eye, Ephraim, already *prophetically* dealt with in chaps. i. and ii., is not present, deals with Judah, who are therefore meant by "children of Israel" in iii. 1, 4, 5. The four occurrences in Isaiah seem to point clearly to the Ten-Tribed people. And Micah's one striking passage predicts the future return of the remnant of Judah unto "the children of Israel," which Jeremiah iii. 18 shows to be "the House of Israel" as distinct from "the House of Judah." I conclude, therefore, with no small confidence, that the present occurrence of the phrase in Joel iii. 16, points to the Israelites of the Ten-Tribed (or, more properly, eleven-Tribed) kingdom; and this being so, the verse, of which it is the concluding phrase, may be added to the proofs already adduced, that the future occupants of Zion and Jerusalem will not be "men of Judah," but Israelites of "the (eleven-Tribed) kingdom;" and that prophecies addressed to "the children of Zion" or "the inhabitants of Jerusalem," though occurring in the writings of the prophets to the kingdom of Judah, are, to all intents and purposes, prophecies of *Israel* as distinct from, and exclusive of, the Tribes of Judah and Levi.

* * * * * *

Having now finished our preliminary inquiries, we need not stay long to examine minutely the prophecy itself, having regard to what is our object in these papers, which is *not exposition*, but simply to separate, if possible, from one another, those parts of the prophetic writings which affect Israel of the eleven Tribes, and the House of Judah with their Levite companions respectively.

"December 31st, 1869.—In a few hours the century will have lived its threescore years and ten! I question if since time began, with the exception of three or four great eras, such as the calling of Abraham, the Exodus, the birth of Christ, the Reformation, the invention of printing, or it may be, the breaking up of the Roman Empire, the birth of Mahomet, or of Buddah, such an influential period has existed. The invention of the steam-engine, the discovery of gas, telegraph, chloroform; with the freedom of slaves, the British acquisition of India, the opening up of the world to the Gospel, the translations of the Scriptures, will make it for ever memorable."—*Life of Norman Macleod.*

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Printed for the Proprietor by ROBERT BANKS, 5 Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
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"HEAVEN'S LIGHT OUR GUIDE."
(*Motto of Her Majesty's Most Exalted Order of the Star of India.*)

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

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

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

VOL. II. No. 66. Entered at Stationers' Hall.] WEDNESDAY, APRIL 3, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE FAMINE IN CHINA.

ON the 5th September, 1877, in the BANNER OF ISRAEL, No. 36, vol. i., we drew attention to the fact that "the famines in divers places," which had just at this juncture obtrusively forced themselves on the notice of mankind, were but warnings of the advent of "the time of the end," predicted in Matt. xxiv. 7, and Luke xxi. 11, when, not only "nation should rise against nation, and kingdom against kingdom," but "famines, and pestilences, and earthquakes" "should be in divers places," and mankind, seeing these things, should be called on to note that these are "the beginnings of the birth-pangs." The Indian famine then was the terrible feature of the hour, and we urged our fellow-countrymen and fellow-believers in our Identity "to deal their bread" to the hungry ryot of South India; for there gaunt famine was slaying its tens of thousands, while we here, in Israel's happy home, "had bread enough and to spare." That sorrow has now passed away. Israel supplied for the suffering millions of her Hindu fellow-subjects, over half a million sterling, and thus bound them by cords of real gratitude to our throne and nation, far stronger than those which swords and bayonets, big battalions and ordnance can possibly furnish. No sooner, however, had that trouble passed us by, than another famine, which we indeed mentioned in our article in September as in its incipient stage, has become acute, and calls loudly for a helping hand. Where is the cry raised for succour? In France, in Germany, or in neighbouring philanthropic Russia? Nay, none of these Powers will stir hand or foot to feed the distant hungry—the dying Chinese or famine-stricken Hindu! The call comes again to the "little island in the North" (BANNER No. 51, p. 412, vol. i.)—to Israel's home in the Western Seas—to Great Britain! There it resounds, and there a bountiful response of help, in men, and money, and food, and clothing, and all that warm hearts and loving Christian hands can do, will be, and is done by—Israel! For she is blessed in herself, and made a blessing to all the families of the earth. Hers is the duty to blossom and bud—to fill the face of the world with charitable fruit—to show forth the praises of Him who formed Israel for Himself, and gave to her the mission to feed the hungry, to clothe the naked, and to dispense the bread which supports the body as well as that which nourishes the soul (Gen. xxviii. 14; Isa. xxvii. 6, xliii. 21, lviii. 7).

The horror of the new famine in China, which to-day demands of us sympathy and help, far exceeds that of the one which devastated South India in 1877. The *Times* of the 19th February, 1878, in a leader on the subject, says regarding this awful calamity:—

It is stated, on authority which cannot be questioned, that seventy millions of human beings are now starving in the famine-stricken provinces of North China. The imagination fails to cope with so gigantic a calamity. The past generation has witnessed more than one famine both in East and West, but compared with what we read of now, the famines we have hitherto known, though their victims have been counted by thousands and by tens of thousands, have been mere isolated cases of local and temporary scarcity. The inhabitants of the United Kingdom and the United States combined hardly number seventy millions. To think of the teeming populations of those lands all crowded into an area very little greater than that of France, starving and eating earth, with no food to be had, and with no hope of succour, is enough to freeze the mind with horror. Yet the statements made at the meeting held yesterday at Lambeth, under the auspices of the Archbishop of Canterbury, must suffice to convince all who care for their fellow-men that this stupendous tragedy is no fiction of the imagination, but is veritably being enacted at this very moment, with victims unnumbered and woes untold, in the Eastern hemisphere. With the effort of those who in this country and elsewhere are doing what little they can to assuage this wide-spread misery, and to succour their starving fellow-creatures no one can be so inhuman as not to sympathise. But, though the feeling should not be allowed to stanch our benevolence, we may well despair of the effect of any effort, whether individual or national, to appease the hunger of so many millions. If all the wealth of the West were to flow in one vast channel to the East, it would not suffice to avert the plague of famine and pestilence from hundreds of thousands of Chinese homes. The people are starving already, and if food could be had for the asking, it could not be brought to them in time to save them from their inevitable fate. Even in India, where we have improved the means of transport, it was found easier to procure food than to carry it to those who wanted it; and in China, where roads are few and railways do not exist, the lack of transport must slay thousands upon thousands, even if abundant supplies of food could be provided by the efforts of the Government, supported by European benevolence. Nevertheless, we are assured by those who know China best, that English wealth and English charity can do something, even if it cannot do much, and, if this be so, we are confident that

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the appeal made yesterday, at Lambeth, will not be made in vain. A single guinea, says Sir Thomas Wade, would have sufficed to support a life through the past winter in the stricken districts.

A statement published in the same paper by a missionary or officer of the London Missionary Society, dated February 11, 1878, declares that the Northern provinces of China are utterly desolated :—

In many places not a single living creature is to be seen—pigs, dogs, and fowls have all either died or been consumed, and it is even said that cases of cannibalism have occurred. Land, houses, and furniture, which can neither be eaten nor carried away, are offered for sale at merely nominal prices, and no buyers are to be found. Large tracts of country are being completely depopulated, and it will take many years before they can recover their former prosperity.

This famine began, it appears, in the autumn of 1875, and its immediate cause, humanly speaking, is the desiccation of the soil over the vast plains of Chihli and Shantung caused by the destruction of the forests. Roots, grass, willow-buds, the cottage thatch, the bark of trees, and finally slate-stones, earth, and human flesh—these are, and have been, eaten in their horrible distress by this afflicted people ; and who are their succourers ? who give them, as far as they are able, the food and means to live which they have placed at their disposal ? The British missionaries ! Let us thank God we are Israel ; for it is because of our origin our God has put this great honour upon our race—that our fellow-countrymen go forth to teach the heathen, and, in their present famine-stricken distress, give them that food which their fearful calamity calls so loudly for. For the effect upon the people, of this world-wide charity of the British missionary, let the following speak. They are the words of Sir Thomas Wade (H. M. Minister in China) at the meeting held to inaugurate relief at Lambeth Palace, on the 18th February last. He said :

There is no doubt that the present distress and the noble generosity of foreigners in the East have combined to produce a very warm and grateful feeling towards us on the part of all the natives. The sight of so much self-sacrificing labour and Christ-like self-forgetfulness as have been displayed by the missionaries throughout these troubles has filled the Chinamen with astonishment. It has opened their eyes entirely. "What," they are reported to have said on one occasion, when thousands of them came flocking round the missionaries who had brought them such timely succour—"are these the foreigners we have heard so much about—the malignant, unscrupulous, deceitful foreigners ?" Well, we will never speak ill of them again, nor believe what the Mandarins tell us of them. The Mandarins leave us to die of starvation, while the foreigners, they have taught us to hate, are spending their very lives in saving ours. This is but a faint representation of the new-born goodwill of the Chinese people to us, and it is well that their friendship and gratitude should be cemented by further deeds of mercy."

We desire to re-echo these noble words, and to urge upon all readers of the BANNER their obligation to succour the starving 70 millions of North China by timely help. No famine has, or ever can be, laid upon us in our British Island home, because, as Israel, our abode is gifted with just that needful rain in its proper season, "the good treasure" from the Lord—"the heavens to give the rain unto thy land in His season," and to bless all "the fruit of the ground," "the basket and the store"—promises which guarantee to our glorious favoured home a perpetual immunity from these horrible afflictions (Deut. xxviii. 4, 5, 11, 12). We then are under a double obligation to give of our fulness and of our boundless blessings to those on whom the Lord's hand now so heavily is laid. We urge it on our readers because—1st, we are Israel, the people of God's choice whom He hath formed for Himself, to show forth this His praise ; and 2nd, because, by reason of our absolute freedom from these troubles and afflictions, it is our privilege as Christian Israelites, as "sons of the living God," to do for our heathen, suffering fellow-creatures what *we* should desire, if in their circumstance, should be done to us.

We shall be happy to be the medium of forwarding subscriptions to "the Chinese Famine Relief Fund" should our friends favour us with remittances ; and, as we said before, so we say again on the present occasion—let us all give as largely and as speedily as we are able ; and, to crown the whole, may GOD bless the fund which the Archbishop of Canterbury, the episcopal head of Israel's Church, so successfully inaugurated on the 18th February, 1878.

The following extract from a letter addressed by His Excellency KUO SUNG-TAO, Minister of China to the British, published in the *Times* of the 14th February, 1878, proves at any rate that the Chinese are grateful for the help we give them, and the letter is an evidence, though a blind one, in its way, to our Israelitsh origin. He said, *inter alia* :—

I have frequently observed the generous disposition of the English people, and *have remarked their wish habitually to do good.* I highly admire their liberality, and in the present case I feel sincerely grateful to them for their benevolent desire, instantaneously expressed, to relieve the suffering of a people many thousands of miles distant from them. I would add that that which the English nation is now doing for a far-distant country is an act of disinterested kindness, for which the people of China will ever remain its debtors.

I am, your obedient servant,

KUO SUNG-TAO,
Minister of China.

Chinese Legation, London, Feb. 13.

FOURTH BOOK OF ESDRAS.

I HAVE been hoping that Mr. McIntosh would supplement his introduction of the above wonderful book by some more remarks on the many new lights which it seems to throw on things as they are, and things as they will be. As he makes none, I must suggest a few myself.

On reading his remarkable papers in the BANNER of last August, I referred to Bishop Gray's "Key to the Old Testament" for the meaning of Apocryphal. He says the meaning of the Greek word is "*to hide*," and "is expressive of uncertainty and *concealed* nature of their original." This exactly agrees with the statements in the book itself :—"Thou only hast been meet to know this secret of the Highest ; therefore write all these things that thou hast seen in a book, and *hide them ;* and teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets" (2 Esdras xii. 37—39). Again : "The Highest spake saying, The first that thou hast written, publish openly, that the worthy and unworthy may read it : but keep the seventy last that thou mayest deliver them only to such as be wise among the people ; for in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge, and I did so" (2 Esdras xiv. 45, 47, 48). They were not sealed up unwritten, like the seven thunders (Rev. x.), but were only *hidden* until it was the pleasure of the Most High that the spring of understanding should be opened, the fountain of wisdom burst forth, and the stream of knowledge flow. Is it very strange that this should remind one of the singular way in which the understanding of many has been lately opened to Israel's Identity—the wisdom of the Pyramid has burst upon the mind, and its knowledge flowed into our souls ?

On searching into the context of the passage which Mr. McIntosh discusses (2 Esdras xiii.), I find the earlier portions of the chapter contain a more distinct prophecy of Christ than any in the canonical books, and I inquire of Bishop Gray why we are forbidden to accept this. It appears to have been argued by some, though not all, of the early fathers, that because the style is more modern, and the prophecies of the Messiah more distinct than in the other prophets, this book cannot have been written by Ezra, and those professing predictions must have

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been interpolated after the events. Then, we may fairly ask, Why has our Church, in the latest of her authoritative documents, the Thirty-nine Articles, adopted four Books of Esdras, two as canonical, and two as apocryphal—*i.e., hidden?* May we not fairly answer, Because she was guided by Him who is "with you alway, even to the end?" and also that Ezra was guided to write two books, "that the worthy and unworthy may read it," and two books for "only such as are wise among the people;" and also to write them in a style more suited to the age in which the people were to be allowed to become wise?

But even if the 13th chapter could have been interpolated after the events occurred which it professes to predict, and if the early Church could be so blind or so careless as not to detect the abominable fraud and expunge the spurious passages, and if the Reformed Church could have had so little Divine guidance as to bind up a lie with the Word of God, and place it on every desk in every house of God in the Anglican communion, how are we to account for what follows the 39th verse? We are all witnesses that the journeyings of the Ten Tribes were never suspected until within the last twenty years; and that it was only six months ago that Mr. McIntosh brought before us Scripture history to back Scripture prophecy in confirming our suspicions as to what became of the hidden, not Lost, Tribes. Their taking counsel among themselves was an entirely new idea. It suggests, also, that shame at their never having kept their statutes in their own land might have caused them also to take counsel together to conceal their Identity from their children.

The early parts of this 13th chapter furnish some important suggestions. As the second and peaceable multitude which was gathered to Christ "are the Ten Tribes which were carried away prisoners," the other more turbulent multitude, which burned when it heard His voice, yet were "prepared to fight against Him," must have been the early Churches, which sought Him for a time, but soon began to wander and rebel, and within eight centuries were entirely cut off and estranged from Him, not by a "sword, or any instrument of war" (xiii. 9), but by the two anti-Christs. This explains what puzzled me much in the seven stars in our Lord's hand (Rev. i. 16, 20), and the twelve stars on the head of the woman (Rev. xii. 1). The seven stars must be the Catholic Gentile Churches, rebuked and warned by St. John, but now utterly extinct. The twelve stars must mean the angels of the Twelve Tribes, the peaceable multitude, now waiting in the wilderness of the Isles to be sealed and escape at the end of the gallery. This gives double meaning and appropriateness to the woman as the Israelitish mother of the Messiah; and it makes me more sure that the sixth seal (Rev. vi. 12, 13), and its many parallel passages (Matt. xxiv. 29; Mark xiii. 24, 25; Joel ii. 10, iii. 15) refer distinctly to the crumbling up of the Anglican hierarchy, at the end of the gallery, and beginning of the troubles which precede the millennium.

A WATCHER.

THE TWO WINDS IN MONTREAL.

PART I.

MOST of us know the discomfort that is caused by a biting, spring East wind, its accompaniment of a hazy atmosphere that obscures the distance, the clouds of dust that fill our eyes, and the shrivelling up, into a premature old age, of the fresh green buds. We are conscious, under these circumstances, of an unreasonable depression of spirits and asperity of temper, yet we feel thankful for the warm garments which we wrap more tightly around us to keep out the baneful influences of the blast; but a change comes; the wind veers round, and a mild Westerly breeze lifts the veil from the face of nature, gentle showers lay the dust, angles in our temper seem rounded off, and we inhale with pleasure the pure, soft air.

Somewhat of the same effects as the above are produced, we think, by two pamphlets we have lately read, one called "The Lost Tribes," by the Rev. Professor Campbell, of Montreal, and the answer, headed, "Anglo-Israel," by Mr. William Greig, of the same city. The former paper is decidedly of the East-wind type; but, as it has already been noticed in the BANNER, No. 58, page 48, and No. 59, page 54, we need not dwell on its contemptuous shallowness, or its poor attempt at humour, when attributing mercenary motives to a writer of whose desire for pecuniary advantages he does not offer a single proof.

When we turn to Mr. Greig's reply, we feel the sharp, stinging atmosphere is exchanged for one of geniality, while the writer adopts a quiet tone of reasoning that courts inquiry, and encourages a careful research into the claims of the Anglo-Israelites. He overthrows in a few sentences the accusation of his opponent, that they shall share "the doom of Hiel, who built up the walls of Jericho," by remarking, "I think the introduction of this prophecy was very unfortunate for Professor Campbell. Surely Hiel must have interpreted the prophecy spiritually (as the Professor would have us do with those pertaining to Israel), and said to himself, it cannot mean the literal city, consisting of stones and mortar—these can do no harm; it must mean that whosoever builds up or restores the heathenish practices of these abominable Jerichoites will suffer the penalty; and so he built the city, only to find that he should have interpreted the prophecy literally, and saved the lives of his unfortunate children."

The argument adduced in reply to Mr. Campbell's, concerning the Jewish cast of countenance not being shared by Israel, has a strong confirmation in a letter from Sir Walter Elliot, published in BANNER No. 59, page 59, by which all objections on the score of varieties of complexion and appearance are swept away.

Mr. Greig shows, in dealing with the ethnological points dwelt on by the Professor, that no argument has yet been brought forth by him on this head, or by those who agree with him, which cannot be met and destroyed. Let Mr. Campbell name one *impossibility* to the correctness of our belief, and we are vanquished; its being merely unlikely, in his estimation, or that of any one else, is of small moment. Here we would venture to make a remark, the result of an acknowledged ignorance on our part of ethnology and philology, which is, that we are impressed by the varying assertions and the contradictory opinions of those who are learned in these matters. We have endeavoured to make out for ourselves some clearly-defined notions, from the various articles we have read on these subjects, but our experience has been like that which Mr. Greig attributes to Professor Campbell, when trying to reply to the question of how the extensive population carried out of Palestine is represented now only by seven millions. Mr. Greig says, "In endeavouring to find a reply, and while evidently wading in deep waters, he stumbles upon a rock or *two* which should have given him solid footing; but, anon, he slides off, and at last gets into depths where he can find no bottom, where he flounders and struggles like a drowning man, until, by violent jerking, he gets back into the place he set out from, leaving his looked-for and longed-for solution still undiscovered."

It is on the Bible we take our firm stand; for we know that the Word and the promises of God are sure; and if any ethnological, philological, or historical teaching makes God untrue, though we may not at once be able to discover where the error lies, that it does exist is certain, and even should the upholder of it be one of giant intellect, we know the little David will yet arise, who, with his sling and sharp, smooth stone, will pierce the brain of his antagonist, and make him bite the dust.

When we have noted the bitterness of those who oppose themselves to any new light or discovery, without careful examination, because it contradicts their hitherto accepted

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views, we have concluded that it is a far harder task to unlearn than to learn; and with all our appreciation of science and knowledge, we have rejoiced at our ignorance, since by it we had, at any rate, nothing to unlearn, and no prejudices to overcome.

Of the argument based by Mr. Campbell on circumcision, Mr. Greig says: "With regard to the religious Identifications wanting to connect our nation with the Israelites, he (Professor Campbell) states that circumcision is found 'among Abyssinians, Caffres, Malays, and other people, but never was known to Saxons or Gaels.' Did the Professor ever read the history of Moses? Did he not find that even that great Professor of Sacred History neglected to perform that rite upon *his* children, and incurred thereby the Divine displeasure; also, that during the forty years' wanderings of the Israelites in the wilderness, the rite of circumcision was not performed; nor was it done until they had encamped at Gilgal, as the name Gilgal itself testifies, that 'there the reproach of Egypt was rolled from off them.' If, then, the Israelites could omit that duty, having over them godly men, such as Moses, Aaron, Caleb, and Joshua—having always before them the imposing ceremonial of the tabernacle, and seeing all the wonders which God did in Egypt and in the wilderness—is there anything strange in the rite being completely abolished when the nation became entirely Pagan, and living in Pagan territory?"

While on the subject of language, our author says: "Great stress is laid by the Professor upon the fact, that the ancient Israelites spoke a Semitic tongue, whereas the British nation speak a purely Aryan or Indo-European language. This can easily be accounted for. How is it that Colin Mohr [the chieftain of the Campbell clan], who has already done duty in an ethnological point of view, spoke Gaelic? whereas the worthy scion of his race, and that at not twenty-five hundred years distance, cannot, I am persuaded, answer in Gaelic the commonest form of Gaelic salutation. Why? because, in the person of his forefathers, leaving his home beside the lochs and mountains of Argyleshire, he came to dwell among the lowland Saxons—a race despised and hated—and from them learned the Saxon tongue, and in doing so, forgot his own. Why is it that the banshee, the water-kelpies, and fairies, and all those other wonderful creations of his Celtic forefathers' imagination, do not affect him? Because he has adopted another religion—the religion of the Saxon—which admits not of such absurdities. And so with the Israelites adopting the heathen forms of worship in practice by the surrounding nations."

Passing on to the historical part of the question, Mr. Greig remarks:—"As to the historical part of the evidence, the Professor says, 'There is not the least tittle of evidence for connecting the captive Tribes of Israel with any people that ever moved Westward from Media, or any other part of the Persian Empire. The Irish, Scotch, as well as the Welsh traditions, connect with Egypt and Asia Minor, and not with Assyria or Persia.' Now, I have already shown you the statements of Dr. Margoliouth, an authority considered respectable even by the Professor himself, that the Gaels, or Celts, or Welsh, or Kymry, or by whatever name you may choose to call them, were believed by him (and he looked into the subject, I daresay, as much as Professor Campbell) to be directly descended from these very Israelites. If the Professor has found no traces of their having left Media, has he found abundant evidences of their having remained there? He says, 'While many Israelites—probably the larger portion of the Tribes—remained in the East, where many Jews also settled, a number evidently returned at the time when Judah and Benjamin were restored,' and he introduced Anna, the prophetess, who was of the Tribe of Asher, as an example. If Professor Campbell asserts this, he seems to know better than Ezra, who wrote the history, for he says nothing about them; mention only is made of those whom Nebuchadnezzar had carried away into Babylon" (see Ezra ii. 1, and iv. 1).

"Having shown," we again quote from the pamphlet, "as far as is necessary, that the armour in which Professor Campbell has encased himself is not invulnerable, and that, though he is supplied with the most approved weapons that the ancients and moderns have devised, his heel, like the heel of Achilles, is left exposed, I will now endeavour to answer some objections which have been thrust forward. Some have said, if this doctrine be true, how is it that our commentators, in all past ages, have failed to discover it? The answer is simple. The time had not come." We are here reminded of John vii. 47, 48, and 49, and would bid those who tremble at big Professorial names, whether English or German, to take courage, and to note that men, wise in the estimation of their fellows, have before now proved to be—well—not wise; and that, as Mr. Greig points out, great discoveries have been tardily made, and also that, while nature has been the same for centuries past, many of its secrets and its powers have only lately been brought to our knowledge. Till, in any matter, God says, "Let there be light," we sit in darkness.

We would suggest that a mistake is made, but probably one of mere carelessness of expression, where, after the quotation of Gen. xxxv. 11, Mr. Greig remarks, as if to exclude spiritualising, "It is said, a nation, and a company of nations, with their kings, shall come out of thee." Kings did come forth out of Jacob's loins—kings of Israel, and kings of Judah, kings of Scotland, and kings of England; but the company of nations, we believe, have not, and are not, to have kings of their own, and refer to our colonies, who, with separate Governments, are yet subject to the throne of Great Britain. They are a portion of Israel which is under one royal head—a fact which derives additional significance from the circumstance, that while one Tribe—Manasseh—has broken away from Ephraim, in accordance with Jacob's blessing, it has been since its separation without any crowned head, and still remains a republic.

We meet with the following passage in Charles Mackay's "Forty Years' Recollections." The speaker was a General then (1858), who had been a celebrated officer in the war against Mexico, and, in the course of a conversation, he said, "England and the United States ought never to go to war; but if they remain separate, they must. The fact is, there is no room in the world for them both, unless in union, and that union will come in Fate's appointed time; and a splendid union it will be. It will rule the world, I tell you, and will so domineer over all other nations as to render war impossible, either in Europe, Asia, or America, unless our race permit it."

L. P.

(To be continued.)

THE "KINGDOM OF STONE."

(Continued from p. 33.)

PART III.

Our author then proceeds to unfold his own exposition. In doing so, he asks this question:—

"Has, then, we ask, any kingdom within the chronological period assigned to it in the vision, appeared on the theatre of the world, capable of attracting to itself the description given of the kingdom of the stone in this remarkable prophecy? We answer, unhesitatingly, No. What, then? Are we without an interpretation? Assuredly not. We propose to shew a kingdom, in every particular, corresponding with the details of the prophecy—a kingdom set forth with the utmost distinctness and circumstantiality on the unerring page of Scripture, destined to appear at the period immediately preceding the downfall of the anti-Christian nations, and to be instrumental in the hands of Almighty God to effect their overthrow, and that kingdom is *the kingdom of the restored Jews*." [Israel our friend must mean. Let the reader supply Israel instead

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of "Jews" when reference is made to the kingdom (Psa. cxiv. 2), or Great Britain, if he coincide with the views of the BANNER OF ISRAEL.—L. G. R.]

The cutting out of the stone he thus explains, briefly, yet pointedly, and in a way which recommends the interpretation to our judgment:—

"If the stone was cut out of the mountain without hands—that is, without human intervention—so shall this singular people be disengaged from the mass of nations with whom they are now incorporated (incorporated individually, yet preserving their national distinction withal), and restored to their own country, and erected into a kingdom by more than human agency. If it could be affirmed of the kingdom of the Jews, when first established in the land of Canaan, that it was a kingdom *set up by the hand of God* (and who that reads the 24th chapter of the book of Joshua will say that it cannot?), with how much more reason may it be affirmed of that kingdom, when it shall again, by a far more wonderful providence, be re-established on the mountains of Israel!

"That such an event is within the scope of the Divine decrees, and to be carried into effect by the hand of the Almighty alone, is so familiar to every student of prophecy, that a very few references will suffice to prove it.

"'Thus saith the Lord God, Now will *I* bring the captivity of Jacob, and have mercy on the whole House of Israel, and will be jealous for My holy name; *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. 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; 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; for I have poured out My Spirit upon the House of Israel, saith the Lord' (Ezek. xxxix. 25—29).

"There is abundant evidence in this passage, and in the one I am next to quote (if any man will weigh well the expressions), to shew that the restoration here spoken of can refer but to *one period*, and that period *yet future*. 'It shall come to pass in that day that *the Lord shall set His hand again the second time* to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth' (Isa. xi. 11, 12).

"And so signal shall their deliverance be, and so plainly of the Lord's doing, that it shall obliterate, as we are told, and as it were put out of mind for ever all reminiscence of former deliverances. 'Behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the House of Israel out of the North country, and from all countries whither I had driven them, and they shall dwell in their own land' (Jer. xxiii. 7, 8, xxx., xxxi.).

"But if it be thought that sufficient has not yet been done to establish the propriety of the application of this figure ('the stone cut out without hands') to the kingdom of the restored Jews, I have yet to shew that there is still in store for that highly-favoured people an *interposition* confessedly Divine, to take effect at the very period prescribed for it in the terms of the vision, the like of which have never yet been witnessed in the world, nor ever shall be, and which must prove to every impartial reader, that it is a complete fulfilment of the requirements of the prophecy—namely, the conversion to God of the entire nation so suddenly, that it might be said to be a nation born in a day."

In summing up his statements on this point, he thus writes:—

"Here, then, we have the stone cut out of the mountain without hands, a kingdom gathered out of all nations and erected by the hand of God Himself; or if that be not enough to satisfy the demands of Scripture, a kingdom hewn out of the stony rock of unbelief. See a similar use of the figure (Isa. li. 1): 'Hearken to Me, ye that follow after righteousness, ye that seek the Lord; look unto *the rock* whence ye are hewn, and to the hole of the pit whence ye are digged'—out of the stony rock of unbelief, by the all-subduing grace of God, and established for ever at Jerusalem—a kingdom which we shall now see is appointed to fall upon the ten toes of the image, and break in pieces and consume all these kingdoms."

As to the manner in which the prophecy is to be fulfilled in the latter day, we have such statements as the following, in which the author draws together many most apt and striking predictions which accord well with his main idea:—

"What the ground of offence may be, we know not, though we have reason to surmise that it will be something connected with their religious opinions or worship. But this we do know, that shortly after the return of that singular people to their own land, all nations shall be assembled together against Jerusalem to fight with her. 'Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I *will also gather* (see the province of the three frogs—Rev. xvi. 13, 14) all nations, and will bring them down into the valley of Jehoshaphat, and will plead for them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land. . . . Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. . . . . Multitudes, multitudes in the valley of decision'—or the valley of *threshing*, as it is rendered in the margin of our Bibles (Joel iii. 1, 2, 9—12, 14).

"And that Israel shall enact the part of the stone upon that occasion, and be signally associated with the Redeemer in the overthrow of the kingdoms, may be formally learned from the following passage in Zechariah: 'Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome *stone* for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . . In that day will I make the *governors of Judah* like a hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem' (Zech. xii. 2, 3, 6).

"So far we have evidence of a *collision*, and a decisive one too, between the restored Jews and the anti-Christian nations round about, when they come up to besiege them in their own land. But does the correspondence end there? Is there nothing further to associate the kingdom of the Jews in our mind with the stone cut out of the mountain without hands? Daniel describes the result of the collision between the stone and the kingdoms of the earth, in these terms: 'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and *brake them to pieces*. Then was the iron, and the clay, the brass, the silver, and the gold, *broken in pieces* together.' Compare, now, this with the description of Israel's conflict with her enemies, as given by the prophet Jeremiah, and mark the

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similarity: 'The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of His inheritance. The Lord of hosts is His name. 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; and 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; with thee also will I *break in pieces* man and woman; and with thee will I *break in pieces* old and young; and with thee will I *break in pieces* the young man and the maid; I will also *break in pieces* with thee the shepherd and his flock; and with thee will I *break in pieces* the husbandman and his yoke of oxen; and with thee will I *break in pieces* captains and rulers' (Jer. li. 19—23).

"In this prophecy we have the picture of Israel's complete victory achieved over the nations; and who that reads that will not be struck with the similarity between it, and the one that we have undertaken to explain? If it was the writer's object to direct attention to the circumstance as detailed in the vision of Daniel, he could not have rung the changes more effectually upon the phraseology employed than he has done."

L. G. R.

(To be continued.)

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

(Continued from page 106.)

PART VII.

I THINK it may safely be assumed that the early Hebrew migrations, of which these names are evidence, took place by sea from the ports of Syria—Joppa, Acre, Sidon, and Tyre.

Their having sailed mostly from the port of Joppa, which was in the Tribeship of Dan, though close to the borders of that of Ephraim, would account for their being called Danai, Dannans or Danes, whatever Tribes they really belonged to.

Peoples bearing those names have existed at many different points of the sea coast of Europe, especially in Greece, Ireland, and Denmark, and their connection with the Israelites, which had been maintained by Humboldt, Latham, and John Wilson, has been more recently fully proved by Col. Gawler.

Humboldt considers that in the term Phœnicians (people of the land of palms) the Grecian writers included the Israelites, Edomites, Moabites, and other Syrian nations, as well as the Tyrians and Sidonians, and, certainly, when we consider that all these people had nearly the same language, that they had for the most part the same religion, after the Israelites fell into idolatry, and that the name Phœnicia (country of palms) is as general a term as Syria (country of Tyre), it is as little likely that people whose language was altogether different should make any distinction between them, as that we should between the numerous nations, whom we include in the general terms Indians, Malays, Caffres, Hottentots, &c.

Emigrant ships from Tyre or Joppa would as naturally include people from all parts of Syria, as those from London, Liverpool, or Glasgow do from all parts of Britain.

The use of the palm-tree as a symbol of Judea on ancient medals shews that the Jews were considered to be Phœnicians, notwithstanding the distinction between them and the *Syro*-Phœnicians.

Of course, if the Scots of Ireland were, or included, Israelites, who had so emigrated from Syria by sea before those of the Median captivity went to Arsareth, and, if the Scots went from that part to Ireland, there must also have been an earlier emigration of Israelites to Dacia than that mentioned in the 2nd of Esdras.

That such was the case, and that the nearest relations of the proper names and language of the earliest Israelites in Dacia were with the Hebrew and Gaelic, not the Gothic, will be shewn more fully further on.

The existence of an earlier Scot (Scythian)-Israelite would not necessarily be inconsistent with that of a later Goth-Israelite settlement in Dacia; and the silence of Grecian historians would not disprove a late movement of a nation from Media to Dacia, though it would disprove one from Dacia to Spain, since the emigrants would not have to pass near Greece in one case as they would in the other.

But the Grecian historians are not silent. They do speak of important movements of population in the neighbourhood of the Black Sea, though it may not be easy to connect what they say definitely with that which we are considering.

Even if, for the sake of argument, we assume that Ephraim, with his companions in the final captivity, might have passed from Media to Ireland after B.C. 480, other serious difficulties remain.

The influx of such a body of Israelites must have caused great changes to ensue in the language of the country in which they settled, making it, as they came from Media and Persia, approximate more nearly to the Zend and Sanscrit; and, at the same time, must have led to great changes in the religion and political condition of its inhabitants.

Now there are indications of such changes having taken place in Dacia, but not, I think, in Ireland.

The great difference in language and other characters between the Scots or Gaels, who left Dacia before, and the Saxons, who did so after that date—if we accept the traditional accounts of those movements—shews that there must have been important changes in the government and population of the Dacian region, during the intermediate period.

ERRATUM.—At page 86 (last note at foot of the page), for "C. M. Kenedy," read "Jas. Kennedy."

THE THREE GEMS OF ISRAEL.

"AND the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the Tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

"And I, behold, I have given with him, Aholiab, the son of Ahisamach, of the Tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee" (Exodus xxxi. 1—3, 6).

"And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded, even so had they done it: and Moses blessed them" (Exodus xxxix. 43).

From these passages of Scripture it must be evident that everything pertaining to the service of the tabernacle was done perfectly and had a meaning, that all the stones in the breast-plate of the high priest from their hues, tones, and tints had significations referring to the names that were engraved upon them.

The three gems for our consideration are the ligure, the agate, and the amethyst, upon which were engraved the names of Ephraim, Manasseh, and Benjamin (Exodus xxxix. 12—14).

As they appear together, they stand for the Ten Tribes of the House of Israel, and on the breast-plate were prophetical of the Ten Tribes in the latter days of the Christian dispensation when they were to be the blind unconscious means of accomplishing the fulfilment of God's promises to Abraham regarding his descendants.

In the first place, let us observe the positions of these gems of the breast-plate of the high priest.

Ephraim is the *first*, and carried the banner of his division. As he was the leader of his division, the Ten Tribes are often alluded to under the head of Ephraim, the representative of the

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House of Israel. Manasseh is *second to Ephraim*, Benjamin is third, and was the last Tribe (the Normans) that joined their brethren, without knowing them as such, in the Isles of the West, the triune kingdom of Great Britain.

The ligure, with Ephraim's name, is a stone of a significant red colour. In the name of Ephraim the number of the Tribes of the House of Israel are complete. This is signified by the name being engraved upon the ligure, which is the *seventh* stone of the breast-plate—the perfect number signifying completion, or the names of the Tribes being attached to the name of Ephraim as the head of the House of Israel, through whom the House of Judah is to be offered as a present to the Lord (Isaiah xviii. 7).

The agate, with Manasseh's name, presents a variegated appearance, with groups of figures or lines with much regularity; and here we may remark that agate is a name given to many combinations of calcedony which is strongly translucent—cornelian, *quartz*, amethyst, and even to flint and jasper.

The beautiful amethyst, from its rich colour signifying royalty and redemption, is attached to the Tribe of Benjamin, "the beloved of the Lord" (Deut. xxxiii. 12), the Tribe that was placed to be a light and a witness to Judah (1 Kings xi. 32—36, xii. 21).

The peculiar appearance of the agate, compared with the colours of the ligure and amethyst, attracts our attention, and appears to be very appropriate to Manasseh, now known to be the American Anglo-Saxon nation, that was to become a great nation during the latter days—the agate, with its variegated appearance and lines, being significant of the emigrants joining Manasseh from various nations occupying in the *waste heritage* their lines of country, having their separate marks of distinction, and being permitted by the Anglo-Saxon government of Manasseh to become nationalised. The words of King David appear also to be applicable to Manasseh: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psalm xvi. 6).

The royal Psalmist draws our attention to the three names engraved upon these gems in the following words: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up Thy strength, and come and save us. Turn us again, O God, and cause Thy face to shine; and we shall be saved" (Psalm lxxx. 1—3).

We observe here that King David in his prayer changes the position of the two names, and we are led to believe that he did so by Divine inspiration, for the purpose of drawing attention to the Tribe of Benjamin who was chosen by the Lord to be a light and witness to royalty and redemption in the person of the great Messiah, signified by the amethyst. The wonderful and lovely gem of Christianity, the colour of this gem, was the INTERMEDIATE PURPLE that was displayed upon all the curtains and hangings of the tabernacle, and upon the person of the high priest. The colour always betwixt the BLUE and SCARLET.

The heavenly sapphire (blue) signifying the Father; purple signifying the Mediator; scarlet signifying the sins of the people; fine-twined linen (white) signifying the garments of the saints in light purified through the precious blood of the Lamb of God (Rev. vii. 14).

The agate is also presented to us in the following words: "O thou afflicted, tossed with tempest, and not comforted, behold, *I will lay thy stones with fair colours*, and lay thy foundations with sapphires. And I will make thy *windows of agates*, and thy gates of carbuncles (red like the ligure), and all thy borders of pleasant stones" (Isaiah liv. 11, 12).

In conclusion, we are to remember that these colours everywhere seen in the tabernacle were designed by the Lord for the purpose of attracting attention, displaying His wisdom and love to man. "God is light." The sacred colours, transient and inherent, proceed from light, and they testify very clearly to the truth of His sacred Word (Rev. xix. 17, x. 1—3).

Now that we are no longer blind to our position amongst the nations of the earth, well may we exclaim: "O Israel, trust thou in the Lord: He is their Help and their Shield" (Psalm cxv. 9).

R. W. D. NICKLE, Major.

13, Milverton-terrace, Leamington, 31st Dec., 1877.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—Does not the enclosed, extracted from this day's *Daily Telegraph*, read very much like an uninspired prophecy confirming in the Editor of the *Financial Opinion's* view as most likely to result between Russia and this country, the conflict (which indeed will be a death struggle) predicted in Holy Writ between Israel and the Prince of the North?

Yours sincerely,

D. A. O.,

One who regularly takes in the Banner and earnestly believes we are Israel.

January 28th, 1878.

ENGLAND AND RUSSIA.—We do not for a moment believe that England can go on indefinitely doing nothing, and yet remain indefinitely in a position to cope with Russia in the East. England alone can cope with Russia now, and crumple her up like brown paper with a squeeze of the hand. Yes; but, no matter how blundering and coarse the Russian barrack organism may be, nevertheless the strides it has made and is making are quite sufficient to prove to any man of common sense, not blinded by passion, that in a relatively short space of time Russia will occupy a position in Asia Minor which will necessitate a death-struggle on our part if we elect to retain India—a death-struggle in which the odds are quite as likely as not later on to be in Russia's favour. It has been very well said that the policy of the Crimean war, on our part, might or might not be—as Lord Carnarvon will have it—a delusion—but a delusion it certainly was if we never intended to carry the policy out. Our view is that the Crimean war, was, as Lord Macaulay described it, one of the greatest benefits and blessings ever conferred on the cause of peace and European civilisation. The mistake was, not in having fought the Crimean war, but in not having gone on single-handed, when France backed out, and completed the work. The second mistake was in not carrying out the policy consistently afterwards. Even now, after the defeat of Turkey, we still have the game in our own hands, if we choose to act now.—*Financial Opinion.*

To the Editor of the "Banner of Israel."

DEAR SIR,—Could any of your readers give a historical account of the introduction into Ireland of the 'fine linen' for which that country is famous? We read in Exod. xxxi. that the Lord called Bazaleel of the Tribe of Judah, and Aholieb, of the Tribe of Dan. and "filled them with the spirit of wisdom, for the work of the tabernacle." To the former He gave the skill to devise "cunning work" in gold, silver, brass, &c. To the latter was given the art of embroidery, and of weaving the curtains for the tabernacle, and for the holy garments for Aaron. and for the priests. This view is also carried out in chap. xxxv. 31 and following verses. It becomes an interesting question then, Was it to the Danites, Ireland owed her knowledge of the art of weaving the fine linen in which she has so excelled above all other countries?

M. W. W.

To the Editor of the "Banner of Israel."

DEAR SIR,—As a reader of the above paper, and a believer in the Identity question, it has occurred to me whether something might not be made out of the fact that, just at this time, "our beloved Sovereign the Queen" has reigned the longest of any monarch in Europe. Of course there may be nothing in that, and yet, possibly, some of your learned writers might make a great deal out of it, especially coming at this time when the nations are trembling in the balance.

Yours faithfully,

T. M.

London City Missionary.

London.

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Printed for the Proprietor by ROBERT BANKS, 5 Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, APRIL 3, 1878.

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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. II. No. 67. Entered at Stationers' Hall.] WEDNESDAY, APRIL 10, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WILL ISRAEL JOIN THE CONGRESS?

ON such a point as this, we feel that as God's Word gives us no definite instruction, and there seems no clear indication what His will in the matter may be, it behoves us to speak with caution—certainly without dogmatism. There is no doubt that for some time past the relations of the British nation with the Russian Empire have been of the most critical and strained description. Each week has seen a new phase of difficulty arise; war seemed at every such crisis imminent and unavoidable. Yet, strange to say, when things seemed at the worst, the danger has always passed away and been dissipated. The war clouds were in all these instances dark and lowering, but they disappeared as strangely as they formed, and the result throughout has been "peace" for Israel.

A few weeks ago we recorded the occurrence of that day of panic when, on the 7th February, 1878, "the children trembled in the West," because it was reported (falsely) that the Russians had forced their way into our Gate, and Israel felt that her rulers had betrayed her interests by fatal negligence and delay. The crisis, however, disappeared only to recur again just before the convention of San Stefano was agreed upon. Then again there was "trembling" and panic among the faithless children of Israel, who, refusing to listen to the truth regarding their Identity, saw in the facts of the day only the prospect of immediate war with their future Russian enemies. The convention of San Stefano, which opened a prospect of peace without the surrender of, or even the entry into, the Gate by the conquering Muscovites, removed all alarm, and we British have since quietly concluded that, the danger having passed, the Treaty signed would be followed by the meeting of the Congress, and thus peace for Europe be finally assured.

The Identity leads us Israelites, however, to the belief that these vicissitudes of fear and hope are but the results of British ignorance of their origin. Did the nation realise the fact that they are Israel of the Ten Tribes, they would surely know from God's Word that the present is the time of Israel's "rest"—that time when "the Lord hath ordained peace for us" (Isa. xxvi. 12), but has "told off" the Gentiles for their baptism of war and judgment, of tribulation and sorrow, of the "fiery deluge," and the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great" (Rev xvi. 19; 2 Peter iii. 7). What prospect is there, then, of the Congress meeting? and, if it should meet, what nearer shall we be to that peace which the world at large, and Europe in particular, desires so much, but which we see from God's Word will not now be realised? We know not whether it be God's will that the Congress should actually assemble, or, if it do, that Israel's representative should take part in it. But we see from God's Word that "wheresoever the carcase is, there will the eagles be gathered together;" and we fail to find in the Sacred Record any intimation that at this time, when God's people are "to hide themselves," "to enter into their chambers, and to shut to their doors about them," they are also to busy themselves in congresses or conferences, as of old, with the concerns of their Gentile neighbours. It seems rather that we shall refrain, or be debarred by the force of circumstances, from any such procedure. We, therefore, strongly incline to the opinion that the Congress, if it meets at all, will meet without the assent or participation of Great Britain in its deliberations. Should that be the case, then indeed our isolation will be complete; and we can see that then a state of things will have been attained when, as pointed out by Mr. Charles Horner, at page 71 of No. 61 of the BANNER, British influence will be totally annihilated in continental politics, and no more will the Powers be "tormented" by our interference. Then the Gentile nations may probably rejoice over our torpid, seemingly dead condition, and even "send gifts to each other," in token that at last the plague of British interference in the concerns of Europe is at an end, and that, as they will conclude, for ever.

Fond hope! For in God's good time, at the appointed hour, the power of Israel will be called up, as it were, to heaven, and at the end of the three and a half years of temporary eclipse, the chief of nations will again be found, as heretofore, leading the van of the Powers, as God's people Israel—they His people, and He their God—to the fear and to the consternation of all their enemies.

The difficulty which has now arisen seems a trifle. The British Government demands that the whole Treaty of Peace shall be submitted by the Russians to the Congress for discussion by the assembled plenipotentiaries. The Russian

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Government, on the other hand, will not answer this demand categorically; but is understood to say that the communication of the document to the several Powers, that they may discuss it, is *not* equivalent to its submission to the Congress. The difference between these two statements, of course, though trivial at first sight, is great. For Russia, it will be seen, *declines to allow the Treaty to be fully discussed by Europe assembled in Conference*; and to meet without this power, was justly held by Lord Derby to be waste of time. The Powers of Europe, however, decline to support our Government in our just claim, and Russia will not accept it. The difficulty therefore seems insoluble. Should it so prove in the end, it will confirm what we think God's Word predicts—namely, that the meeting over "the carcase" will be a meeting of the "eagles" only—one for war, and not for peace—while not a word is recorded in the Divine message, or a hint given, that the Lion of Israel's House shall join the Gentile eagles in their discussion over the partition of the dead carcase of the Ottoman Empire. Should Jerem. xlix. 19, and l. 44, refer to the present crisis (as we believe they do), then may we look for a "sudden departure," brought about by yet hidden means, of the great Russian host which has come up to "the habitation of the strong, or city of strength"—Constantinople (Psa. lx. 9)—"like a lion from the swelling of Jordan;" and then, the Gate being relieved of the hateful presence of Israel's boastful "enemies," the Lord, we believe, will appoint over that city "the chosen ones," even Israel, His people, to rule, to guard, and to "possess the Gate" for ever (Isa. xli. 9; Gen. xxii. 17).

Reader, "Fear not," nor give way to distrust and suspicions of our God's intended dealings with us, His people Israel! He has told us over and over again, that though the scenes and sights we have to pass through now are fearful beyond all description, yet He has us by our right hand, and it is *His* right hand of *His* righteousness which holds His little child Israel. He urges us, therefore, not to give way to craven terrors, but to trust Him! We repeat again and again, therefore, "Fear not! Fear not!" He has chosen us, and we are His servants. He will not cast us off. He is our God. He will strengthen us; yea, uphold us. Those that are now so incensed against us shall yet be ashamed and confounded together. They that strive with us shall perish. Jehovah holds our right hand, and is saying to us, "Fear not; I will help thee! Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith Jehovah, and thy Redeemer, the Holy One of Israel" (Isa. xli. 9—14). We thank God that, being Israel, these rich promises are all our national property; and, believing that from our very hearts, we urge our fellow-countrymen to believe them too; and we say to them again, "Fear not! Fear not!" (Luke xxi. 28).

THOUGHTS BY LAMED.

1. DOES the marginal reading of Jer. xlix. 19 point to national conferences or conventions? There is a similar passage and similar marginal reading in Jer. l. 44. The latter has reference to Babylon, the former to Edom. Can it mean that no diplomacy and no national conferences or congresses can or will hinder the Lord's purposes concerning Russia and Turkey? Does it not seem as if some panic was to seize "him" who will come up as a lion unto "the strong city," "the habitation of the strong" (Constantinople), which will cause him "to run away" from "her"—"the chosen one"—even from *Israel*? (Isa. xli. 9).

2. Surely the Russian title, "Czar," is not derived from Cæsar, but from the Assyrian, Babylonian, or Chaldean names—Shalmane-*zar*, Nebuchadnez-*zar*, Nebu-*zar*-adan, Belshaz-*zar*, Belteshaz-*zar*, Nergal-share-*zar*, Nebuchodonoz-*zar*.

LAMED.

OUR OPPONENTS AND OUR CHAMPIONS.

(*Continued from page* 90.)

NATAL.—PART II.

WE lately asked our readers to guage the depth of the colonial opposition to the Identity in Montreal, Canada, and we were forced to the conclusion that its strength was weakness and folly. To-day we beg our friends to observe what can be said against us at the ends of the earth, in South African Natal, in Maritzburg and Durban. The opponent there also is an editor. Singularly enough, he too conducts a *Witness*; and the *Natal Witness* is the channel for an attack which, we are sorry to observe, is somewhat more personal than we like. The defence of our doughty champion partakes also of the same character. While we thank the latter for his able, powerful, and generous defence of us as respects our personal efforts in this cause, we desire to rely entirely upon the strength of the arguments and facts we contend for, rather than on our individual antecedents and character—though, if these serve the cause of our Master in any way, we are glad they should be known of all men, investigated, and canvassed.

The *Witness*' attack is rather too long and discursive for entire reproduction by us. Its opening paragraphs are, besides, of too violent and personal a description to justify us in quoting them. The editor, however, proceeds (under date, 2nd October, 1877) thus:—

"We have neither space nor inclination to follow Mr. Hine (who, as far as we can gather, seems thoroughly convinced of his own inspiration) through the intricacies of the argument by which he seeks to support his proposition. Occasionally there is a show of scientific reasoning, as, for instance, when he refers to the tradition of the Coronation Stone in Westminster Abbey, or to the discoveries in the Great Pyramid. Occasionally, too, as when he refers to Sharon Turner, there is a show of an appeal to learned authority; but Mr. Hine omits to inform his readers that Sharon Turner died more than seventy years ago, before the science of philology, as modernly understood, was born. Apart from these references, these supposed 'Identifications' are so utterly puerile that it is difficult to understand how any sane person could have either devised them or expected them to be accepted. There is a certain process, by which, as Archbishop Whately has remarked, 'anything can be made to prove anything,' and this is the process which the prophet of Identification has adopted. It is sadly trying to both patience and temper to find Mr. Hine, in his complete ignorance of the science of Biblical criticism, founding upon the mere letter of the English translation theories which, by his own account, involve the most momentous issues. But gravity is tried rather than patience when we find him asserting, on the basis of one of the most hazy of all Irish traditions, that James I. was descended from David, or arguing that the British nation must be the Lost Ten Tribes, because they bear no physiological resemblance to the Jews. Thus far the 'Forty-seven Identifications.' As regards the other pamphlets that have reached us, their value is about equally great. The 'Letters to the *Clifton Chronicle*' are for the most part a repetition of the argument in the 'Identifications,' and the fact that they appeared in the *Clifton Chronicle*—a journal mostly devoted to recording the names of visitors—is sufficient to give an idea of their value. For old and young ladies, who spend their time between gossiping and going to church, such a subject may form a very fit theme of discussion, and we have no doubt the conductors of the *Clifton Chronicle* knew their business perfectly well in admitting such matter to their columns. People who have work to do, however, will know better the value of their time, and it is with some little astonishment we hear that an 'Identification Association' has been established at Durban. We should have thought that our 'friends below' would have had little leisure

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for such amusements, the only result of which can be to promote the sale of those pamphlets which Mr. Hine, in spite of all evidence to the contrary, asserts that he does not advertise."

Do our readers observe here again, as in Montreal, that the opponents who condemn so positively are not ashamed to confess that they have not had the "inclination" to study the arguments which they deride; and that the Natal editor, like his Montreal brother, singles out precisely one of the most insignificant of the difficulties—viz., the facial, or physiological—as *the* fatal objection which must destroy the whole fabric of "Our Identity?" Here we see the value of a remark which has appeared in the BANNER before—the editor refused or neglected to 'pause and inquire.' In Natal, as may be supposed, the Identity has many friends, and also a strong champion. The latter has, as our readers will see by what follows, administered to the peccant editor a well-deserved castigation. We extract the salient parts of our friend's able and exhaustive reply, being unable, for want of space, to reproduce the whole, which we regret. He says, *inter alia*, in the pages of the *Times of Natal* (October 10, 1877):—

"Any one with any respect for the teaching of God's Word—any one who has any appreciation of the importance of current events in the light of such teaching—in fact, any one who is at all capable of taking an intelligent and common-sense view of the bearings of evidence, whether direct or concurrent, whether Scriptural, historical, or scientific, has the means of studying the question of our Identity with Israel, and the many temporal and spiritual blessings arising from that fact, in the large number of works published on the subject; and the result of such an investigation to right-minded men and women—yes, and even children—will be that it is—however unlooked-for and startling—the most glorious truth which has ever been presented to their minds, excepting always the truth of the Gospel, which reveals to us a plan for the salvation of men's souls through faith in the finished atonement accomplished by the death of the 'Redeemer of Israel.'

"The editor of the *Witness*, who would have his readers infer that wisdom dwells solely in his astute mind, has followed the now almost obsolete practice of lawyers—that is, if you have a bad case, abuse your opponent's counsel—and as probably neither he nor many of his readers know anything about the good men who are so nobly working for God and His cause, and whom he so grossly maligns, I wish to give him and them a little information as to the origin and progress of the great work now so widely appreciated, and also as to the status of some of the conscientious workers. In 1723, Dr. Abbadie, Ministre du St. Evangile et Doyen de Killalow, in his work, *Le Triomphe de la Providence et de la Religion*, &c., in 4 vols., published in Amsterdam, says, that if the Ten Tribes of Israel have not flown into the air, or sunk into the bowels of the earth, they must be looked for in the British Isles. Between the years 1799 and 1805, the first edition of Sharon Turner's *History of the Anglo-Saxons* was published in successive parts (I have the seventh edition, 3 vols., published by Longmans, 1852), in which he traces our race back to the very places where the Assyrians carried the Ten Tribes of Israel into captivity. [Mr. Hine did not think it necessary to 'inform his readers that Sharon Turner died more than seventy years ago, before the science of philology, as modernly understood, was born,' for he died in 1842. Neither did he consider it necessary to state that Herodotus, from whose writings he also quotes, died before hypercritical editors were born. I would, however, here state, that 'the science of philology, as modernly understood'—that is, by men of 'science, falsely so called,' who have insisted from false premises that we are a Teutonic race—has been completely revolutionised during the past few years. At a late meeting of the Anthropological Institute, the Rev. A. H. Sayce, no mean authority, declared that 'as a philologist, he maintained that language *cannot be* held to be a test of race. It is a test *only of social contact*,' which canon is in conflict with 'the science of philology, as *modernly* understood.' But I must not pursue this line of thought, or I shall occupy too much of your space.] In 1814, *The Book of Remembrance*, by R. Wedgwood, 2 vols., 504 pp., was published, 'evincing that the British Empire is the bow of Ephraim, which has abode in strength—Messiah's promised possession and naval dominion, literally and not symbolically.' In 1828, an article by 'Abdiel' appeared in the *Jewish Expositor*, 'to endeavour to show the Israelitish origin of the Welsh.'

"In 1839, Mr. John Wilson, of Brighton, who, according to an obituary notice written at the time of his death, was a Christian gentleman, a large-hearted philanthropist, a Hebraist of considerable reputation, and an acknowledged Biblical scholar, delivered a great number of lectures on 'Our Israelitish Origin,' which he published in 1840. He also wrote several other works on cognate subjects, all of which give evidence of painstaking research, and an intimate knowledge not only of 'the mere letter of the English translation'—*vide* the *Witness*—but of the Scriptures in their original languages. He also edited two periodicals in which 'the Israelitish origin of the English nation' was fully recognised.

"In 1840, Mr. Edward Hine, then a youth (now a gentleman of independent means), heard Mr. Wilson lecture, and was so impressed with the truth and vast importance of the proposition that we are Israelites, that after diligent research, carried on during thirty years, he was urged in 1870 to publish his views, which he did in a small pamphlet, entitled 'Seventeen Positive Identifications of the English Nation with the Lost House of Israel. Dedicated (by permission) to the Right Hon. Wm. Ewart Gladstone, M.P., D.C.L., First Lord of the Treasury, &c., &c., &c.' He subsequently increased these 'Identifications' to forty-seven, and published four other works on the same subject, one of which, entitled 'Oxford Wrong,' &c., is a crushing reply to Canon Rawlinson's objections, and gives undoubted evidence of his *knowledge* and the Canon's *ignorance* of 'the science of Biblical criticism.'

"Mr. Hine's publications have now reached a circulation of nearly a quarter of a million, and this enormous and unparalleled circulation has arisen *without advertising*, except in the covers of Identity literature, and there is *no* 'evidence to the contrary.' He edits two periodicals—a weekly, which takes up current events as establishing the truth of the prophetic Scriptures, and a monthly, which contains valuable contributions from Christian men of science, and Biblical scholars, establishing the same truths from different points of light, and these men are certainly as capable of forming a rational opinion on this or any other subject, as the editor of the *Witness* is, whoever he may be. Mr. Hine has delivered his lectures on the Ten Tribes to crowded and enthusiastic audiences of intelligent men—and women too—in most of the cities and towns of Great Britain and Ireland, and that, too, under the presidency of magistrates, Members of Parliament, generals, and other officers of Her Majesty's army and navy, and clergymen. These lectures have been reported in some of the London and fifty or sixty, at least, of the best provincial newspapers, and yet the *Witness* speaks of him, forsooth, as 'a Mr. Edward Hine, who seems to reside at Liverpool,' as if he were as unknown as its editor!

"'Philo-Israel,' who was for twenty-six years in the Indian Civil Service, but now retired, is a highly-educated Christian gentleman, a voluminous writer, and a popular lecturer on the Ten Tribes, and is editor of the BANNER OF ISRAEL, a weekly periodical, which is very ably conducted. He is a resident of Clifton, and hence his apparent reason for using the columns of the *Clifton Chronicle* in which to advocate his views by means of the polished 'Letters' which you are now publishing, which said journal may or may not be 'mostly devoted to recording the names of visitors,' but I have yet to learn that

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the channel through which truth is conveyed affects its value, or influences real students in their appreciation of it.

"Among the believers in the clear teaching of God's Word as to our Identity with Israel (clear, except to those who are still 'blind'), and who have contributed by their writings much valuable evidence confirmatory of the proposition advocated more constantly by Ed. Hine and 'Philo-Israel,' are C. Piazzi Smyth, F.R.S.E., F.R.A.S., Astronomer-Royal for Scotland, author of 'Our Inheritance in the Great Pyramid,' &c., &c., &c.; William Carpenter, author of 'The Israelites Found in the the Anglo-Saxons,' 'Scientia Biblica,' 'Scripture Natural History,' 'Lectures on Biblical Criticism and Interpretation,' &c., &c., &c., and editor of the 5th large edition of 'Calmut's Dictionary of the Bible;' Charles Casey, C.E., author of 'Philitis,' &c., &c.; Rev. F. R. A. Glover, M.A., late Chaplain to the Consulate at Cologne, author of 'England the Remnant of Judah and the Israel of Ephraim,' 'Jacob's Stone,' &c.; Dr. George Moore, author of 'The Lost Tribes; or, the Saxons of the East and the West;' Rev. Canon Titcomb, M.A., author of 'The Anglo-Israel Post-Bag,' &c.; T. J. Cockburn-Muir, Esq., C.E., Secretary to 'The Common Longitude and Measures Association,' &c.; Professor Tanner, M.R.A.S., F.C.S.; Rev. Alexander Mackay, LL.D., F.R.G.S.; Commander B. W. Tracey, R.N.; Protheroe Smith, M.D.; Colonel Gawler, Keeper of the Crown Jewels, author of 'Our Scythian Ancestors,' &c., and a reputed Hebrew scholar; St. John Vincent Day, C.E., F.R.S.E.; C. O. Groom Napier, F.R.S., Member of the Anthropological Institute, &c.; Rev. C. W. Hickson, M.A., Rector of St. Bartholomew's, Bristol; and a host of others of like calibre, all good men and true to the cause of Christ, whom I could name if space were to you of no importance. These men have *studied* the subject, and have ably advocated its truth, not only from the very best evidence, that of the Bible, but from the concurrent testimony afforded by the sciences of philology, ethnology, metrology, &c.; and yet these are the men, each one of whom, 'whether as divine, physician, or *litterateur*,' the editor of the *Witness* would wish his readers to regard as 'that most disagreeable pest—the charlatan.'

"Let me assure the astonished editor that the people of Durban, who feel sufficiently interested, will still spend their leisure time in carrying out the objects of the Association lately formed here. I leave his lady readers to settle with him for his gratuitous insult to them when he sneeringly says: 'For old and young ladies, who spend their time in gossiping and going to church, such a subject may form a very fit theme of discussion,' but I very much question whether his insensate article will prevent their continuing the study of God's Word.

"Perhaps the conductors of the *Witness* might profit by the example of 'the conductors of the *Clifton Chronicle*,' who 'knew their business perfectly well in admitting such matter to their columns' as 'Philo-Israel's' marvellously interesting, instructive, and truth-teaching 'Letters' on 'Our Identity with the House of Israel.'

"In conclusion, I would suggest to the editor of the *Witness* that his 'leisure' might be more profitably employed, if he would tax his ingenuity, to prove—1st. That the British nation is *not* descended from the Ten Tribes of Israel; and, 2nd. What became of these chosen people of God, with whom He made His everlasting covenants, after they were carried into captivity by the Assyrians?

"Apologising for the length of this communication, and thanking you for your former courtesies,

"I am, &c.,

"ANGLO-ISRAEL.

"Durban, 5th Oct., 1877."

We thank our friend "Anglo-Israel" in our own, Mr. Ed. Hine's, our fellow-labourers', and our British readers' names, for the gallant and successful defence he has made against a venomous, but certainly a feeble, attack. We rejoice to know from "Anglo-Israel's" pen that his enemy (and ours), since the publication of his letter, has deemed discretion the better part of valour, and sought safety in—silence. "So let all Thine enemies perish, O Lord!" (Judges v. 31).

(To be continued.)

EXTRACT FROM LETTER TO ADOLPH SAPHIR, STUDENT IN EDINBURGH, NOV. 1ST, 1852.

(Vol. Ist, page 354.)

"You seem to be about to become a Christian minister. In that capacity your double education, both as a German and Hebrew, ought to enable you to do for us what we so sadly need having done, I mean to teach us the real meaning of the Old Testament, and its absolute unity with the New. For this we want, not mere 'Hebrew scholars,' but Hebrew spirits—Hebrew men; and this must be done, and done soon, if we are to retain our Old Testament, and therefore our New. For, if we once lose our faith in the Old Testament, our faith in the New will soon dwindle to the impersonal 'spiritualism' of Frank Newman and the German philosophasters. Now the founder of German unbelief in the Old Testament was a Jew. Benedict Spinoza wrote a little book which convulsed the spiritual world, and will go on convulsing it for centuries, unless a Jew undoes what a Jew has done. Spinoza beat down the whole method of Rabbinical interpretation, the whole theory of Rabbinical inspiration; but he had nothing, as I believe, to put in their place. The true method of interpretation, the true theory of inspiration, is yet, sadly, to seek. At least, such a method and such a theory as shall coincide with history and science. It is my belief that the Christian Jew is the man who can give us the key to both, who can interpret the New and the Old Testaments both, because he alone can place himself in the position of the men who wrote them, as far as national sympathies, sorrows, and hopes are concerned, not to mention the amount of merely antiquarian light which he can throw on dark passages for us, if he chooses to read as a Jew, and not as a Rabbinist.

"I would, therefore, entreat you, and every other converted Jew, not to sink your nationality because you have become a member of the Christian Church, but to believe, with the old converts of Jerusalem, that you are a true Jew because you are a Christian; that, as a Jew, you have your special office in the perfecting of the faith and practice of the Church which no Englishman, or other Gentile, can perform for you; neither to Germanise or Scotticise, but try to see all heaven and earth with the eyes of Abraham, David, and St. Paul."

We, whose eyes have been opened—the first-fruits of that mighty race who will one day look to the rock whence they were hewn, and the pit whence they were digged—may well rejoice to believe that the key to all the mysteries which unite the Bible history and nature has been at last discovered. Prophets and kings have desired to see the things which we see and have not seen them. "Hebrew spirits, Hebrew men" have indeed arisen in our midst.

So little aware was the gifted writer above quoted of the real direction from whence the answer to his hopes would arise, that we find him writing thus to Professor Max Müller, Nov. 16th, 1866, who had apparently asked for some information:—

"Story I have none to tell, save that in Cornwall these same old stories of Jew's tin and Jew's houses, got from the miners, filled my young brains with unhistoric nonsense, like Marazion, the bitterness of Zion, which town the old folk, I can't tell why, call Market-Jew still.

"That the Jews came to Cornwall as slaves after the destruction of Jerusalem, is possible and probable enough, but I know of no evidence. That the old smelting works, and the tin

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found in them, was immemorially called Jew's tin and Jew's houses is well known; also that they are of an awful antiquity. Market-Jew, as a town, is a name you must explain. That is all. But I am glad you are taking the matter up, and working Carew, Polwhele, and Borlase. I should expect you to find the root of the myths in that fruitful mother of wind-eggs—the sixteenth century."

See how blindly the wisest dismiss the problems of their own country. No one had a heartier respect for the great English of the sixteenth century than the author of "Westward Ho!" in spite of the careless verdict he records above; but he could scarcely, if he thought of the matter seriously, have imagined it as of "an awful antiquity." Then how could it have "originated" these "myths?"

Later on, April 19th, 1867, he writes to the same:—"Your article on 'Are there Jews in Cornwall?' is very clear and satisfactory to me. What you say about metamorphic language is most true, even in my little experience, and worthy of fuller development, unless you have done it elsewhere.

"You do not mention 'Jew's tin.' This is lumps of smelted tin (if I recollect right), with a coating of hydrated oxide of tin, which is caused by lying in water and bog. 'Jew's tin' is found inside 'Jew's houses.' May not this be, according to your etymology, house tin? Ah, that I had legs as an antelope and wings as a butterfly, I would take you to lonely places, and show you old ruined houses, and pit-workings, and stream-workings, and cromlechs, and stone circles, and real British villages made thus." (Here was a sketch.) "The old kraal of flat granite slabs, and inside it the circular huts of ditto, about ten feet in diameter, the stones leaning inward, probably thatched with heather, which now, by decomposing into peat soil, has buried the whole half way up; and bridges of single granite blocks, polished by the feet of ages. And our 'portion should be among the smooth stones of the brook,' and we would pour out to them 'our drink offering' as we talked over old nature-worship, and lost ourselves and our toil in the abysses of the ages."

It is pleasant to recall the confession of faith which the perplexities of his earlier life led him to.

Aug. 5, 1844:—"Believing firmly that His promises had a real, not a metaphorical, meaning . . . . as practically true—carnally true, if you will—for us, as they were for the Jews of old. I know that I am right. I know that God is not only the God of our spirits, but of our bodies—of our married happiness, of our purses, of our least amusements—and that the faithlessness of this day, and the Manichæism of this day, as of all ages, has been what prevents men from accepting God's promises in their literal sense, with simple, childish faith, but drives them to spiritualise them away—*i.e.*, make them mere metaphors, which are, after all, next door to lies."

Charles Kingsley is speaking here of the personal promises of the Psalms, but surely his words apply equally to national promises. And if we do not agree with every part of this great man's course—for, if I may judge by our magazines, there are representatives of all the various Church parties among us, an earnest of the glorious unanimity of the future—we must all rejoice to remember the words he repeated so often to himself, as he lay on his death-bed, the consoling summary of so much knowledge and work alike of head and heart: "It is all right—all under rule."

H. R.

THE Identity has begun to take root in St. Leonards, near Hastings. A meeting was lately held at the Wesleyan Mutual Improvement Society—a brisk discussion took place, and inquiry stimulated.—Letters have been received also from Adelaide, South Australia, saying Identity matters are being agitated there, and the publications, BANNER, *Glory Leader*, "Inquiry," "*Clifton Chronicle* Letters," the "Forty-seven Identifications," and other works selling in the City. An association is going to be formed, and then further progress will be reported to BANNER readers.

WHICH IS ARSARETH?

BY JAMES EDWARD NELSON.

(Continued from page 114.)

PART VIII.

NAMES of places commonly remain to indicate the early languages of countries long after those languages have given place to others. Now a large proportion of the names of places in Dacia are Hebrew, and many of them the same as names of places in Palestine, as any one with a moderate knowledge of Hebrew may see by looking at a map of that part of Europe.

This shows that, in pre-historical times, the inhabitants of Dacia spoke Hebrew or some language nearly allied to it. In illustration of this Hebrew character of Dacian names I give some particulars of instances that I have noticed, and no doubt the list might be greatly extended by examining a map drawn on a larger scale than that which I used.

SERETH itself is a word which might be derived from several different Hebrew roots, each of which would give it a different meaning; and, as we also find in the similar case of Ephraim, several of these meanings seem to be alluded to in prophecies which clearly refer to Israel.

Thus it might be connected with שְׁאֵרִית, or שִׁרִית, a remnant; שֹׁרֶת (feminine to agree with city understood), imperial (Lam. i. 1); שֹׁרֶת, a sanctuary; or שְׂעִירָתָה, which the Vulgate renders SEIRATH, as does also the English, and which signifies "goats." The latter occurs as the name of a place in the Tribeship of Ephraim (Judg. iii. 26).

The passages in the prophecies relating to Israel which seem to contain allusions to these names are very numerous. I postpone the consideration of them until some other occasion, so as not to prolong this paper too much.

SERED in Hebrew שֶׂרֶד, a remnant, closely resembles Sereth both in sound and meaning. It also is the name of both a city and river in Dacia. It occurs in prophecies concerning the Israelites, who are called שִׂרְדִים, Seredim, People of Sered (Joel ii. 32).

PRUTH, the Hebrew פְּרוֹת, cows, is the name of a river of Dacia.

GALATZ, the important port at the mouth of the Sereth and HALICZ, the capital of Galicia, as well as GALICIA, which was a portion of Dacia, and GALLICIA in Spain, which was no doubt named after the former when the Gaels from Dacia settled there, are all from the Hebrew חֲלִיץ, deliverance.

It may have been from their having at one time been emigrants from these places that the Greeks called the Gaëls GALATIANS, and several of their settlements GALATIA.

BOZA, Hebrew בּוֹצָה. white, is a town in Dacia.

BEREGH, Hebrew בֶּרַח, flight, a place in Dacia.

TABOR, Hebrew תָּבוֹר, a quarry, a place in Dacia; also a mountain between the Tribeships of Zebulon and Napthali, and several other places in Palestine.

ARAD, in Hebrew עֶרֶד, a wild ass, is a name of places both in Dacia and Palestine.

JED, Hebrew נֵד, good fortune, is a place in Dacia, and the name of a Tribeship in Palestine.

SAN, Hebrew שֵׁן, a crag, is a place in Dacia, and also part of Beth-shan, the modern Bei-san, a town in the Tribeship of Issachar.

PIATRA, Hebrew פְּטָרָה, breaking out of water, a Dacian town.

ALUTA, Hebrew אָלוֹת, oaths, a Dacian river.

MOLDAVA, names of a province, river and city in Dacia, seems to come from the Hebrew, מוֹלָדָה, birth, which was the name of a town in the Tribeship of Simeon, with the addition of "ava," which is a common termination of names of places in the Dacian region, as "ing," which it resembles in meaning, is in English.

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Susi, Hebrew סוסי, a horseman, is the name of a place in Dacia. It is most probable, however, that it was derived from שושן (Shushan, or Susan, the modern Susa, or Sus, which was the capital of the Persian Empire, from which the Israelites went to Dacia).

Shusha, also probably a modification of Shushan (Susa).

Susidava is the same, with the addition of "dava," a termination common to many names in the locality. Davus was synonymous with Dacus, so Susi-dava, which seems to have been another name of Sereth, may have meant the Susa, or capital of the Davi, or Daci.

Dan, or Don, in Hebrew דן, which signifies judgment, and is the name of one of the Israelite Tribes, occurs in all the parts of Europe which are near the Black Sea, and is considered by Baron Humboldt and Latham to indicate that there were settlements of members of the Tribe of Dan where it occurs, such Danites being called by the Greeks Phœnicians, or Danai. It is particularly frequent in and to the Eastward of the Dacian region, as—

Danau, or Danubius, Hebrew דן נח, or דו נוח, Dan's Dwelling, or rest.

Dniester, in Hebrew דנסתר, Shelter of Dan.

Ister, or Istrus, another name for the Danube, generally for the lower part of its course. In Hebrew יסתר, shelter.

Stry, the name of a town, from Hebrew, סתר shelter.

Zilah, in Hebrew צלה, shelter, or צלע, the name of a town in the Tribeship of Benjamin.

Ararus, the name, in Latin writers, of either the Sereth or one of the other rivers of Dacia. In Hebrew הרר (in English letters ERR), mountainous, which name would be appropriate to the upper parts of the Dacian rivers, as rising in the Carpathian mountains, but was probably given, not as the local name, but as being the river of the

Arari, Harari, Kharari, Khorari, as they are variously called, who were allied with the Goths at an early period. These names occur in the Bible as designations of subdivisions of the Israelites; as, for example, הררי (in English letters ERRI), translated the Hararite (2 Sam. xxiii. 11 and 33, and 1 Chron. xi. 34, 35). It is supposed to signify mountaineer, and to have been applied to the natives of the hill country of Ephraim and Judah—ארלי (in English letters, ARRI), also rendered in our version Hararite, but, according to the Vulgate and the points of the modern Jews, Arorites (2 Sam. 23 and 33)—and ערעלי (in English letters ORORI), Sept. Arari, Vulg. Arorites, A. V. Aroerite, occurs (1 Chron. xi. 44), denoting an inhabitant of one of the towns called "Aroer," of which there was one in the Tribe of Judah, one in that of Reuben, and one in that of Gad. The name 'Arari, in this form, signifying solitary, forsaken, naked, childless, poor, is perhaps alluded to in Isa. lxii. 4, and similar passages.

(*To be continued.*)

THE TWO WINDS IN MONTREAL.

PART II.

Speaking of the distribution of the promises to the Tribes, Mr. Greig remarks:—"It is there written (Gen. xlix. 8), 'Judah, thou art he whom thy brethren shall praise;' and again (Gen. xlix. 10), 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.' Thus you see that through Him not only came the sovereignty, but as the progenitor of the Messiah, not only all the other families of the earth were to be blessed, but also his brethren, so that no one could thereafter be saved, but through the instrumentality of Judah as progenitor of the Messiah. This disposes of the second part of the Abrahamic covenant, of what might be termed the spiritual part of it, for, by faith in Jesus Christ, all mankind become the spiritual seed of Abraham, be their race or colour what it may. There yet remains the third and fourth parts—viz., the multitudinous seed, company of nations, and possession of the Gates; and we will here remark that, if it had been merely the spiritual paternity of nations that was meant, as our ministers and others would have us believe, this would of necessity have been Judah's portion, and there would have been no further need for giving blessings of this kind to the other sons of Jacob, as the whole would have been fulfilled in Judah. But though there is a spiritual seed of Abraham by faith in Abraham's Son and Saviour Jesus Christ, as no student of Scripture will attempt to deny, I have failed to find in Scripture a solitary passage where any one is called the spiritual seed of Joseph by faith, or of Ephraim, or of Reuben, or of Dan, or of any of the Tribes descended from Abraham. These blessings, being not spiritual but temporal, it follows that some other of the Tribes must inherit them."

We think no words of ours are needed to point out the excellence and clearness of the preceding argument. Further on, after quoting 1 Chron. v. 2: "For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's," the writer adds:—"Can anything be plainer than this? You see that Judah and Joseph are spoken of as the two elected sons of Jacob in connection with the covenant—Judah the spiritual, Joseph the temporal—in other words, the birthright to the company of nations was given to Joseph. Jacob, when on his death-bed, and in blessing the two sons of Joseph, says, 'God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth'" (Gen. xlviii. 15, 16). Mr. Greig naturally, we think, exclaims some way further on: "How strange it seems that we are all perfectly agreed and willing to allow Judah, or the Jews, to inherit all the curses pronounced upon them, such as, 'A hissing and a reproach shall ye be among all nations.' 'The shew of your countenance shall be a witness against you.' 'I will bereave you of children, and ye shall be left few in number,' and such-like prophecies, which we know have been all literally fulfilled, even in the minutest points; and yet we insist on interpreting all the prophecies concerning the kingdom of the Ten Tribes in a spiritual sense only. Is it not so, that our leaders of Christian faith have been so fond of spiritualising and preaching Judah's portion, that they have hitherto robbed Joseph or Ephraim of his birthright?"

The pamphlet points out, succinctly and clearly, many of the Identifications which have been already set forth by the various writers on the subject, notably in Mr. Hine's early publications, in "The Résumé," by Philo-Israel, and in the Banner, which we will not therefore quote, but pass on to Mr. Greig's remarks with reference to Dan. ii. 44, and Dan. vii. 27. He says:—"I am aware that our ministers and commentators have interpreted these two verses as having reference to Christ's reign in the hearts of His people; but no violence is done to the texts by applying them in the way I have done" (as referring to the House of Israel in a literal sense). "The contexts refer to literal kingdoms of the earth, and this latter glorious kingdom, as you have seen, is to be given to the people of the saints of the Most High, to Moses's and Peter's kingdom of priests, holy nation, and peculiar people, the people of Israel. You will say—How can so wicked a nation as ourselves become the saints of the Most High? Read Hosea's prophecy to Israel and Ephraim, 14th chapter, 4th verse: 'I will heal their backsliding, I will love them freely, for Mine anger is turned away from him. I will be as the dew unto Israel'"—referring to the outpouring of His Spirit (Joel ii. 28). If it is urged that this latter prophecy was fulfilled

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at the time of the Pentecostal baptism with the Spirit (Acts ii. 17), we can only quote the reply of (we think) Mr. Hine to this objection, that "on that occasion it was only a partial, not an entire, fulfilment of the prophecy, since those who received the gift were accused of being drunken by those who certainly could not have made the accusation had they been enlightened by the Spirit, and the opposition to, and persecution of, Christians, proved that the Spirit was evidently not then poured out 'upon all flesh.'"

Mr. Greig, pointing, as he draws to the end of his work, to "God's faithfulness displayed in a most wonderful manner," continues: "As He did with Israel in His palmy days, so has *He* done with us. He has brought upon us all the blessings and all the curses set before our fathers in the mountains of Ebal and Gerizim; and now He has turned His hand again to restore His people, and to give them double for all they have suffered, as He promised to do by His servant Moses. Our basket and store has He blessed; our flocks and our herds are more numerous than those of any other nation; He hath given us all the land whereon our feet hath trod; and in wealth, and learning, and everything which maketh a nation great, has He made us to excel all the nations of the earth; we have been, as the world admits, separated from the nations to be God's inheritance, to shew forth His praise; and to us specially He has given the mission to preach the Gospel to all nations. Like our father Joseph, He has made us to rule in the land of our captivity, and He will yet bring us up to the land which He gave to our fathers; but we shall not all go up, for there would not be standing room for Jacob's millions; 'For thus saith the Lord, Turn, O backsliding children, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion.'"

"Our opponents," says Mr. Greig, "charge upon us the exalting of ourselves above every other nation; we do not do it, but God does it; we seek not our own glory, but God's!" and we will add, our assailants urge that we are so highly favoured by God because we reverence His Bible, keep His Sabbaths, uphold His commandments, and exercise our benevolence on the whole world. In reply, we reverse the argument, and we say, we reverence the Bible, keep the Sabbath holy, &c., because God hath a favour unto us for His promises' sake; and thus and therefore hath made us to differ from the other nations of the earth; yea, for His oath's sake, and not from any inherent merit in ourselves, who are an eminently sinful nation. The greater our privileges, the deeper our sins.

We rejoice that, while a Professor is found in the land of our magnificent daughter on the other side of the Atlantic to lift up his voice in condemnation of our views in a tone of banter that may excite a laugh, but can have no weight when brought to the test of research and earnest argument, an answer, almost at the same time, is wafted across to us, with grave, calm words of distinct refutation.

While we strive to shut out the East wind draughts that whistle viciously through the chinks and crannies of our buildings, we joyfully fling open our windows to the refreshing Western breeze, and bid a smiling welcome to Mr. Greig's "Anglo-Israel."

L. P.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—It has often puzzled me how we were, as a nation, to comply with the command in Ezek. xxxvi. 37, while few believed in or cared for their Identity. Light has flashed on me that it is already being done, though in blindness. The restoration of the Jews is exciting great interest amongst British Christians, and is made a constant subject of intercessory prayer. But under what name? Not that of "Jews," as formerly when they were prayed for about twice a year, but under that of "Thine ancient people Israel."

Bath. L.

ON ENGLAND'S RESPONSIBILITIES AND HIGH POSITION.

To the Editor of the "Banner of Israel."

SIR,—On the advent of the "troublous times," which Scripture forewarns us are to precede the "great earthquake," which is destined to shake to their very foundations the apostate nations of the earth, the destiny of Protestant England becomes more clear. Her high and holy calling necessitates her aim and policy to become more defined at this crisis, in order to be better understood and better appreciated abroad. The pure and holy faith, which (under Divine Providence) has produced so much peace and prosperity at home, has stirred up a jealousy with certain races, which now, unfortunately, stands in the way of her union with them to insist upon the cessation of this cruel and barbarous war between Russia and Turkey, and if this misunderstanding is not soon cleared away, the equilibrium of the European Powers will be shattered by means of one hypocritical nation for her own selfish ends, and war and discord will spread throughout the world. It is time, therefore, that England's future policy of peace and goodwill to all nations should be more clearly set forth. It may be that her legislators have lately dwelt too much upon securing her interests independent of other nations, and the feeling in Germany (which should be the natural ally of England) is that we regard nothing beyond our own commercial prosperity, whereas the truth is that upon the interests of Great Britain depend those of almost the whole world, not only the prosperity of trade, but the extension of missionary enterprise, of social and charitable institutions, and of the spread of truth and justice to the remotest corners of the earth. It would have been better for Germany had she followed more closely England's footsteps in peacemaking, instead of training up her millions to war, by which act discontent and demoralization is rapidly increasing in her dominions. Even now were she to set the example to Europe to disarm herself, England might induce France to follow her Christian example, and these two great civilised Powers, in conjunction with England, could speedily induce the uncivilised Powers of Russia and Turkey to make peace. England is nationally and essentially a Christian nation under the sovereignty of a devoted Christian Queen, and holding the invincible position that Israel of old did while acting in accordance with the commands of God, will never embroil herself in wars with apostate or infidel races, which wars are permitted only as punishments for their disobedience and idolatry. England is still sacrificing herself for the interests of other nations, very few of which have not benefitted at her cost or by her bonds and loans. It is her interest, as well as her duty, to become peacemaker, and her *fiat* should at once go forth to the world as a nation desirous of peace, at the same time to be fully prepared for war; depicted, like her royal banner, as a lion not to be molested with impunity, and, trusting to the God of Israel for His continued blessing and protection, never to yield to her enemies when her sword is once unsheathed in defence of her just and holy rights.

Your obedient servant,

W. H. PETERS.

Harefield, Lympstone, Christmas-day, 1877.

[We would ask our correspondent how Great Britain could possibly bring about peace when the Lord Jehovah, as He tells us, "determines there shall be war?" He has come forth now, "like a man of war, to stir up the jealousy," and "prevail against His enemies" (Isa. xlii. 13). And does Mr. Peters really think we can prevent it? Let him read Zeph. iii. 8.—ED.]

NOTICES.

WE are requested to give notice that arrangements are being made to invite Mr. Edward Hine to deliver two lectures, one in Exeter Hall, the other in St. James's Hall, London, during the May Meetings, on the subject of the Identity. We give our hearty support to this movement, which, we believe, is one in the right direction. Parties desirous of assisting to defray the necessary expenses should address H. Hodson Rugg, Esq., Alpha Villa, 1, Grove-road, St. John's-wood, N.W., London.

We are asked also to state that a lecture will be delivered on Our Identity, at the "Rock Ferry Rooms" of the Young Men's Christian Association, Liverpool, by Mr. W. O. Blott, on Tuesday evening, April 16, 1878, at 7.30. We advise all our Liverpool and Cheshire friends to attend and hear Mr. Blott for themselves.

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ISRAEL IDENTIFICATION ASSOCIATION, LIVERPOOL. A Lecture will be delivered (D.V.) in the German School-room, Renshaw-st, on Tuesday, April 9th, 1878, by Mr. T. BIRKENSHAW. Subject—The Ten Lost Tribes and the British People. Chair to be taken at 7.30 p.m. Collection to defray expenses.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW.
WEDNESDAY, APRIL 10, 1878.

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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. II. No. 68. Entered at Stationers' Hall.] WEDNESDAY, APRIL 17, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE GREAT MOTHER."

IT is satisfactory to find the journalists of the day are beginning to appreciate the value of the Colonial Empire of Great Britain, and to see, in a new aspect, the immense importance of the Gates as outlying bulwarks of the great mother's island home in the Western seas. Living as most of us do all our lives in "the little island in the North," we do not see ourselves as others see us. We do not think, for instance, of the intense longing and love the Englishman in far-off Hindustan experiences for fatherland, nor realise how great, and grand, and noble our British mother, the central link of the vast Empire, seems to the distant Australian, or to the New Zealand antipodean colonist; how to the "coloured Englishman," a negro of the Venezuelan mines working for his livelihood under a despotic government. Such an one knows he has the British flag as his protector, and can say with pride, not "*Civis Romanus sum*," but "I am a British subject," and therefore free.

The appeal of a negro, yet British freedman of Barbadoes, appeared in the *Times* of March 9, 1878, and his complaint, regarding the temporary absence of the British Consul from Ciudad Bolivar is so touching and so instructive in reference to the position this country holds in colonial hearts, that we shall quote a part of it. He said, writing to the editor of the *Times:*—

The object of my addressing this letter to you is to beg you kindly so to represent our case to the public and Government of England, OUR GREAT MOTHER, that a British representative may be appointed to Ciudad Bolivar, the capital of this State, and about 120 miles from the mines, to whom we may appeal in case of necessity.

There has always been a British Vice-Consul until lately stationed there. At present there is no one representing England. This is sufficiently strange, as every other country has a Consul, although none has so many subjects to protect. The necessity for a British representative will be obvious—when I inform you that, in consequence of the frequency of revolutions in this country—which occur, I may say, annually, the authorities are in the habit of raising troops in the most arbitrary manner from among the peasantry and working people, and it often happens that they seize us English coloured people. It is in vain to declare we are English unless we have a Consul to appeal to. There is no remedy, no safety, or security for us, and we have to go and shed our blood in political conflicts in which we have no possible interest.

This short extract shows that, to the native of Barbadoes (a British possession), the power and government located in these islands are his "great mother"; the nation, which being Israel, has its "company" of stalwart daughters in the four quarters of the globe. From each spot where the young lions are couching, they send fond greeting and loving loyal aspirations to the central link, to the "great mother" who bore them all, and now looks with pride on their mature yet growing strength. The editor of the *Times* himself, in a leader of March 8, 1878, wrote in the same strain. He said, speaking of our widely-extended Empire, and of "the Gates," on which our power for defence and aggression mainly depends :—

When danger of war, real or imaginary, threatens the Empire, the first thought is what a broad mark the circle of British colonies offers to an enemy; the second, by what a mighty circle of fortresses and outworks the centre of British power is defended. The second thought is the sounder. Merely to extend territorial possessions is to give so many more hostages to fortune in war. The more the British Empire is of this character, the weaker its line of defence. But expansions of territorial dominion which have widened the limits within which the Anglo-Saxon race can spread and multiply add to the vitality of the Empire. The British Empire is self-sufficing if its resources can be brought into proper relation and juxtaposition, so as to supplement each other.

Here we have repeated, in the words of a secular journalist of to-day, God Almighty's promises to Jacob of old. To the latter the promise was: "A nation and a company of nations shall be of thee." *The Times*, speaking of the same Israelitish race, declares that "the centre of British power is defended by a mighty circle of fortresses and outworks—*i.e.*, by the circle of the British colonies." The parallel is complete and perfect. The secular journal answers to the page of inspiration, because both speak truly of, and describe faithfully, the Israel of to-day, which was to develop into a confederation of States having Great Britain for its central link. *The Times*, counting on the future union of this vast Empire and its perfect loyalty for all time, discusses the grand prospect of the future—namely, that, in all coming difficulties arising from foreign wars and troubles,

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this country can rely certainly upon a large amount of voluntary military aid from the Canadian Dominion. "What Canada might do," adds *The Times*, "towards asserting most beneficially for herself and the mother country her right and duty to undertake her share of Imperial obligations, other colonies might do also, each in its degree." The interesting discussion lately proceeding in the public journals has arisen in consequence of the offer made by certain Canadian militia corps, amounting to a contingent of, it is said, 10,000 men, to serve in aid of British operations, should a state of war intervene. The Earl of Dufferin has promised (it is added) to forward to the Home Government the names of all the Canadian militia corps and officers who have volunteered for active service in case war be declared. This is a most welcome offer, and one which is quite in accord with what we know of the Scriptural account of our Identity with Israel. For not only is the description of our Colonial Empire, under the designation of "A company of nations," expressive of loving union and loyal co-operation throughout its component parts, but there are distinct prophetic announcements in the Book of Ezekiel which lead us to believe that, at a yet somewhat distant date, "the merchants of Tarshish" (Great Britain), "with ALL the young lions thereof" (that is, surrounded by the entire strength of the British colonies—her stalwart daughters—even then young, and hardly mature) shall in union defy the might of the Russian storm, which shall gather "like a cloud" to cover the mountains of Israel (Ezek. xxxviii. 8—13).

Reader, let us never fail to thank God we are Israel! Only as Israel do we inherit "the Gates!" Only as Israel are we constituted in God's providence "A nation and a company of nations"—the very picture of power and national might and dominion! As Israel, we are, since God is with us, more than equal to a world in arms; and, as Israel, the Lord has given us a mighty circle of "Fortress Gates" to defend our citadel of British power in the little island of the North. He has given us, too, the great circle of British colonies, the vigorous Anglo-Saxon "company of nations," to join hands with us in all times of danger and adversity, and to defy the power even of Gog and Magog, and all his confederated, uncivilised bands of the Northern quarters.

THE PROPHETIC CONFERENCE AT MILDMAY PARK, LONDON, ON THE RESTORATION AND CONVERSION OF THE JEWS.

PART I.

We had not the opportunity of personally attending the Mildmay Conference on the 27th February, 1878, when the subjects above indicated were discussed, and addresses delivered thereon by the Rev. Canon Hoare, the Rev. J. C. Goodhart, and the Rev. John Wilkinson respectively.

We have, however, read the full and complete reports of the addresses by these divines in the pages of *Israel's Watchman*, April No., 1878, and in the 7th March supplement to *The Christian*. We have, therefore, a fairly accurate idea of the nature of the proceedings, the line and arguments adopted by the leaders in the discussion, and its general results. To adopt the language of one whose views have seen the light in the pages of the BANNER, and always with acceptance, "it has struck us with much force that the arguments on these subjects as delivered at the Conference were confusion upon confusion, where the Identity was distinctly rejected. Here were good, godly, even learned men, who delivered their views, but they gave no light, or, at most, very little was manifested." Our opponent of last year, the Rev. John Wilkinson, takes (as usual) a short route by way of settling the question of British Identity with Israel. He said, "We are not going to discuss the Ten Tribes theory." But as his theme was the "Restoration of Israel" (meaning, in his sense, that of the Jews, or "Judah Israel"), his plan, which ignores "the Ten Tribes," runs counter to God's, which distinctly includes them, as the chief and most important ingredient and factor of that restoration. For what says the prophet Hosea? "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of JEZREEL," and Jezreel was Israel, not Judah (Hosea i. 4—11). "Like the pillar and cloud which was darkness to Egypt but light to Israel," says our friend, "so the subject that has been brought before the Conference is evidently confusion to those who discussed it there; yet, at the same time, gives confirmation to Anglo-Israelites." We propose to take the addresses of the speakers in their order, noticing what seems to require it, and to pass such comments as may be called for, on views which we shall submit to the bright light afforded to us by the Identity. The Rev. Canon Hoare is "an opponent." He has written a book entitled "Palestine and Russia" (1877. Hatchards. 1s. 6d.), in which he discusses the proposition that "the English" (as he terms our nation) "are the Lost Tribes of Israel." At pages 10 and 14 of that work we have "the reasons why" we British are not, and never can pretend to be, the Lost Tribes. They are these:—

1. Balaam prophesied Israel should "dwell alone," and we do not "dwell alone."

2. The prophet declared "Israel should not be reckoned among the nations," but we British *are* reckoned among the nations.

3. If we be Israel, we must be in the condition of the "dry bones"—lost and dead—and not enjoying the prosperity which is our portion now, such being destined only to follow the restoration of Israel (p. 14).

In reference to these three objections, we observe, in passing, that BANNER readers are well instructed as to the fallacy which underlies the canon's first and second reasons. For, verily, we British are dwellers alone. We are separated and severed from continental nations in geographical position, by manners, customs, religion, language, institutions, and everything that separates peoples and nations. *As Israel*, again, we are not reckoned among the nations; nor do we reckon ourselves as on a par with, but far superior to, the Gentile nations of the earth. In regard to the last objection, we fail to see the authority for the canon's *dictum* that Israel's prosperity is "to follow, but not precede, restoration." We read in the vision of dry bones, on the contrary, that there were three stages of blessing. First, the coming together of the bones, the flesh, the sinews, and skin. Second, the inspiration of the breath into these dead bodies. Third, the living, standing, exceeding great army of men and women, but all "in their graves." We conceive that under the last condition great national prosperity is pictured, though restoration to the land of the then self-identified Israelites might well seem a lost hope—a blessing impossible of attainment. This, it appears to us, is precisely our own condition to-day. To many of us, our Identity is sufficiently proved, but our restoration to our land seems as hopeless as ever, and the way and the means by which it is ever likely to be effected quite beyond all comprehension. Yet, for all that, nationally we are wealthy, exalted, the chief of nations, prosperous as no other nation is; the mistress of the sea, as of all the chief foreign Gates, and a people blessed of Jehovah as none other ever was.

Canon Hoare's views being thus opposed to those we hold as believers in our Identity, we expect, and also find, in his speech at the Mildmay Conference, a repetition of such mistakes, with a determined effort to substantiate the view that the Jews alone, being Israel, are the subjects of "the restoration," the Ten Tribes being not so much as mentioned. Great Britain's part

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in taking back "Israel" is duly acknowledged by the canon as "the ships of Tarshish," and, viewed as a leading nation (Gentile of course), he acknowledges that the British will probably have the high honour of "conveying God's people" (the Jews, we suppose) "to the land He hath given them." Now, Canon Hoare knows as well as we do that God has not given "the land" to the Jews alone. Ezek. xlviii. teaches him—and he knows it—that Judah and Levi will obtain but two-thirteenths of that glorious inheritance, and that at the restoration eleven-thirteenths of the whole will fall to the other, the eleven, Tribes. At page 50 of his book, "Palestine and Russia," the union of Israel and Judah and the united restoration is fully admitted. But at the Mildmay Conference so advanced a doctrine as this, in presence of the Rev. John Wilkinson, too, would probably have been distasteful to the audience, and it was not broached. The canon quoted Isa. lxvi. 8, to prove that "England is ready, waiting to fulfil her mission, to bring Israel's sons from far, their silver and their gold with them unto the name of the Lord thy God;" but he did not tell his audience what that same prophet declared in chap. xviii.—namely, that the "present shall be brought to the Lord of hosts OF a people scattered and peeled, terrible from their beginning and hitherto, and FROM a people terrible from their beginning and hitherto" (therefore two branches of the same race); also what Zeph. in chap. iii. 10 predicts—viz., that "the Lord's suppliants" (and therefore Christians), "even the daughter of MY dispersed" (therefore Israelites), "shall bring Mine offering" (the "present" above referred to). Now, as Canon Hoare ALLOWS that the British are to be the honoured instruments of taking the Jews back to their land (which we entirely admit), and the Word of God declares that those agents so employed will be Christianized Israelites, we demur to Canon Hoare's teaching at the Conference *ab limine*, and say it is both unscriptural and misleading. Reviewing the facts, and the known character of the speaker—than which none can be higher or more respected—we exclaim in the words we find in Isaiah xlii. 19: "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?" So far for Canon Hoare. In our next notice we shall discuss the views of that venerable and godly divine, the Rev. J. C. Goodhart, as enunciated at the Conference on the subject—very close to ours on the Identity—"How the Jews will go back."

(To be continued.)

TIME, TIMES, AND HALF-A-TIME, OR 1260 YEARS.

AT page 80, No. 62, of the BANNER, an article on "The Rev. M. Baxter and the Turkish Alliance," Part I., appeared, from a quotation in which we take the following: "We must now notice what is said of the Empire over the ten toes composed of iron and clay. This Empire was established by Justinian, who conquered Italy and Rome from the Goths, in A.D. 554-5, and it continued till the defeat of Napoleon I., at Waterloo, since which there has been no ruler whom the ten kings have acknowledged as their Emperor." The battle of Waterloo was fought and won by the Duke of Wellington on the 18th June, 1815, and therefore assuming the correctness of the facts stated in "The Prophetical History of the Church and the World," we arrive at the duration of Daniel's ten-toed kingdoms, by deducting from A.D. 1815 the year A.D. 555. The result is the sacred Scripture number of years, 1260.

When our article was under preparation for the press, we had not noticed this extraordinary coincidence. It was reserved for a distant reader, who perused the paper in the BANNER, and sent us the following message: "I am struck by the date given at page 80 for the beginning and close of the Empire over the ten toes of the image—namely, 555 and 1815. It is remarkable that that gives the exact duration of 1260 years—a mystic number. Yet the fact is not noted in the paper."

We are greatly indebted to our friend for pointing out this coincidence to us. We have since reflected whether God's Word gives us any indication as to what was to be the duration of the ten-toed final form of the great Roman figure before its destruction. We find from Rev. xi. 2, that the Gentile or Turkish occupation of the holy city shall last 42 months, or $42 \times 30 = 1260$ years—a period found to terminate in A.D. 1882, by adding 1260 to A.D. 622, the date of the rise of Mohammedanism or the Hejra. Israel's Church and nation, we find from Rev. xii. 6, 14, are nourished and preserved from their great anti-Christian adversary, Papal Rome, for 1260 days, or a time, times, and half-a-time. The rise of the Papacy may be assumed to be A.D. 610, or thereabouts (see BANNER, vol. i., p. 130).

The year A.D. 1870, the date of the fall of the temporal power, marks a striking era in the downfall of the Roman anti-Christ, the beginning of the end which Great Pyramid teaching leads us to expect will be consummated in A.D. 1881-4. But these calculations give us no clue as to the duration (Scripturally defined) of the ten-toed kingdoms of Daniel's image (chap. ii.). With some hesitation we suggest that the intimation given us in Dan. xii. 7 may be properly held to apply to this period. At the termination of the visions, Daniel heard the question put, "How long shall it be to the end of these wonders?" The answer returned was, "It shall be for a time, times, and half-a-time" (*i.e.*, for 1260 years); "and when he shall have accomplished to scatter the power of the holy people, all these things will be finished"—that is, we presume, that when God shall have ceased, or put an end to, the *scattering* of Israel's power, and commenced the rehabilitation of the nation with that peculiar characteristic which makes them ever (nationally) "terrible from their beginning and hitherto" (Isa. xviii.), then must 1260 years be counted to the time when the stone kingdom shall begin to assume its mountainous fifth monarchy form and fill the earth. The year when Justinian established the ten-toed form of the Roman Empire being A.D. 555, we find that by that date the Saxons had become firmly established in their national organisation in these islands. Then, first, we assume, the time begun to run, both as against the ten kingdoms' life of 1260 years, thus commenced, and with reference also to Israel of the Ten Tribes, re-constituted at that date "A nation" before God in "the wilderness." They had to abide, as Daniel intimated, 1260 years before they should emerge into the condition of "the stone kingdom" by smiting the image on its feet in A.D. 1815, thus "breaking" the whole "in pieces."

These views we place before the reader for consideration, and whether we be correct in our surmise or not, we deem the fact one of much importance, that the mystic number, 1260 years, comes out exactly in calculating the duration of the ten-toed kingdoms of the image; and that the wonderful coincidence lends force to the conclusion that the British Empire, being the stone of Daniel, and closely connected with the ten-toed kingdoms in chronology (Dan. ii. 44), the Rev. M. Baxter's interpretations are hopelessly erroneous, unscriptural, and dishonouring to the truth of God's most Holy Word.

THE FIERY DELUGE ANTICIPATED!—The *Cologne Gazette* and other leading Liberal journals declare Germany imperilled by the growing predominance of a semi-barbarous Power, *and regard a dissolution of Austria as the probable consequence of the formation of Russian vassal States in what formerly was Turkey.* At the same time, dissatisfaction is expressed at the apparent inactivity of the German Government, who, at such a juncture as this, contents itself with allusions to the programmes of past and coming Conferences. The language of the Government papers not opposed to Russia has become extremely reserved.—*Times*, February 9,1878.

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WHICH IS ARSARETH?

By James Edward Nelson.

(Concluded from page 122.)

PART IX.

The early prevalence of the Hebrew language in the Dacian region, taken in connection with the myth, that Skutha was a son of Hercules (Greek Herakles, Hebrew הרכל, The Trader), who seems, as pointed out by Col. Gawler, to have been a mythical representative of Israelite merchants called Danai, Dorians, or Heraclidae; together with the accounts of early Dorian settlements in Thrace and other parts near the Black Sea; and the statements of Grecian historians, that the Getae went into Scythia from Thrace, indicate that the early Hebrew-speaking occupants of Dacia were Danai, or emigrants by sea from the port of Joppa.

The facts of the early emigrants from Dacia, who settled in the West of Europe, speaking Gaelic, of their name Scots or Scythians, being significant in that language, and of its signification being the same as the signification of Hebrews, indicate that, at some early period, the language of these Israelites changed to, or approximated to, Gaelic.

Such a change might easily have resulted from long-continued intercourse with, or from their having enslaved, or having been themselves conquered by, non-Semetic neighbours.

The alteration of their name, from Hebrews or Iberians to Scots or Scythians, was but a natural result of this change.

Retaining their customs longer than their language, these Scotti, Skuthai, Kelto-Skuthai, Kelt-Iberi, Gaoidhoil (said to have been the name of one of their early leaders. It is the Hebrew נדיאל, Gadiel, which occurs as the name of a man in the Bible—Numb. xiii. 10), Gwyddyl (Hebrew גדל, Gadhol great), Gadelians, or Gaels, as they were variously called, carried the worship of Baal, and many peculiarities derived from Syria, and, therefore, indicating that they had not passed through a long Median captivity, from Dacia to Spain, and thence to Ireland and the West of Great Britain, at a period long before the time of Ezra.

Finally, about 200 years after the time of Ezra, and the removal to Arsareth, the Daci are found settled on the banks of the Sereth, speaking a language, the Gothic, still farther removed from Hebrew, and nearer to the Zend than the Gaelic is, that being precisely such a change as the influx of Ephraim and his companions, speaking the Zend, which must have been their language in Media, would naturally have produced.

But the Gaelic language and Syrian customs of Ireland continued the same after B.C. 480 as they had been before.

If Arsareth be Dacia, Ephraim must be amongst the Goths. If it be Ireland, Ephraim must be amongst the Gaels.

We have both Gothic and Gaelic elements in the population of these islands, and both may be shewn to be derived from Israel; but which has that pre-eminence in blessing that was to pertain to Ephraim? Undoubtedly the Gothic Anglo-Saxons, not the Gaelic Irish.

Again, there can be no rival to England in the claim to represent the Daci, but both Spain and the United States might contest our claim to represent the Gaels with some shew of justice.

There are Low-Dutch populations in Holland and Belgium, whose ancient languages closely resembled the Gothic of the Daci; but still those languages did not resemble it so nearly as that of the Anglo-Saxons, and the inferiority of Holland and Belgium to England in numbers, power, and riches, is obvious.

There were, of course, Anglo-Saxons who remained on the continent when our ancestors left it, but these were nearly exterminated by Charlemagne, as the parent stock in Dacia had been by Trajan, so that those countries are now occupied by people who have little affinity with their Low-Dutch predecessors.

There was also a remnant of the Daci, who escaped from Trajan, and afterwards returned at the head of a confederation of German and other Tribes (they must have been deteriorated in blood by this mixture, though they retained the Gothic language), and established another glorious Empire in Dacia, which extended from the Black to the Baltic Seas, conquered Russia, Poland, and Prussia, and exacted tribute from Rome and Constantinople. But this Empire was broken up and dispersed over Europe, and even parts of Africa, through the extent of its conquests, and the intermixture of the Dacian portion of its people with other races, was carried to such an extent, that it would be impossible now to separate them from the general population of Europe, and to say these, and not the British, are the representatives of the Daci.

As to the representation of the Gaels or Kelt-Iberians, the case is very different, for the Gaelic, though a large and important, is not the leading element in our population, whilst, if we add to the people of Iberia (Spain, Portugal, and Aquitane), and the Spanish and Portuguese colonies, those of the United States, in which, in consequence of the immense Irish immigration, often exceeding that of the English, for years together, it is not improbable that there may be an actual majority of the population of Gaelic descent. We find in those countries a non-British Gaelic, Kelto-Scythian or Kelt-Iberian population, exceeding that of the British Gaels in number, and probably less intermixed with non-Gaelic blood. (The Gaelic character of the ancient population of Spain, Portugal, Aquitane, Ireland, and the Western half of Great Britain is fully and satisfactorily shewn by Kennedy in his "Ethnological Essays.")

But, if Ireland be Arsareth, Ephraim must be amongst the Gaels, and we ought to find Ireland, Spain, and the United States, not England and Scotland, in the possession of Ephraim's pre-eminence, which clearly not the case.

"AND THERE SHALL BE PESTILENCES IN DIVERS PLACES."

In our issue of September 5, 1877, No. 36, page 293, vol. i., we drew attention to the fact that the present time offers us distinct—nay, obtrusive evidence, we are in the latter days—"the time of the end." For not only have we "nation rising against nation," "kingdom against kingdom," "wars, and rumours of wars," "distress of nations with perplexity," but also "famines in divers places;" famines in India—North and South; famines in Persia; now in China, and the last worse than the first. We noticed on that occasion that pestilence had visited both Asia and Europe in these latter days in the character of Asiatic cholera, and that of an acute, fatal description several times; but we knew as we wrote that we should have ere long to record more specific and clear fulfilments of our Lord's words in Matt. xxiv. 7, in this respect, than we had heretofore witnessed. Similarly though we noticed that earthquakes had taken place in many quarters of the world in recent times with singular frequency, yet we looked, and still look, before long, for earthquakes of a more marked and unique character, such as our Lord's words in Luke xxi. 11 describe with emphasis, as "*Great* earthquakes in divers places," the types we may believe of that speedily expected "Great political earthquake, such as there was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18). We have now intimation from the Russian Empire, and especially from the seat of war in the East, of a visitation of pestilence in the shape "of typhus plague," which is devastating the Muscovite Empire, and has turned especially those localities which, in the words of Scripture, are termed the moon

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or crescent land of Turkey, into blood. The account which we take from *The Alliance News* of the 23rd March, 1878, is as follows :—

THE TYPHUS PLAGUE.—Intelligence from Russia shows that the typhus plague is rapidly on the increase, and that the impulse which will be shortly given to it by the return of spring has caused a panic throughout the country. At St. Petersburg large temporary hospitals are being erected in the outskirts, and district committees formed to check the epidemic. An order has been issued to the police, also to enforce rigidly the sanitary regulations prescribed during the breaking up of the snow in the streets and the thawing of the filth accumulated during the winter; and it is believed that the Government will shortly issue a decree ordering the removal of all persons affected with typhus to lazarettos in the suburbs. The practice of walking the hospitals has been discontinued, on account of 25 per cent. of the medical students having fallen ill with typhus. On account of the prevalence of the same disorder in the schools and University the authorities contemplate putting off all examinations until the autumn. The sickness among the sisters of mercy attached to the Red Cross Society is 75 per cent., the mortality among the doctors nearly 30 per cent. At Kischeneff the mortality is so great that every day a trench is dug capable of containing fifty coffins. As there are thousands of bodies buried near the site of the Russian camp with only a foot or two of earth over them, the town will be almost uninhabitable during the coming summer. At Cholm, 200 children have been seized with the typhus, and all the schools are closed. In the central provinces the mortality is frightful among the peasants. At Archangel, where there are no Turks to spread infection, the typhus plague has broken out in the prison, and 600 criminals are ill with it. According to the accounts received at Vienna as to the sanitary condition of the Russian troops in Turkey (says the *Eastern Budget*), it appears that typhus fever is causing more losses in the Russian ranks than they had suffered during the war. Several generals and a great many other officers of rank, who highly distinguished themselves in the campaigns of Europe and Asia, have now fallen victims to the epidemic, which rages equally in Roumelia and in Armenia. The mortality in the Russian hospitals is daily increasing, and in many of them the surgeons themselves have been carried off by the disease. This news has produced a great panic in Russia, and officers ordered to the South look upon such an order as involving a residence of some weeks in an hospital, often without hope of recovery.

The above tells a tale of terrible suffering, and forebodes a time of misery and trouble for that Empire and those countries which the Lord has selected for the exhibition of His power in fulfilling His own words, uttered eighteen centuries ago; and yet these are but "the beginning of the birth-pangs" (Matt. xxiv. 8), the first throes of the mighty convulsion which is to shake yonder ill-fated Europe down to the ground. We sometimes wonder whether this great visitation of pestilence may not be the motive cause our God will use to produce the "sudden" flight of the Russian hosts from the neighbourhood of "the habitation of the strong" (Constantinople), predicted, perhaps, in Jer. xlix. 19, and l. 44. We reflect, indeed, upon the possibility of such another calamity befalling the armies of the Czar as happened to the hosts of Sennacherib, the Assyrian, with the like result, a frightful mortality and a precipitate retreat of the survivors (2 Kings xix. 34—36). The Assyrian monarch thought then to possess himself of the city of the Lord, even "the Gate of My people, Jerusalem" (Micah i. 9); but the modern despot, who dares to hurl defiance at the armies of the chosen people of the living God, thinks now in his infatuation to secure that "Gate of his own House," which God Almighty has sworn by His own Being to give to those same people of His choice, when He said to our forefather Abraham, "Thy seed shall possess the Gate of his enemies" (Gen. xxii. 17). As Sennacherib was undone, "So let all Thine enemies perish, O Lord" (Judges v. 31).

NOTICE.—The Rev. B. W. Savile's Twenty-six Letters to the Right Hon. W. E. Gladstone, in reply to the Rev. R. Cornall's Pamphlet, will shortly appear in consecutive numbers of the BANNER.—ED.

THE GEOGRAPHY OF THE GATES.

No. XX.—ST. HELENA.

(*Continued from page* 99.)

IN latitude 15° 55′ South, longitude 5° 44′ West, in the South Atlantic Ocean, 1,400 miles from the coast of Africa, and 2,000 miles from Brazil, in the direct path of the ocean traffic between Great Britain and the South African states, with India and Australia in the far East, is an island which has been the "possession" of Great Britain since A.D. 1651. This spot, which has been an invaluable acquisition for our commercial navy, and an indispensable *rendezvous* for our ships of war too, navigating the tropical ocean in the South Atlantic, was obtained in peace. It fell to our nation, humanly speaking, by mere chance, though, as Israelites, we well know that this island being a veritable "Gate" of the ocean-highway, dominated by the trade winds of the Atlantic equatorial regions, it was placed in our hands by our heavenly Father, the Father of His chosen people, in fulfilment of His promise to our forefather, when He swore to him that "his seed should possess the Gate of his enemies."

This island being situated where it is, the ocean trade of the chief maritime Power of the earth had been gravely crippled, and its route to its "possessions" in Africa and the East had been seriously threatened and compromised, if St. Helena had fallen into the power of France, or Spain, or Portugal, or Holland, or Russia. For these races have at various times aspired to maritime supremacy, and endeavoured to contest with Great Britain the mistress-ship of the seas. In vain! God gave the foreign and home "Gates" to Israel; and as we have often contended, and again repeat, those precious gifts involve also supremacy at sea, else the Gates could not remain in possession of the British.

Supreme at sea, the island of St. Helena, which dominates the direct sea-route for sailing ships driven by trade winds to the South from the British Channel, must needs belong to Britannia as the ruler of the waves, and accordingly we find that so early as A.D. 1651 God gave Israel this fine island to help her commercial intercourse with India, to facilitate her acquisition of that Empire, as well as of the colonial possessions which lie in Africa, in the Malayan Peninsula, and in far off Australasia too.

St. Helena is blessed with a delicious climate. It is "a little ocean oasis, whose only imperfection is its loneliness." It is only twenty-eight miles in circumference, possesses but one town, "James Town" by name, and boasts of a population of about 6,000 souls in all.

James Town is situated in a little inlet on the North-western corner of the island. The place, when approached from the North, seems to be surrounded by sheer lofty precipices, making access all but impossible. The island inland is full of valleys rich in soil, and teeming with crops of various sorts. Trees abound, and the place is as healthy as any on the face of the earth.

The Portuguese discovered the spot on the 21st May, 1502, and named the island after the Saint (Helena) whose day it was. The discovery was not made known to the world till 1588, when an Englishman came upon the place, and henceforth it became a favourite resort for vessels of all nations navigating those seas. Holland and Spain at last struggled to gain possession of the spot. The Portuguese had retired from their claim to it. Spain did the like. Holland took sole possession in 1645; but gave up the little-coveted prize in 1651, preferring to consolidate her power at the Cape of Good Hope. Just then the British Lion, or House of Israel, was beckoned to the island by their God, and warned to take possession at once and for ever.

A fleet of East Indiamen was passing just as the Dutch abandoned the place and secured this ocean Gate, this gem of the sea, for the rightful heritors—Israel. Ten years later, a

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charter granted by Charles II., King of England, conferred the possession to a British "Company," and henceforth, the spot being a home for Israel as well as a useful Gate, Londoners burnt out by the great fire of 1666 left for St. Helena, and settled there. Then others followed. In 1672, the power of the God of Israel to retain the place for His chosen ones was tested, for His enemies the Dutch tried hard to get back the prize they then found out they had too hastily abandoned, since it was in truth an ocean "Gate." Too late! The British were surprised, indeed, by a night attack, which, aided by treachery on shore, so far succeeded that they were forced by the Dutch to abandon the island and "take refuge on shipboard." "At that moment up came Captain Munden to the rescue of James Town," and restored it to the proper owners. "Munden got knighthood" for this act of daring, and ever since the British Lion of the House of Israel has reposed and "couched" in his strength in St. Helena, "and none has dared to stir him up."

Since 1833, the island has passed from the rule of a company of British merchants to the British crown, and it is now a British colony. The British Government have fortified the island in such fashion that it is practically unassailable while held by the Power paramount at sea. "Cannons guard every cleft in the basalt wall, by which a foe could hope to penetrate."

St. Helena is, as all the world knows, famous as the prison-house of an ungrateful but fallen Sovereign, Napoleon I., from the 16th of Oct., 1815, to the date of his death, 5th May, 1821. In Slane's Valley, under some willows, he was buried, till in 1840 he was removed to *The Invalides* in Paris, to lie in state there till that evil day comes when, as we anticipate, his remains will be dealt with by his ungrateful fellow-countrymen as Isaiah, we fully believe, predicted in chap. xiv. 19, 20.

(*To be followed by a paper on Ascension.*)

THE SUN-DISTANCE BY MODERN SCIENCE.

A FEW months ago a Parliamentary paper was published by Government containing Sir G. B. Airy's and Captain Tupman's calculations of part of the British observations of the Venus Transit of 1874. They brought out from them, after wading through several millions of figures, a sun-distance of 93,350,000 of miles nearly.

Not a few persons jumped at this result, because it went to disprove the Pyramid sun-distance, which is close to 91,840,000 miles, and they would hardly listen to the prudent advisers who told them that the greater figure was by no means a final quantity; that it resulted only from a portion of the British observations; that it was procured by doubtful treatments of several contradictory results, varying between 90 and 96 millions of miles, and would not influence the numbers still to be derived from the observations of French, Americans, Germans, Italians, and Russians.

The results of these other nations are still unpublished; but meanwhile the first British result has been challenged on purely scientific grounds by another British Astronomer—*viz.*, Mr. Stone, Astronomer-Royal at the Cape of Good Hope—and much experienced in sun-distance problems during many years past. He has brought out from the same observations, and as he contends by a more accurate calculation, a very different sun-distance. And what is it? Let the following extract from page 95 of the "Astronomical Register," for April, speak to the point:—

"Mr. Ranyard (secretary to the Royal Astronomical Society) read to the meeting a paper by Mr. Stone "On the Telescopic Observations of the Transit of Venus." Mr. Stone had re-discussed the observations published in the Parliamentary report, and had deduced a solar parallax of 8″·89—equivalent to a sun's distance of 91,940,000 miles."

Further comment is needless to those who have read the recent Pyramid publications. PIAZZI SMYTH.

UNITED PRAYER FOR ISRAEL'S MANIFESTATION.

MR. T. J. PULLIN, of the Leeds Anglo-Israel Association, lately appealed to us to use our influence (such as it is) to impress on the readers of the BANNER the necessity for united prayer in our associations, as a systematic corporate matter, in view to the speedy fulfilment of the Lord's promises regarding our Identity. We respond most gladly to this timely and very proper application of our friend, and would do all we can to promote the object indicated. The Prayer Union, instituted some time since, and to which many others besides ourselves now belong (144 enrolled members, we hear), has been started several months. We have had letters asking us whether any further steps are contemplated by H. L., the projector of this excellent scheme; also why the Prayer Union having been set on foot, nothing more is done? We do not think for our own parts that anything further is needed. There are now large numbers of us Israelites spread over this and other lands, each pledged to prayer daily, and, if need be, hourly, for some or all the objects H. L. has so happily suggested for us in the advertisement which now constantly meets the eye on the outer sheet of the BANNER, and on our cards of membership. It rests, then, with the members of the Union, each in his own closet daily, morning, evening, and at noon-day, at the family altar, morning and evening, and whenever and wherever he or she can, to be instant with the Lord to do that great thing for the Houses of Israel and Judah He hath faithfully promised to perform. Corporate united prayer of all Israelites in the land is physically impossible. The assembly of Israelite members, of any given town or association, for stated prayer at meetings is, of course, possible, and is certainly desirable if not too often repeated. As a matter of experience, it is found such meetings, while they are attractive at first, and eagerly attended, are, if held weekly, apt to fall off. We, therefore, think that such meetings, which are expensive to hold, and very troublesome to organise, should be somewhat rarely called together. There is no reason, however, why, at all Israelite meetings, which, of course, are opened and closed with prayer, the necessity for petitions such as H. L. recommends should be over-looked. At all our meetings prayer ought to be offered earnestly for the outpouring of God's Holy Spirit, not only upon the company of Israelites assembled, but for their fellow-townsmen, for their fellow-countrymen, for the Empire in general, and for the whole Anglo-Saxon race, *as Israel*, that the new covenant may at once be granted to them, as promised. We conceive that such petitions as the following should form a part of family worship, morning and evening, of every household of believers, and that it should be also offered in secret: "Lord, grant, we beseech Thee, to this great nation, and to the Anglo-Saxon races in general, who are Thy chosen people, Thine inheritance and Thy heritage, the outpouring of Thy most Holy Spirit, and that new covenant which Thou hast promised in Thy Word to give to the House of Israel, in these last days as the purchase of the blood of Jesus our Redeemer."

A prayer to this purport and effect used by each individual at his morning and evening devotions, at family prayers, at public and private meetings, and as ejaculatory petitions during the whole day, will form a stream of supplication that will constitute "the incessant pleading with the Almighty," which Mr. Gott so well described at page 323, vol. i. of BANNER, No. 39.

Our readers will do well further to reflect that the examples of successful prayer at great national crises of Israel's history, have always been those of single individuals, giants in prayer, men after God's own heart, whose wrestlings are described as "the effectual fervent prayer of a righteous man" (not of an association) "which availeth much" (James v. 16). Elijah was such an one; by prayer he closed the heavens, and brought on drought and famine. "He prayed again, and the heaven

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gave rain, and the earth brought forth her fruits." When Judah's captivity in Babylon was drawing to an end, it was Daniel's solitary prayer, as recorded in chap ix. 3—19, which brought down the heavenly messenger to relieve. After the return had been partially effected, the depressed condition of the remnant was pleaded by Nehemiah alone (chap. i. 4—11), and that righteous man's single petition was heard and answered from on high (chap. ii. 4, 8). How Moses in solitude prayed and pleaded for sinning Israel, not once, but oftentimes repeated, our readers well know.

We urge, therefore, not so much that efforts be made for corporate united prayer, though this should not be neglected, but that instant and earnest supplications in the true spirit of our Prayer Union, be made by each individual Israelite believer in the land, that the Lord would be pleased to pour out His Spirit without stint upon our whole race in the British Empire and in America, assembled; that the new covenant may be granted to high and to low, to rich and to poor, to young and to old, "till all shall know the Lord, from the least to the greatest;" that our Identity may thus be speedily manifested to ourselves, to foreign nations, and to the whole world at large, as promised; that our national sins, drunkenness, evil living, impurity, and the whole catalogue of our hideous national offences may be finally wiped away and removed, and all for the sake of the Lord Jesus Christ, who died and shed His most precious blood to obtain just these great and glorious blessings for His people Israel, who are His inheritance and heritage—even the British and Anglo-Saxon nations. And, finally, let us never, never forget our brethren, the House of JUDAH.

THE BRITISH LION ROARS.

THE *Times* newspaper has at last come forward as the national representative of the British people, and gives forth now no uncertain sound. Let it speak to us in the tones which we can recognise as the nation's voice in reference to the "possession" her Majesty's "ironclads" have taken of the water-ways near "the Great Gate," now about to become Israel's own. On the 15th Feb., 1878, the leader spoke as follows :—

A step, of which the significance is even greater than the immediate importance, has been taken by this country in the Eastern crisis. A considerable portion of our Mediterranean fleet is at length anchored near Constantinople. It is in many respects prudent that we have not entered the harbour of the city itself; but a very powerful British force is now in a position to maintain the material interests which we possess in the Bosphorus and in the Dardanelles. The opposition of the Porte has been overcome or set aside in a satisfactory manner. The ships are anchored at Prince's Islands, two miles from the city, and they have left behind a contingent to secure free communication through the Dardanelles.

These facts will not fail to re-assure the public mind. The British fleet is practically in occupation of the waterway to Constantinople; and, this being the case, we may watch with comparative calmness the course which the Russians, or which other European Governments, may adopt. The unfortunate and ill-advised attempt to minimise the significance of this proceeding on our part will neither prevent its being apprehended by Europe or diminish in any way its essential importance. There are very few persons indeed in this country who, now that our fleet is near Constantinople, would deem that its duty is confined to the protection of British subjects in Constantinople. That, no doubt, is one of its duties. But a more obvious and probably more urgent part of its duty is to make it plain that no arrangement respecting the possession of Constantinople or the control of the Bosphorus or of the Dardanelles will have the slightest validity unless the claims of this country be fairly consulted. Our right of passage through the Dardanelles and the Bosphorus is one which we must be prepared to maintain in all circumstances; and with this object in view our fleets are at the mouth of the Bosphorus, and will doubtless remain there until this momentous question is settled.

Russia may rest assured that whether she sends a large or a small number of troops into that city, it will make no difference to the final determination of this country, and, doubtless, of Austria also, that their presence there shall be in every respect temporary.

These are plain and straightforward words, not capable of two meanings. They are the true sentiments of the British people, on which, if need be, they would act. But no warlike action will be needful. Let Israel be sure of that. God will work out this great thing for them in future, as we see He has already in the passage up the Straits of our ships, in *peace*. And now, as we write, we rest assured that the ironclads of Israel are safely moored near "the Gate," where, as the *Times* significantly says, "they will remain" till the great matter is settled, the last word in the Eastern Question, as Lord Derby truly declared, has been spoken—namely, "*Who shall have Constantinople?*" "Thy seed," said the Lord God of Israel to His friend Abraham, our forefather—"thy seed shall possess the Gate of his enemies," "of those that hate them" (Gen. xxii. 17, xxiv. 60). With this assurance we may rest content. For the promise is to us and to our children, as the Hebrews indicated, and it was GOD Almighty's solemn oath—an oath He took even by His own eternal Being.

Correspondence.

THE IDENTITY AS IT APPEARS TO AN ITALIAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—There appeared on the 17th Feb., in an Italian journal called the *Corriere*, an article on the "Identity," which I feel sure will not be without interest to BANNER readers. I have done my best toward giving you a literal translation, and trust, owing to the rarity of such an occurrence as an Italian journal noticing the subject, that it may find room in your already sorely beset columns. The writer is well known as a contributor to the secular papers of the day, and has headed his article,

"THE ENGLISH BIBLE AND THE NEW EXEGETICS.

"A few days ago, a very singular lecture was given in the public school at Huddersfield. The lecturer brought before a numerous and cultivated public the following subject—*viz.*, 'The Identity of the British Nation with the Lost Ten Tribes of Israel.' The speaker proved, in his own way, that the ancient progenitors of the British race were the inhabitants of Palestine and Assyria, and that these formed the principal nucleus of the Ten Tribes. It was prophesied that these would be dispersed to the North-west, and would inhabit the islands situated in that region, and which are found to-day to be geographically occupying the position of the British Isles. But according to the same prophecy the days were to come when the descendants of these Tribes would be restored to their ancient land, and again possess it. The English, according to the lecturer, are these descendants, and the prophecy now being due, it is their place to come forward and claim its fulfilment, which must be brought about by the Russo-Turkish war. Turkey is to disappear as a political Power in the earth, leaving the regions of ancient Israel in possession of the English, and woe betide the Russian who, with thoughts of aggrandisement, sets foot there. God would with His thunderbolts dash him in pieces.

"Thus spoke the lecturer before a numerous public, and was loudly applauded. The free and easy use which the English, for their own especial benefit, make of the Bible is well worth noticing; it has become for them a wonderful medicine, a healer of all diseases, and a convenient smoother over of all difficulties. Nor is it now difficult to understand why they make such progress in Bible exegetics, and such wonderful historical discoveries. Verily, the English are a lucky people, who, merely because of a Bible prophecy, are to reign over the lands which are still ruled by the grand Sultan. But, *apropos*, the Czar has also his Bible, and it is quite possible that it may not agree with that of the English. If so, how unfortunate for Bible science!" TRANSLATED BY AN ENGLISH RESIDENT.

Florence, March 5, 1878.

[NOTE BY THE EDITOR.—We learn from the above the good news that even in the secular journals of the day in Italy, information regarding our Identity is willingly received. We have authentic information, which we hope soon to be able to publish, that the Identity is making way in quarters in Italy where, till now, we had not the remotest idea that such a view of Scripture interpretation would be acceptable.]

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, APRIL 17, 1878.

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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. II. No. 69. Entered at Stationers' Hall.] WEDNESDAY, APRIL 24, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WHAT CAN RUSSIA DO?

PART I.

IT is well now that Israel is troubled in many quarters about war imminent, and, in obedience to prophecy (Hosea xi. 10, 11), is trembling in the West, causing wild panics on the Stock Exchange, that we should "pause and inquire" what Russia, whom we prophetically term "Gog," can do to us if she declare war.

Our readers know that we do not believe in the possibility of our being engaged in war at the present juncture of our history, and "the reason of the hope" that is thus in us, they know full well. Being Israel, we are bidden by the Lord "to enter into our chambers, to shut our doors about us, and to hide ourselves for a little moment, till the indignation," about to be poured out upon the Gentiles, "be overpast" (Isa. xxvi. 20). This and our Lord's own injunction to us, His people Israel, as recorded in Luke xxi. 28, constitute for us, we believe, a sure and certain prospect that nationally we shall not incur that fearful judgment and punishment (a state of war) which our national sins fully deserve, but, on the contrary, that we shall be preserved in peace, to husband our strength, to enjoy a period of glorious rest, blessed with the outpouring of the Holy Spirit, gifted with the new covenant, re-united with our long-estranged brethren of the House of Judah, and restored with them to "the land of our inheritance," promised to our fathers, in perfect, glorious, God-blessed peace.

Our readers see, then, why we do not anticipate that now, when the restoration and all the other blessings are so near (as Great Pyramid teachings lead us to expect), we shall be embroiled in a war which cannot be a short one, which cannot but be a bloody one, and which, if once begun, will decide the preponderance of one or other of two such nations—each aspiring to universal domination—as the British Israelites and the Russian "Gog."

If we sketch to our readers what the anticipations of the Russians themselves are at this critical juncture, they will recognise, we think, fresh reasons for the belief which we firmly entertain, that all these terrible complications that surround our national condition at this great crisis of our history, will not end in war, but for Israel, and her alone, in peace. For, let us ask each other, "What can Russia do?" and let us ask again, "What can we do, if it were possible that war were forced upon us?" The answers to these two questions, we think, ought to satisfy the most fearful and most trembling "child of Ephraim" among us, that the Lord will assuredly "ordain peace for us," and that Jacob, now about to "return," shall "be in rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10; Isa. xxvi. 12).

The answer to the question, "What can Russia do?" will come, of course, with the best chance of a correct and true response, from Gog himself. We will ask a Russian journalist, therefore, to tell us what, in case of war with the British, the Muscovite foresees will be the result? and how they mean to vanquish us?

A writer in the Russian paper, the *Novoe Vremya*, gave a lengthy reply to these questions, and the correspondent of the *Times*, in the issue of April 2, 1878, thus summarised it:—

> It is impossible for our troops to make their way to England, and, consequently, we could not attempt an offensive campaign in the ordinary sense, but, on the other hand, to restrict ourselves to purely defensive operations would be very disadvantageous. England would at once close all our ports, and might, by landing troops and bombarding now at one place and now at another, inflict upon the country very considerable injury. Without any serious loss, and even without any great expenditure, she could continue this mode of warfare for an indefinite period, and we should, in the long run, be forced to come to terms. Such would be the inevitable result of a purely defensive plan of operations if we were compelled to adopt it. Fortunately for us, however, we have other means at our disposal, and we may easily, though we have no great fleet, assume the offensive. England has two weak points—her maritime trade and her Indian possessions. To destroy the British commercial fleet, and to drive the English out of India, would be for England a blow from which she would never recover.

The Russian writer sees as clearly as we do, and as we stated in our leader of August 8, 1877, No. 32, vol. i., p. 261, that the instant Gog declares war against Israel, that moment British ironclads will seal him up in his harbours, shut his Gates by force, bombard and destroy his sea-board towns, his mercantile marine, his arsenals, his dockyards, and, without serious loss to ourselves, will force the Russian Bear to come to terms.

But there are two courses which the Russians consider will

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turn the tables and bring us to our knees. We beg our readers to notice what these are. They are—1. The British are to be despoiled by Russia of her heathen empire in India: and, 2. The commercial fleet of the British nation is to be destroyed, cut off, and ruined by—Russian cruisers? Nay! Russia will have none to send, but by Manasseh's privateers and pirate Alabamas; while Russian torpedoes will send Britannia's fleet of ironclads to the bottom of the sea, after the fashion of the few Turkish gunboats in the Danube, which lazy, sleepy Turks were unable to save from the clumsy attacks of Russian sailors.

In regard to the plan of turning Israel out of India by the device of an invasion across Asia, to be undertaken by three gigantic military columns, to force their way through the Bolan, the Khyber, and the Cashmir defiles, all we can say is, we should like to see that attempt made. But God help the Russian remnant, when, after those terrific marches, they first emerge from the Afghan Passes, and encounter the splendid European and native armies of the British, drawn up behind those five river-defences of the Panjab, which God has given them as their additional guard, buttress, and protection in British India.

The news that comes to us from India by this week's mail, April 3, is that "the Russian plan is to raise all Mohammedans in India against the British and in favour of the Sultan of Constantinople, who is to be proclaimed Emperor of Delhi and of all Hindustan. Russia, thus *aided by Persia and Afghanistan*, and the remains of the Turkish army (!), after marching along the head of the Persian Gulf and Beloochistan, will invade British India, destroy the British armies at one blow, and proclaim the Sultan at Delhi." Such is the plan. But our Indian friend's remark, regarding this, that "that programme seems to have been concocted with 'little maps,' and that the Sultan, when he reaches Delhi, is likely to find it *rather hot!*"

We think the talk of the invasion of India, across Central Asia, by Gog and his barbaric allies, requires but one more notice to satisfy our readers that not in India, but, as God has said, only on "the mountains of Israel" shall His chosen people and His enemies come face to face once more in deadly strife and war, and then it will be Gog, not Israel, that shall lick the dust (Ezek. xxxviii. and xxxix.).

The notice we allude to is the announcement of the fate which the Russians are already proclaiming as prepared for India. True to Gog's character (portrayed in Ezek. xxxviii. 10—13), the Russians already seen to be but thieves and robbers, resolved to spoil and ruin their new conquest in India (when made), announce in the *Novoe Vremya*, their Indian programme as follows:—

> Entering the country not as conquerors, but as emancipators, the Russians can take an enormous pecuniary indemnity, partly from the emancipated districts and rulers, but chiefly by a universal seizure of all property belonging to the English Government and English companies or private proprietors. The property thus seized may be sold to the Governments or to private persons, and with the proceeds Russia may pay her national debt and construct a Central Asian Railway.

To be forewarned is to be forearmed. Hindu Rajahs and Eastern kings! ye see what Russia has in store for you, what time Israel's Raj is cast by them down to the ground, and God's own people have to make way for the enemies of Jehovah as your Suzerain! "An enormous pecuniary indemnity from your districts and your rulers" will be levied and swept off to pay for Russia's national debt, and to rivet the chains by which she will fasten you to her own iron, grasping, terrible yoke!

Reader, you join us, we know, in your disdain for these idle threats, and you think foul scorn that God's enemies—these Russian foes of your nation—should dare thus to apportion out for themselves Jehovah's good gifts to us His people Israel. Knowing that India shall never fall to Russia, and that Manasseh's privateers will never do Russia's hostile hateful work to our disadvantage, in the coming time of their brother Ephraim's glory, we are sure that the Muscovite sees, in these present complications, that his own defeat is certain; that our hold on Gallipoli, the Gate of the mighty Gate-city Stamboul, is firm, and that, with Austria, Greece, Roumania, and even Servia on our side, his chance is gone. Encamped near our future "Gate-possession," he will ere long, we think, lose his armies and his prestige too, if he there abides too long. Aware of this, the Russian now boasts of a power that God has not given him, and wildly dreams of conquests of India, and the destruction of Israel's ocean-trade, which are as little in his reach to compass, as it is in ours to besiege Moscow, or the capital of Timbuctoo.

Having seen what Gog can do, and what we affirm he can*not* effect, we proceed in our next to inquire "What can Israel do?" being sure of this, that never will Russia declare war against Great Britain, or undertake a task so utterly vain and hopeless (Isaiah liv. 15—17).

BIBLE PORTRAITS.—I. JOSEPH.

By John T. Gott.

PART I.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there *is no* new thing under the sun."—Eccles. i. 9.

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like Me; declaring *the end* from *the beginning*, and from *ancient times* the things that are *not yet done*."—Isa. xlvi. 9, 10.

The Bible is the prince of picture-books. We say it with all reverence. Each one has been painted by the hand of inspiration for our instruction, and hung for our meditation.

There is Abraham, the friend of God—his eyes clear and bright with faith; his hair hoar with age—standing with the calm, dignified bearing of a king. "Hear us, my lord," said the children of Heth to him. "Thou art a mighty prince of God among us" (Gen. xxiii. 6). By his side stands Isaac—the son of promise; and in this son's life is portrayed to Abraham the blessings which would ultimately descend upon his seed when they should be made one nation on the tops of the mountains of Israel. Living at his favourite haunt, by the well of Lahai-roi, in quietude and seclusion Isaac spent his days, and meditated in the fields at eventide. This the prophet Isaiah predicted of Abraham's seed: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places" (Isa. xxxii. 18). And the prophet Jeremiah: "Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. xxx. 10).

There is another picture—Isaac; and by his side his two sons, Jacob and Esau. In their history is portrayed an intervening portion of the history of Abraham's seed—Esau typifying the House of Judah, and Jacob the House of Israel. Esau was beloved of his father, even as the Jews are declared to be the plant of Jehovah's pleasures (Isa. v. 7). Esau abode in his father's house until he caused him bitterness of spirit by marrying two of the daughters of Canaan—thus yoking himself with infidelity, and introducing family discord; and the prophet Jeremiah declares of the House of Judah, that they have polluted the land with their whoredoms and their wickedness (Jer. iii. 2). The quarrel between the brothers, and the deadly hatred of Esau, wonderfully portrays the events recorded in 1 Kings xii. 14, where we find Rehoboam, King of Judah, saying to the men of the Ten Tribes of Israel: "My father chastised you with whips, but I will chastise you with scorpions."

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The journey of Jacob from his father's house to Haran, and his dwelling there for more than twenty years, aptly portrays the wandering away of the prodigal House of Israel to Britain. Jacob "*increased exceedingly*" in Haran (Gen. xxx. 43), so that the jealousy of Laban's sons was roused against him, and they said, "Jacob hath taken away all that was our father's, and of that which was our father's hath he gotten all these riches." Are not the nations of the earth jealous of Israel in Britain—jealous of their wealth, their possessions, their influence, and their national supremacy? And when the two Houses are re-united, it is predicted that they "shall eat the riches of the Gentiles, and in their glory shall they boast themselves" (Isa. lxi. 6).

Before Jacob, on his return, entered the Land of Promise, he wrestled all night with an angel, and his name was changed to Israel—*i.e.*, a prince of God; for, as a prince, had he power with God and with man, and prevailed (Gen. xxxii. 28).

Before the restoration of the House of Israel and the House of Judah to the Land of Promise, Jehovah has declared, "I will yet for this be inquired of by the House of Israel to do it for them."

After many long years of separation, silence, and animosity, Esau and Jacob met as friends and brothers; and that they continued so ever after is proved by the Scripture testimony that when Isaac died, being old and full of days, his sons Esau and Jacob buried him (Gen. xxxv. 29). The meaning of this is distinctly proclaimed by the prophet Ezekiel, chap. xxxvii.: "Take thee one stick, and write upon it, For Judah and for the children of Israel his companions; then take ANOTHER stick, and write upon it, For Joseph, the stick of Ephraim, and for ALL the House of Israel, his companions, and join them one to another into one stick, and they shall become one in thine hand." So, then, the long-lost, unrecognised House of Israel is yet to be discovered and united to the world-known House of Judah, for God has declared that He will make them one nation in the land upon the mountains of Israel (Ezekiel xxxvii. 22).

All Bible pictures are pregnant with meaning. What a depth of meaning is wrapped up and hidden in the simplest outline—that of Enoch! Three dashes of that master pen, and we have a picture for contemplation to the very end of time: "Enoch walked with God, and he was not, for God took him" (Gen. v. 24).

But the present subject is a picture of no small dimensions—the life and fortunes of Joseph. When the story of the creation of the heavens, and the earth, and man is condensed into thirty-four verses; when such a man as Enoch must have been, is disposed of in three simple sentences by that sacred Book which contains no idle words, let us be duly impressed with the deep significance of the Divine instruction imparted to us in the history of Joseph, when we remember that the narration of that history occupies *one-tenth part of the first book in the Bible.*

You have known this grand old Bible story from childhood. But do you know what it means? what it teaches?

Here is *one* of our answers to that worn-out *cui bono?* question—If we are Israel, what good does it do us? This. It proclaims the meaning of God's Word in a manner never understood before; and we can only be sorry for those who, like Gallio of old, "care for none of those things" (Acts xviii. 17).

At the early age of seventeen, Joseph appears to have had the management of the flocks and their keepers (Gen. xxxvii. 2). Whether this is to be attributed to Jacob's favouritism or to Joseph's superior fidelity and capacity for the work, we know not. Certain it is that, as an overseer, he saw and detected in the conduct of his brethren that which was not good; and, inasmuch as "it is required in stewards that a man be found faithful," he brought unto his father their evil report.

"A wise son maketh a glad father" (Prov. x. 1), and Israel loved Joseph more than all his children, because he was "a son of wisdom" (Chald. *praphr*), and he made him a coat of many colours. This coat was the sign by which he was recognised by all with whom he came in contact, and was the badge of his birthright, for we read in 1 Chron. v. 1, 2: "Judah prevailed above his brethren, and of him came the chief prince; *but the birthright was Joseph's.*

These things combined caused Joseph's brethren to hate him; nay, they could not speak peaceably unto him. It was galling enough to them to see him day by day wearing the badge of his birthright, while they were passed over; but when he dreamed about the sheaves, and, in the simplicity of his heart, narrated the dream to his brethren, with an indignant burst, which we can readily imagine, they said unto him, "Shalt thou indeed reign over *us?* Shalt thou have dominion over *us?*" And they hated him yet the more for his dreams and for his words.

Joseph dreamed yet another dream of the sun, and moon, and the eleven stars; and he told it to his father, and to his brethren. What a beautiful picture is that of the aged patriarch, with his hand on the lad's head, gazing earnestly into his bright, honest eyes, mildly rebuking him with these words, "What is this dream that thou hast dreamed? Shall *I*, and *thy mother*, and *thy brethren*, indeed, come to bow down ourselves *to thee* to the earth?" "God speaketh once, yea, twice, yet man perceiveth it not" (Job xxxiii. 14). This was the case with Joseph's brethren standing near, on whose countenances are depicted malice and scorn; but not so with the patriarch, for it is written: "*His father observed the saying.*"

Now, what does all this mean? In the history of Isaac is portrayed the condition of Abraham's seed in the latter days; in the history of Jacob and Esau is portrayed *in outline* the history of the two Houses, Judah and Israel; and in the history of Joseph, the *sent forth* (Gen. xlv. 5; Psa. cv. 17), the "man" who "was sold for a servant," is portrayed the history of the "*cast out*" House of Israel—the people who "sold themselves for their iniquities." Joseph, as an individual, represents the holy seed in the House of Israel, for it is distinctly written: "Except the Lord of hosts had left unto us *a very small remnant*, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9).

Kindly keep this in mind. Joseph, as an individual, represents the holy seed in Israel, and the history of Joseph "sent forth" portrays the history of the House of Israel "cast out." We have now to deal with the history of Joseph, and historical facts portrayed therein.

Joseph's youth, at the time when his brethren so thoroughly hated him, corresponds with the youthful character of the monarchy of the Twelve Tribes of Israel. They had only been governed by three kings, Saul, David, and Solomon, each of whom reigned forty years when that angry quarrel arose between them, recorded in 1 Kings xii., which alienated the Ten Tribes from the Two. They have never been reunited since that time, but God's Word declares that, in the time of the end, He will exert His mighty power to restore and re-unite these Two Houses, and that they shall yet become one nation, and that they shall no more be divided.

Jacob sent Joseph from Hebron to Shechem to see how it fared with his brethren and the flocks, and to bring him word again. A certain man found him wandering in the fields, and directed him to Dothan, whither they had gone. And when they saw him afar off, even before he came near to them, they conspired against him to slay him. And they said one to another, "Behold, this dreamer cometh! Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. But Reuben said, Let us not kill him. Shed no blood, but cast him into this pit that is in the wilderness." This proposition was designedly made, for Reuben sought to deliver him to his father. When Joseph

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came up to his brethren, they stripped him of his coat of many colours, and, disregarding his tears and entreaties, cast him into a pit or cistern wherein was no water (Gen. xlii. 21). To form some idea of the pitiless cruelty exercised by his brethren it should be remembered that Shechem was sixty miles from Hebron, and Dothan about seventeen miles further North, so that he had journeyed about seventy-seven miles.

(*To be continued.*)

"THAT WORM ENGLAND."

THE promise of our national safety has been made, and God's Word is true. We being lost Israel, have isolated ourselves from every European Power. We have "come out" from amongst them, and if we understand God's Word aright, our taking any part in a European Congress is an utter impossibility.

We being Israel, must be exempt from war, while the Gentile nations of Europe will be plunged into it. We have much to fear that fresh complications may yet arise in the East ere this Eastern Question is settled; and it would seem to be God's plan whereby He will make Himself known to His "blind people," by overshadowing them with His protecting power during this critical time, and thus shall they be made to know themselves. For thus is it written, "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong: fear not; behold your God will come with a recompence. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

Thus we are living in times when this Identity truth must receive national recognition.

Recently our people have passed through several seasons of great alarm. While I do not believe that we shall be plunged into war, I think it is perfectly right that we should nationally put ourselves in a defensive attitude and look after our interests in the East.

Referring to this particular time, the prophet Isaiah thus writes, "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." "I the Lord thy God will hold thy right hand, saying unto them, Fear not; I will help thee."

Did He not help us when, in breathless silence, the British fleet sailed up the Dardanelles?

It is somewhat remarkable that the contemptuous epithet applied to the British people by Russian politicians and journalists should be a Bible word, applied to the House of Israel. The Bible says, "Fear not, thou worm Jacob, and ye men of Israel;" and the Russians speak with the most unbounded contempt of "that worm England." They fail to see that this contemptuous epithet recoils upon themselves with withering effect. Look at the picture they draw of themselves! A great, burly, ferocious-looking Russian is about to place his hand on the lock of a long-coveted gate—Constantinople—when suddenly he starts back with affright. What's the matter? Oh! there's a worm in the way. And this doughty man is afraid of a worm. He durst not put his ugly foot upon the worm. He cannot walk over the worm. And so the valiant man, deeming prudence the better part of valour, determines to go home till the worm crawls away.

But still that worm England was ever a stubborn thing, and does not mean to crawl away; does not mean to be trodden upon; does not mean to be walked over. And the blustering Russian, adorned with the laurels of a defeated Turkey, stands aghast at the aspect of a contemptible worm.

JOHN T. GOTT.

THE PROPHETIC CONFERENCE AT MILDMAY PARK, LONDON, ON THE RESTORATION AND CONVERSION OF THE JEWS.

(*Continued from page* 127.)

PART II.

WE have now to discuss the views of the Rev. J. C. Goodhart, vicar of Westerden, Suffolk, as enunciated by him at the Conference. His topic was "How Will the Jews Go Back?"—a matter of the deepest moment—coming to the very root of our own absorbing subject, the Israelitish origin of the British nation. Because, as we are all aware, Judah cannot return to the land in the manner the Lord wills that restoration to take place, with His blessing, except Israel be with her, conducting Judah back as "the present" to the Lord.

The prophecy of Hosea, we know, clearly indicates this, and it tells us, too, that Israel of the Ten Tribes will then be multitudinous in numbers, Christian in character (chap. i. 10.), as well as the dominating element in "the return," "for great," says verse 11, "shall be the day of Jezreel," and Jezreel is Israel, not Judah (verse 4).

We regret to know that the highly-respected, much-honoured man of God, the venerable vicar of Westerden, utterly fails to see the force of our arguments in the matter of our Identity with Israel. He has had the case fully and carefully brought before him. But it has not moved him. Being of a highly-cultivated mathematical turn of mind, the wonders of the Great Pyramid were exhibited to him, and we have reason to believe calmly and fully studied. Yet that stupendous sign and witness to the Lord Jehovah in the midst of the land of Egypt and pillar at the border thereof (Isa. xix. 19, 20) had no power to convince him, or to influence his views. These remain as they were. They are singularly original, and singularly diverse from those of the Rev. Canon Hoare, which we have already noticed. They are also as opposed as his to the plain statements of the prophetical writers on whom they both rely. Yet while we say this we cannot but see that the Rev. Mr. Goodhart approaches nearer to our views than do the other two divines who spoke on the same occasion. He looks, as we do, for a return of the Jews alone to their land (in unbelief and also in presumption) to be visited with the Lord's judgments. He expects a return of the Ten Tribes, as the Ten Tribes, next in the order of events; and, lastly (and here he diverges from the truth, as we believe), he anticipates another and a second independent separate return of converted Jews, scattered among the Gentiles.

He adds, what we cannot see or admit, that the restoration involves a preaching of the Gospel by Gentiles converted at Jerusalem to other Gentiles throughout the world, and that, by the agency of the former, the Jews will be brought to Christ and carried back to their land as "the present to the Lord." He relies on Isa. lxvi. 19, 20, for this scheme of interpretation. That we may not be deemed to misrepresent the Rev. Mr. Goodhart, we proceed now to quote that portion of his address relating to these points, for our readers' information, *verbatim:*—

> There are three sections of the Jewish people (he says) with which the Scripture deals; they are very easily distinguished. First, there are those who will be restored in an unconverted state before the Lord comes down on Mount Olivet. This is clearly taught in Zech. xiv., which has already been referred to. There you will find that Jerusalem is besieged by the armies of the last anti-Christian Power, whoever it may be; that a great many Jews are taken captive and destroyed. Great affliction is poured down upon them; the enemy takes the city, and the half of it goes into captivity. Immediately after, we find the Jews are restored.
>
> It is very clear that those Jews could not be converted, because the judgment of God would never come upon them; therefore they must be gathered to Jerusalem in an unconverted state, where the Lord pours out that last indignation upon them, separates the precious

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from the vile, and brings out the remnant to which He is about to reveal Himself. That will chiefly be the Tribe of Judah and Benjamin, and some of the Tribe of Levi.

Then there are the Ten Tribes. We do not exactly know where they are at the present time, though we can guess pretty well. They are to be brought back, according to Ezek. xxxvii., when the Two Tribes and the Ten Tribes are to become one stick in the hand of the prophet. In that chapter it is also clear that they are to be restored as the Ten Tribes—distinct from the other Tribes—and becoming "one stick" when the time of the Lord comes. That is the second section of the Jewish people.

But there is another section, and an important one, because a good deal of difficulty and obscurity has existed in the minds of many with reference to it. They doubt whether it is to be restored in a converted or an unconverted state. In Deut. xxx. I find these remarkable words [the speaker read the first five verses of the chapter, and urged his hearers to study the passage at their leisure]. There is this section—the Jews that are still left, besides the Ten Tribes, and those who are gathered at Jerusalem when the Lord comes. Here are Jews scattered throughout the world in all the different nations of the earth. They will repent where they are, at the same time that the Jews are repenting through looking at the Lord whom they had pierced. The Spirit of God poured out upon them will bring these Jews to the saving knowledge of the truth. Then they will be gathered to Jerusalem in a converted state after the Lord comes. So that you have a certain portion of the Jewish nation gathered in an unconverted state to wait for the Lord, the remnant of them being brought to acknowledge the Lord; that a large number still left among the nations are to be converted to God, then brought back in penitence, and in sorrow of heart, and in faith to the Lord Jesus Christ at Jerusalem.

There is another very precious and important passage in Isa. lxvi., which, I think, has to do with this. The Lord is speaking of the Gentiles, and He says (verse 19), "I will set a sign among them, and I will send those that escape of them unto the nations" (that is, the Gentile nations) "to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." The Gentiles that are saved at Jerusalem will go forth to tell of the Lord's glory to the others of the Gentiles throughout the world. "And they shall bring all your brethren for an offering unto the Lord" (that is what I have been speaking of) "out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." That is the way these scattered ones will get back to Jerusalem—they will be brought by the Gentiles. Thus all the Jews will be brought back to Jerusalem.

We would observe, in regard to the Rev. Mr. Goodhart's scheme, that as to the second section of what he calls "the Jewish people," but more correctly described "the Israelites," if he does not know exactly where they are at the present time, we can tell him. They are here assembled in the British Islands as the central link, surrounded by the allotted Hebrew company of nations promised to Jacob. Here they have resided for nearly the promised 1260 years in their wilderness habitation, protected as the apple of God's eye, their home Gates inviolate, holding the foreign Gates; blessed with boundless wealth, lending to many nations, borrowing from none; ruling over many nations, ruled over by none; bearing God's signs, the Sabbath and the decalogue; looking for and daily intreating, through their State Church services, for the promised new covenant. By these and many another sign and mark we beg leave to tell our rev. brother that the lost people whose *habitat* he knows not, but can guess, is none other than the the British, of whom he himself is an honoured member.

As regards the third section, we cannot understand why, in his scheme of the return, the rev. divine omits all mention of Jer. iii. 18, and Hosea i. 11. In these passages, as our readers know, the *modus operandi* of the restoration is clearly laid down. "The House of Judah must 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 their fathers." "The children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel" (Jer. iii. 18; Hos. i. 11). These texts still stand on record. They cannot be, and will not be, abrogated or set aside, we may be sure, to suit any man's scheme for the restoration. They do not tally in the least with the Rev. J. C. Goodhart's, and the latter's views, therefore, we make bold to tell him, must be erroneous and misleading, because unscriptural, and contrary to the Word of God.

In regard to his interpretation of Isa. lxvi. 19, 20, we submit that when "the nations are gathered and the sign set among them," those that escape of them "who proceed to the nations" or "Gentiles" are not Gentiles themselves; but Gentilised Israelites it may be, ethnically Hebrews certainly, and these proceed to the various localities named and there "declare God's glory among the Gentiles." The agents to do this are not Gentiles ever; but, in God's scheme, Abraham's race. "In thee and in thy seed," is the promise, "shall all the families of the earth be blessed" (Gen. xxviii. 14). We have yet to learn that this promise has finally to be abrogated and set aside to make way, as Mr. Goodhart imagines, for the employment of a Gentile agency to carry the Gospel of the grace of God to the Gentile world.

We regret, therefore, we can no more accept the Rev. Mr. Goodhart's views than we can Canon Hoare's. We consider both erroneous and contrary to the plain teaching of God's most Holy Word. We now address ourselves to the consideration of what our old opponent, the Rev. John Wilkinson, put forth as the truth regarding "Israel's Restoration and Conversion," meaning thereby, not that of the Israelites of the Ten Tribes, but of the Jews, whom he always terms *par excellence* "Israel," as that portion of the Hebrew race especially entitled to that honoured, God-bestowed name.

LINES WRITTEN FOR "THE BANNER OF ISRAEL."

YE Isles of the West, why tremble ye now,
Though earth's diadem rests on your Sovereign's brow?
Why tremble ye now, ye Isles of the West?
Are your children at all by a tyrant opprest?
Why tremble ye, then, ye God-blessed Isles?
Is the foot of the foe in your mountain defiles?
Or travail you now a birth to bring forth;
A great wonder concealed in the womb of the North;
Long ages concealed; mysterious decree!
And about to emerge in a grand jubilee—
A grand jubilee of millions untold,
In their Tribes to re-enter Lost Israel's fold?
Yes, tremble and travail; a wond'rous birth
Is about to occur in the lap of the earth!
The promise, the Word, God's pledge to restore,
And gather His lost ones to live evermore—
Before Him to live, before Him to reign—
Will soon be accomplished on mountain and plain;
And Abraham's seed the wide world shall own;
And the *Monarch* of *monarchs* shall sit on their throne.
Ho! Isles of the West, your children are heirs
To the promise the cov'nant with Jacob declares;
Then let them come forth from tomb and from grave,
Where long they have lain by our Albion's deep wave.
Now let them come forth, those heirs of the world;
Their Tribal-flags floating never more to be furl'd.
Come forth, ye children long sifted among
The heathenish Gentile, diverse from your tongue.
Come forth, from your graves, in brilliant attire,
To inherit the land of your patriarch sire.
Come from the four points whence Heaven's winds blow,
Like doves to their windows—multitudinous show
Of Israel's seed—through whom men are blest,
In the North, in the South, in the East, in the West.
Come! Bring you hither the earth's jubilee;
Unfold all your glories where your Empire must be;
And sit in the land of fig-tree and vine;
The famed land of honey, of the grape, and milch-kine.
Then shall the Gentiles great treasures there bring,
Submissive to Israel and Israel's King.

W. BURNETT-COATES.

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A COMPLETE CATALOGUE OF WRITINGS UPON THE IDENTIFICATION OF THE HOUSE OF ISRAEL.

(*Continued from page* 319, *Vol. I.*)

60.—*H. L.*, 1873. Lost Israel. Where are They to be Found? An Inquiry. London: Nisbet. Second edition. Revised and enlarged. 8vo. pp. 47, 6d.

61.—*Hine*, 1873. Life from the Dead; or, the Manifestation of the Sons of God: being a Journal Advocating the Identity of the British Nation with the Lost Ten Tribes of Israel. Edited by Edward Hine. London: Guest, 29, Paternoster-row. No. 1, December, 1873. 8vo. pp. 48. Continued monthly, 4d.

62.—*Carpenter*, 1872. The Israelites Found in the Anglo-Saxons. The Ten Tribes, Supposed to have been Lost, Traced from the Land of their Captivity to the Isles of the Sea, with the Characteristics in the Hebrew Prophets. By William Carpenter. London: Macintosh, 12mo. pp. 199, 2s. 6d.

63.—*Innes*, 1872. Where are the Ten Tribes? By Israel. Reprinted from the *Hebrew Christian Witness*. Edited with Preface by Henry Innes. London: Macintosh, 12mo. pp. 19, 2d.

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66.—*Wilson*, 1872. Reasons for the Looking into the Truth of Our Israelitish Origin. By the late John Wilson. Plain Tracts on Israel. No. 1. London: Nisbet, 12mo. pp. 4, 2s. per 100.

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74.—*Smith*, 1874. The Identity of Israel with the English and Kindred Races. By Protheroe Smith, M.D. London: Nisbet. Reprinted with Additions from the *Conference on Israel*, 8vo. pp. 23, 6d.

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76.—*Tracey*, 1874. Prophetic Thoughts for Christian Consideration. By Commander B. W. Tracey, R.N. London: Guest, 8vo. pp. 16, 6d.

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84.—*A.S.*, 1876. The Heir of the World; or, the Nations of Europe as Descended from Abraham, the Cymri and Gael. By A. S. Seven plates. London: Nisbet, 8vo. pp. 164, 5s.

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91.—*Porter*, 1874. Letter upon the Opposition to the Truth of Our Israelitish Origin. By John Wilkinson of the Jews' Society, by George Porter in the *Carlisle Patriot*, August. Carlisle, 1874.

92.—*Tipper*, 1874. Biblical Testimony to the Present and Future of Israel, in Relation to the "Fulness of the Gentiles" which was to Come of Ephraim, as Gathered from the *Old Testament*. By Rev. J. G. Tipper, M.A. Read at the public meeting of the Anglo-Ephraim Association, 1874. London: Guest, 8vo. pp. 12, price 1d.

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93.—*Bird*, 1875. Letters upon Britain Possessing the Gates of her Enemies, as Promised to Israel, in the *Daily Bristol Times and Mirror*, November 30, December 1 and 3. By Philo-Israel. With Replies by A Student in Hebrew. Bristol, folio.

94.—*Editor*, 1875. Notice of the *Standard of Israel* in the *Christian Globe*. London: July 15, 1875, 4to. 1d.

95.—*Lowe*, 1875. Prospectus with Sketch of Contents of the *Standard of Israel*, July, 1875, 12mo. London: Williams.

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(To be continued.)

THE LIA FAIL.*

Page 7.—The boats were all arranged at the seaside of Troy, and the scanty provisions that the city could afford were brought for their use. Daniel and all his household, Lazarus the Levite and all his household, about 100 souls, determined to leave Troy, for they were warned by God to depart, as He would destroy it for its sin. They also took on board Jacob's Pillow and the Marble Chair which was the seat of their prince or chief. They then departed from Troy.

Page 8.—The Lord caused a mighty wind and drove their boats ashore upon the Island of Carthegena. They were at this time ruled by their own prince Daniel, who occupied the Marble Chair.

Page 10.—And when the days of mourning for Daniel were ended, his son, who was also called Daniel, the second ruling prince, washed himself and anointed his head with oil, and was placed in the Marble Chair, and Jacob's Pillow was used as a footstool to all the princes that have ruled since they left Egypt.

Page 11.—The rulers told them that if they did not worship their god, they must leave their land. They then agreed to depart. The Marble Chair and Jacob's Pillow were put on board the prince's boat.

Page 12.—At last they were driven ashore of a beautiful country near to the burning mountain of Etna. The Trojans remained for a long time in this place. Daniel, their prince, being an old man, called for his son (who was Daniel III.), and Lazarus; and said to Lazarus, "Put thy hand under my thigh, and thy right foot upon this stone, and swear to me that you will teach the rules of the altar to my son." He also spoke to his son Daniel, and said, "Remember the laws of the God of Bethel, of Abraham, Isaac, and Jacob." So Daniel II. slept with his fathers. And when the days of mourning were ended, Daniel washed and anointed himself and came to Lazarus, who took a lamb and offered it, for the original sin of Daniel, and placed him on his father's Marble Chair.

Page 14.—And Lazarus the prophet said, "Prepare to leave this night, for the Lord will destroy this place." So they all came to the shore, and the Marble Chair and Jacob's Pillow were put on board Daniel's boat. The faithful Hebrews next landed on the shores of Gaul.

Page 16.—The priest anointed Daniel IV. with oil, and set him on the Marble Chair and his feet upon the Stone. Lazarus, the priest, then called Daniel, and said unto him, "Turn not aside to the right nor the left from following the Lord." Daniel was then placed in the Marble Chair, and he made Lazarus stand on the Stone Pillow, and made him swear that he would not depart from the Lord.

Page 18.—The Lord said unto Lazarus, "Prepare to leave this place." Then all those who believed the words of the prophet prepared themselves. The Marble Chair and Jacob's Pillow were put on board the prince's boat, and the priests and elders occupied Lazarus' boat. The people of God were driven within sight of Wales. The prince hoisted his colours of scarlet and blue. Soon after this, a murmuring arose among the people, for M'Intyre (nephew to Daniel) thought himself rightful heir to the Marble Chair, and stirred up strife against Daniel and Lazarus. The prophet then ordered one of the young men to cast over his hook. He did so, and caught a sturgeon, which the prophet offered as a sacrifice on Jacob's Pillow on board the prince's boat.

Page 20.—Next morning all the people landed, and they came upon a river called the Esk. . . . They called the name of the first city Mantrogen, afterwards Montrose, and the shore, Red Head. M'Intyre landed at Birnam, and abode at Kinclaven.

Page 22.—So Daniel IV. blessed his son, and died. Daniel V. arose and washed himself and anointed his head with oil, and was set in his father's Marble Chair, with Jacob's Pillow under his feet.

Page 27.—St. Laurence and the young prince David, with all the rulers and elders, went to Montrose. He was then seated on the Marble Chair and his feet upon the Stone Pillow.

Page 28.—So David came again to Montrose, and the people took the Marble Chair, and Jacob's Pillow, and came again to the high priest, and he said to David, "Tarry thou with me until I find a place for thee and thy people." So the next day they took their departure. They floated on barges up the river till they landed at a place called Port David.

A. B. G.

* "Ancient History of Caledonia," written by St. Chaldean and the other saints of the Chaldean faith; and chiefly by the Johnstones. Translated from the Latin by the Rev. Duncan M'Gregor, R.C. M'Laren, Dunning, 1874. (B. M. 9509, g.)

Correspondence.

BLIND TESTIMONY.

To the Editor of the "Banner of Israel."

Sir,—I happened, the other day, to open Dr. Taylor's Whittaker's edition of Pinnock's History of England, at the reign of Charles I. (about A.D. 1641), where, after his attendance at the House of Commons to urge his unfortunate and unwise demand for the execution of his warrants against some of the Members of that House, and his subsequent visit to the City Council, during the derisions and scoffings of the populace in the streets, as the unlucky king was returning to his palace, "one of the mob, more insolent than the rest, cried out, '*To your tents, O Israel.*'" And the historian adds the remark, that this was "a watch-word among the Jews (?) when they intended to abandon their prince."

I leave the consideration of this singular "*coincidence*" to your readers, only referring them to the origin of the quotation, 1 Kings xii. 16.

Yours very respectfully,

J. P. Gill.

Hull, November 29, 1877.

Israel at Gallipoli.—It is stated that Admiral Commerell has reported his ability to hold the lines of Gallipoli against any sudden Russian advance, the heavy guns of his squadron on either side of the Peninsula enabling him to sweep the country.—*Bristol Times and Mirror*, March 23, 1878.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, APRIL 24, 1878.

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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. II. No. 70. Entered at Stationers' Hall.] WEDNESDAY, MAY 1, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WHAT CAN ISRAEL DO?

PART II.

IN our last we inquired "What Can Russia Do?" and we found that on her own admission she cannot, supposing a state of war to intervene, by any possibility do us harm in Europe, but must infallibly be vanquished and overcome by the power of Great Britain even acting alone, unless she can succeed in depriving us of our Indian heathen Empire, or destroy our commercial fleet by obtaining Manasseh's aid to cripple it by piratical privateers, to issue, as Russia fondly hopes, in shoals from the Eastern seaboard of the United States. We gave good and sufficient reason in our last issue for treating with disdain both these proposed methods of injuring the colossal power of Great Britain, if attempted by the armies or by the intrigues of the Czar of all the Russias. The march to India we deemed utterly beyond the power of Russia to attempt; and if her armies succeeded in passing the defiles of the mountain passes of the Himalaya ranges, we thought, not without reason, that, arrived at the mighty Indus, the troubles of the Russian columns would only have then begun, and that, if they fought their way to Delhi, they would find their welcome rather "hot." That Manasseh would, in the very crisis of the joint return to the inheritance with Ephraim, work ill to Great Britain's commercial fleet, we who know what God's will in the matter is, utterly refuse to believe. On plain political grounds besides, we deem that the United States, which during the Crimean war repudiated the right to issue "letters of marque" to privateers, will at the present crisis also decline to injure a Power at peace with herself, especially as during this century no neutral nation *has issued or accepted letters of marque*, and "the government of the United States was the first to condemn and repudiate the practice." Such being the case, it is clear that should war be possible at this juncture between Israel and the Russian Empire (which it is not), the latter could in no way injure the land or sea forces of Great Britain. We deem then the idea that Russia could or would declare war against Israel, when she would have nothing to gain but everything she has won to lose thereby, is the most unlikely event to happen which it is possible to conceive.

We turn now to the other alternative, and imagining, for the sake of this discusssion, that a war could take place, "What" we ask, "could Israel do to Russia?" In what follows we have no desire to rely, or ask our readers to rely, upon our national resources or material power to defeat our would-be enemy. We merely argue on purely worldly grounds, and ask ourselves what, humanly speaking, would be the result should we be compelled by the perfidious conduct of the Russians to declare war or resist attack by the latter Power, as the result of the present complications. What we have to say has been so admirably described for us by the *Bristol Times and Mirror* of the 2nd April, 1878, that we prefer to quote the leader of that paper rather than repeat in our own words what the reader will find most clearly and ably set out by the editor. He said:—

An Anglo-Russian war in the East does not, however, mean another Crimean war. A struggle with Russia now would be waged under vastly different circumstances to that of 1854, and the changes are all in our favour. First, as to the locality. In the Crimean war we took the offensive. We should act now on the defensive. We should not want to pursue Russia into her inhospitable territory. We should merely occupy the positions we intended to defend, and wait for an enemy to try and turn us out. The points of British, as also of European, interest are the Straits of the Bosphorus and the Dardanelles, and the possession of Constantinople. We are already in a position to prevent the lines of Bulair, by which the Straits of the Dardanelles are governed, from falling into Russian hands, for our ships, posted on either side—at Gallipoli and in the Sea of Zeros—can sweep the approaches and prevent any force taking the place until our own troops could be brought from Malta. Directly any overt act was committed against us, we should have to take similar precautions against the Black Sea being closed to us by the forts on the Straits of the Bosphorus falling into Russian hands. With both these Straits in our possession, we could afford to let Russia occupy Constantinople, trusting to our fleet to starve them out; or army and navy combined could make the capital untenable. The freedom of the Straits secured, and Constantinople neutralised, the objects of the war would be attained. But what forces could we employ? That, again, would depend upon another question, should we have any allies? There can be no doubt that Russia's vaulting ambition has o'erleaped itself. At the present moment she has not a friend in Europe—save, perhaps, the Porte, which cannot help itself, and which, if it joined her in war-like operations, would be influenced not so much by friendship for Russia as fear of her. With Austria operating in the Russian rear, and the English navy in front, the defeat of the Czar's legions would

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be speedily accomplished. But Austria has yet to show it can be counted upon in the crisis. Roumania? This spirited little State evidently means business. A new loan has been raised, and 80,000 men are to be immediately recruited. Servia and Montenegro? Russia cannot conciliate Austria without further estranging these little States. Greece we could make sure of as an ally, though her accession might weaken our influence with Turkey, and Greece, small and circumscribed as she is, could aid us with 100,000 soldiers and 40,000 or 50,000 sailors. There is a good deal of fighting left in the Turk yet, but the probability is that he has had enough of it lately, and would gladly keep quiet in case of war between England and Russia.

Let us suppose, however, that we were left to fight Russia single-handed, and see what we could do then. We can safely take Sir Garnet Wolseley as an authority, and he declares that at no previous period of our history have we ever been so strong in a military sense as at present. We have a standing army of 99,000 men, an army and militia reserve of 40,000 (now to be mobilised), 85,000 militia, 10,000 second class army reserve, and 180,000 volunteers, giving a total of 414,000 men. Adding the 10,000 or 15,000 which the Canada Dominion has already offered to the mother country, we could begin a war abroad with a quarter of a million of English troops, leaving at home 180,000 volunteers and 10,000 yeomanry to guard Old England. But in a struggle with a strong foreign Power it would require but the proof of need to bring help from all parts of the British Empire, and the population of that exceeds the population of all Europe put together, with Asiatic Russia thrown in. Canada has a militia nominally 600,000 strong. India offers a practically inexhaustible recruiting field. It was stated the other day that the commander-in-chief in India was prepared to raise a native army for service in the East of 200,000 men, and that number would be scarcely missed from the 200,000,000 of our Eastern Empire. Englishmen are too apt to take insular views of our size and our power. England is small, but England is not the British Empire. In 1814, England stood alone against a stronger Power than Russia, and was able, almost unaided, in the long run to overthrow an ambition as gigantic as that of the Czar is now. If we made no greater sacrifices, in proportion to our present population, than we did in 1814, we could raise a million and a half of men in Great Britain alone, while if we applied the same standard to the 190,000,000 of British India, we could raise an army of between eight and nine millions of men. In short, our supply of men, in case of Imperial necessity, would be limitless, or limited only by our power of paying and equipping them. Upon this point, it is a truism to say that we are the richest country on the face of the earth. What we could do in the way of spending money upon war may be measured by what we have done in the past. In 1814, we raised an annual income of £71,000,000. A corresponding income now, with our existing wealth, would be £274,000,000. In the Crimean war the income-tax was 1s. 4d. in the pound. If it were raised from the present threepence to that figure now, we could by that means alone increase the income of the country by over £20,000,000 a year. A country that could do that may be said to have a practically limitless supply of money. In fact, Parliament might borrow £2,600,000,000 or between three and four times the existing national debt, without mortgaging the future more heavily than our grandfathers did in their long war against revolutionary France. What we have done in the past we could and should do again, for there is not a more patriotic people on the face of the earth, nor a more combative when our temper is righteously roused.

We have not even referred to our fleet, because the superiority of that branch of the service requires no demonstration. Up to the beginning of 1876, the British navy possessed 59 armoured vessels, of 317,000 tons, while all the rest of Europe possessed only 150 armoured vessels, with an aggregate tonnage of 476,000 tons. Since the beginning of 1876, we have largely increased our fleet, by construction and purchase, and it is not perhaps an exaggeration to say that, if not in number, at any rate in tonnage, it is now equal to the fleets of all the other European Powers combined. The next strongest naval Power to ourselves is France, with 53 armoured vessels, of 184,000 tons; and if France did not join, she certainly would not oppose us in any struggle into which we may be forced. We have yet to find out whether the invention of torpedoes reduces our superiority to any considerable extent, but we are at least equal in watchfulness and nautical skill to the Turks, and they successfully beat off torpedo boats, while Hobart Pasha safely steered his yacht through the torpedoes that thickly strewed the channel of the Danube. And if the modern weapon prove as destructive as it is claimed to be, we alone could repair the damage and the loss, in dockyards that are now open to the navies of the world, but would then be kept for our own use exclusively. Thus, though we have no wish to fight, and devoutly pray we might not have to fight, if we should unhappily be forced to draw the sword, in the words of the patriotic and popular song,

"We have got the men, we have got the ships, we have the money too!"

In ships, reckoning our large merchant fleet, we are equal to all possible enemies. As to men, we could mobilize a quarter of a million for foreign service at once, and supplement them by many times their number from the further regions of our vast Empire. And as to money, we could double or treble our present national debt of seven or eight hundred millions without feeling it as much as Russia would the sacrifices required by a fresh war.

So far the *Bristol Times and Mirror*. Though the tone of this article is rather self-assertive, and we, for our part, desire to put no confidence in the men, the ships, the big battalions, or the money either, we think that a calm review of the power which the Lord hath now put at our disposal, humanly speaking, is wise and opportune at a juncture like the present. We are enabled thereby to feel that God is with us of a truth, and if He prosper us, nothing either that Russian armies or fleets can do against us will harm us. Rather, a consideration of our armed might will act, we believe, as a deterrent, and teach Russia that the time not having yet come for "Jacob's trouble," he had best come to terms with his adversary, and leave us our Eastern "British interests" untouched. Such then, we believe, will be the result. We are powerful by land, by sea, and in all that makes a nation formidable in war. Russia knows "what Israel can do." Being warned betimes, she will, we confidently expect, make peace with us by surrender to us of our Gate, and of the waterways therewith connected; while the Powers of Europe (who, we believe, will fail loyally to stand by us in our contention) will deservedly be left by us to protect their own interests during the terrible fiery deluge of God's indignation which is about to be let loose upon their "ill-consolidated" polities. Reader, in all this see additional reason to thank God for your Hebrew origin, for to that we nationally owe all we are and have.

ISRAEL, THE SUZERAIN AND DELIVERER OF EGYPT.

GOD'S Word assures us it shall come to this! The Egyptians "shall cry to the LORD because of the oppressors, and He shall send them a Saviour, and a great one, and He shall deliver them" (Isa. xix. 20). This is predicted in close connection with the Great Pyramid, in which we know, from Piazzi Smyth, that the British have "their inheritance." As Israel's GOD, Jehovah the LORD, is to be "known to Egypt; and the Egyptians shall know the LORD Jehovah in that day," we argue, on reasonable grounds we think, that Israel (to whom is allotted by Isaiah the duty of "breaking every yoke," "of letting the oppressed GO free," of liberating the African heavy-burdened slave—Isa. lviii. 6), will be Egypt's deliverer, and that Egypt must fall to the dominion, guardianship, and suzerainty of the British, since the Ottoman Empire is a "corpse," unable as a Power to protect its late vassal. That such an arrangement as the protectorate of Egypt by Great Britain is in contemplation, we have every reason to believe. On the 5th March, 1878, there was published in the *Times* newspaper the following remarkable communication from the Parisian correspondent of that journal, giving the ideas current on this subject in Paris, adding that France, though viewing the action with disfavour, would not protest, while Russia, Austria, Germany, and Egypt also would rejoice and welcome the proceeding. The reasons urged in the article are stated to be those in vogue in Berlin, and are set forth as follows:—

It is affirmed this evening that Germany, after having smoothed away part of the difficulties which had arisen between Austria and

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Russia, is now trying to induce England to dispel all apprehensions of a conflict with Russia by occupying Egypt under any form she pleases. The reasons urged on England for taking this step are these :—

"It is impossible to reinstate Turkey. No Christian Power could do it, or would venture to do it. It is, therefore, impossible to curtail the limits of Bulgaria proposed by Russia, for this would imply either restoring Turkish rule or substituting that of Austria. Now, as the latter will not now go to war, England could not do so instead of her on the mere question of the Bulgarian boundary. The same may be said of Asia, for Armenia cannot revert to the Turks. Now, the possession of Armenia by Russia may menace the Euphrates Valley and Syria. In that case, it is impossible for England to leave Egypt and the Suez Canal in the hands of the Khedive as the vassal of a State no longer able to protect anybody. The Russian acquisition of Armenia, therefore, imposes on England the occupation and effective protection of Egypt. This course has but one inconvenience. Germany, Russia, and even Austria would eagerly consent. France, it is true, would be displeased, but only through prejudice ; for she has no real interest there, and at this moment she would not lift a finger to prevent it. A year hence, moreover, France would perceive that she has no interest in Egypt, and that it would be better for England to have it than the Khedive. It is to the advantage, therefore, of England and of the world that England should assume the Protectorate of Egypt, whose creditors, victims of the Khedive's bad faith, would not be the last to applaud such a resolution. England must in some way, by the virtual possession of Egypt, protect her highway to India, and thereby at the same time contribute to the conclusion of a durable peace and one satisfactory to her."

Such are the arguments urged on England, and though such a measure would be viewed with disfavour in France, it would lead to no protest. It is regarded in Paris as quite possible, and I have heard it remarked to-day, "We see that England must do something, and that by occupying Egypt she will do something important without incurring great risk and without compromising any but rather re-assuring every interest."

There is no doubt that the occupation in some form or other of the land of Egypt by Great Britain is an absolute necessity in view to the future "return" of Israel to the land of the inheritance. Egypt is the "Gate of the way," which protects the flank of Israel's march home, and must be secured. It is "the Gate" of the road to India, and must fall to "the kings of the East." It is the stronghold of the slave trade, and must succumb to the Power destined to destroy that vile traffic. It is the land where the fellahin cry to Jehovah against their oppressors; and it must be placed under the mild sway of "the strong" ones, the "deliverers," even of Israel, whose it is to liberate the slave, to occupy the Gates, to deliver the oppressed, and to teach the knowledge of the Lord to the downtrodden Egyptian peasantry.

The *Bristol Times and Mirror*, of the 6th March, 1878, entertains the idea thus promulgated by the *Times* correspondent most favourably; and his sentiments are so much our own, and those of the bulk of our countrymen as well, that we feel impelled to quote them for our readers' benefit. He says, concerning the necessity of British protectorate of the land of Egypt :—

This has long been the idea at St. Petersburg, and if this idea has now found its way into Berlin and is to be proposed in the Conference to counterbalance the Russian acquisitions upon the shores of the Black Sea, it is impossible to foresee all the changes that may be made in the map of Europe before Russia and Turkey finally shake hands and the Treaty of Paris is replaced by an instrument which will be equally satisfactory to Europe, without being unsatisfactory to St. Petersburg. France might protest against this partition of the spoil, perhaps would protest ; but France has quite as much interest in the good government and the prosperity of Egypt as we have ourselves, and would probably prefer to see Egypt under English rule to seeing it left as it is, or a prey to Russian intrigue and Turkish rapine. We have no desire for fresh provinces, but if, with the Porte losing all control over its Empire, with the French in Algiers, with Russia in possession of Armenia, of Bulgaria, and of all the overland routes to India, and with Persia in the hands of a rival and intriguing Power, we are to be left to take Egypt or to allow it to lapse into a state of anarchy, we shall have to swallow our scruples and to place "a gentleman in a black coat" at the Court of the Khedive, as we have placed gentlemen in black coats at the Courts of so many of the Indian Princes, shut up the Pashas in their palaces with handsome annuities, and govern Africa from Alexandria to the Equator, as we govern India from Cape Cormorin to the brand-new fort across the Himalayas which has just risen at Quettah. There is not an Englishman in the country who would not welcome this solution of the Eastern Question as an eminently satisfactory settlement, and even those who rail most at the tendency of our Empire to grow even faster than the Russian Empire, ought to congratulate themselves upon the prospect of suppressing the slave trade and all the iniquities of that traffic which we should thus open to the world. Under English rule Africa might soon become one of the most flourishing quarters of the world, and only through English rule will it ever be possible to open up those dark places of the earth which are at present the habitation of cruelty, AND TO RUN THE PLOUGH FROM CAIRO TO THE CAPE. We cannot allow Egypt to be the scene of Russian war or of Russian intrigue. We cannot afford to leave Syria and Egypt practically without government and without protection when Russian fortresses are bristling all over Asia Minor ; and unless we place ourselves right across the path of the Czar, the only alternative is the assumption of a protectorate of Egypt. And that is apparently what we shall be driven to in spite of ourselves.

All that is needed to make Egypt once more the granary of the world, is English capital, English enterprise, and English administration, and the Divine right of good government which is our only title to India would cover our appropriation of the Valley of the Nile and of Syria, even independently of the military considerations which the Treaty of Constantinople forces into the foreground of this discussion.

We hope our readers observe in the above, how already, besides British protectorate and guardianship of Egypt and the whole of Africa (events which we have always affirmed would take place, *because we are Israel*), the public journalists of the day are beginning to speculate on the speedy occupation by the British of Syria and Palestine as well. Verily events are hurrying on! Soon shall "the House of Judah walk to the House of Israel, and they shall come together out of the land of the North to the land that the LORD hath given to their fathers for an inheritance" (Jer. iii. 18). And then shall the mystery of Israel be finished !

OUR OPPONENTS.

Anglo-Israelism. The English People, Gentiles. By J. D. H. Price 3d. *Durham Advertiser* office, Durham.

SUCH is the title, cost, and local origin of the last attack upon our views. It is a booklette; one of sixteen diminutive pages; and it undertakes, in the compass of a pamphlet which can be perused in twenty minutes, to refute, dispose of, and utterly demolish those grand truths which have occupied our own pen alone for two whole years, and upon which a whole library of works has now been published. We do not on this account, however, despise our enemy; we are always ready to give a candid hearing to every opponent who approaches the subject with calmness to refute it ; and we are bound to say J. D. H. is calmness itself. He adopts, indeed, an almost deprecatory tone and hopes for the reasons he gives, and which we shall immediately examine, that parents will "be slow to allow their children to be taught this new old story instead of the old, old story, which has made light upon the path of many an English child." We are quite ready to concede this, but glory in the fact that our new old story not only does not detract a single iota from the light which God's most precious Word has shed upon British childhood's path, but adds a thousand fold to the glorious effulgence. So sure are we of this, that we have ourselves, after long consideration, thought "the new old story" might be told for children in a way to catch their attention and to rivet their tender minds upon a tale of

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matchless interest—one which we know from God's own Word occupies "the whole heart and the whole soul of the Lord Jehovah" (Jer. xxxii. 41).

The first two pages of our opponent's little work contain merely a recapitulation of our position and of that of our antagonists. The two views are pretty fairly stated, and we give due credit to J. D. H. for his candour. We quite go with him also when he states (p. 4) that Cyrus's decree gave permission "*to God's people*" to return to their native land in B.C. 536. Now herein J. D. H. greatly errs. He triumphantly argues from this *premiss*, supported by certain texts, that "those who returned from the captivity *were God's people Israel—no more two nations*, but *one*, and that the division or schism between Judah and Israel was then at an end" (p. 7). He also affirms that the edict of Cyrus, being addressed "*to all God's people*," "those who returned from Babylon were considered *not* the restored kingdom of Judah, *but God's one people Israel.*"

Now our opponent here fails to recollect that at the date of Cyrus's decree the Ten Tribes were no longer "God's people." The decree had previously gone out against them, recorded in Hosea i. 8, 9; and from the moment of the Assyrian captivity of the last of their number, Israel of the Ten Tribes became "*Lo-Ammi*"—*not* God's people," "the foolish Gentiles," and "He" was no longer "their God" (Rom. x. 19; Deut. xxxii. 21). That was the time when God had "utterly caused to cease the kingdom of the House of Israel," "had no more mercy on them" (there being mercy still for the House of Judah), and Israel, not then being "God's people," were, on the contrary, "LO-AMMI"—not His people—mere Gentiles—and therefore, on J. D. H.'s own argument, not included in Cyrus's proclamation. Our opponent's argument on this ground thus falls by its own weight! His contention in regard to the sin-offering for the Twelve Tribes is equally fallacious, and is also simply untenable. If the offer of twelve bullocks for all Israel argues the presence at Jerusalem of all the Israelites of the Twelve Tribes after the return from Babylon (as recorded in Ezra vi. 16, 17, viii. 35), then we call on our opponent to admit the absurdity that Elijah's sacrifice on the altar he built of the twelve stones, "according to the number of the Tribes of the sons of Jacob," on Carmel, as detailed in 1 Kings xviii. 31, evidenced that the Two Tribes of Judah were present and in union with the Ten-Tribed kingdom of Ahab when the priesthood of Baal was exterminated! We suppose even J. D. H. is not quite prepared to make that admission. We equally decline to follow his leading when he maintains that Ezra's commemorative sacrifices (merely recalling the *Dodeka phûlon* condition of the then divided nation) were proofs positive that the two sticks of the prophet were united in the days of the return from Babylon. J. D. H. actually quotes Ezek. xxxvii. 16—22, and appeals to it as *fulfilled* prophecy, which *may* yet have a more complete fulfilment! But he does not venture to tell us when and how it then was even incipiently accomplished. Without even the shadow of the shade of a proof that one single man, much less a family or a Tribe, of the deported captivity to Assyria returned with those who had been carried away into Babylon, and came again unto Judea and Jerusalem (Ezra ii. 1), we are surprised at our opponent's bold assertion when he says (p. 9), that "we cannot hesitate to allow that Ezekiel's prophecy of the two sticks pointed to the restoration and re-union of God's people when they returned from captivity," meaning the Babylonian return.

In reply to J. D. H.'s question on p. 10, in reference to Daniel ix. 7, 11, 20, we can quite use his language and deem that the prophet "had in his mind the notion that God would *forgive and restore all Israel*"—a restoration which we have Scripture proof to show is yet future, and which J. D. H. has utterly failed to demonstrate was even partially accomplished in B.C. 535, as he alleges. St. Paul's address to Agrippa and St. James's opening verse of his first chapter seem to our minds proof of nothing, except that in St. Paul's and St. James's days the Twelve Tribes were existing in a "scattered" condition, but not in union, as J. D. H. would argue. They certainly cannot by any torture be made to prove that the Ten Tribes were united with the Two, as our opponent tries to hint. What our Lord meant when He said He was "not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24) has been often explained in these pages. We believe He alluded to His mission, not yet fully accomplished even to-day, to the Ten Tribes, His bride, His spouse, His people, and His kingdom (Jer. iii. 14, vii. 12; 1 Chron. xxviii. 5); but this was quite a different allusion to that of St. John, when (chap i. 11) he said of the Divine Son of God that "He came to His own, but His own (οἱ ἴδιοι) received Him not." These "idioi" were His own flesh and blood, we presume—the men of Judah, in fact, from which "Tribe it is evident our Lord sprung" (Heb. vii. 14).

On page 11 of his pamphlet we have J. D. H. repeating the stale objection that the Jews being termed Israelites in the New Testament so often, the Ten Tribes must have been then in union with them. We deny the conclusion while we admit the *premiss*; for we assert what our opponent has not yet comprehended, that, "while all Jews are Israelites, and therefore rightly called Israel and Israelites, it is NOT true that all Israelites are Jews." We know further, though our opponent seems unaware of the fact, that St. Peter well knew the Ten Tribes were "Lost," for his first epistle was distinctly addressed to them, as "the elect strangers of the dispersion" (or *diaspora*) (1 Peter i. 1), and the localities where they were to be found in part in A.D. 60 he well knew, for he indicated them as Pontus, Galatia, Cappadocia, Asia, and Bithynia. It seems to us, on a mere perusal of the pamphlet now before us, that, like so many of our opponents, J. D. H. has not taken the trouble to sit down and read what has been written by those who maintain the Identity, but has rushed into print without doing what has so often been recommended—viz., "pause and inquire."

This weak and trivial pamphlet, which really is not worth its cost, ends with five special objections to our Identity. These are—1st, the philological—*i.e.*, that English is an Aryan, not a Shemitic tongue; 2nd, that the Jews are known by their features, while the British are not facially like the Jews (our old friend the "facial argument" again!); 3rd, that the Jews themselves of the present day declare they are united Judah and Israel (hear this, Mr. Editor of the *Jewish Chronicle!*); 4th, that Rom. iv. 12, 13, 17, negatives the view of the Israelites that Abraham is to be the father of literal multitudes and nations, and proves positively that the promise of "many nations" made to the patriarch must be taken spiritually, but not otherwise.

We state, but do not answer any of these four special objections. We have dealt with them so often that our readers must be wearied with the reiteration. We must refer J. D. H. to BANNER pages *passim* for his answer, and recommend him a course of reading in Identity literature to correct his errors and enlighten his mind on the subjects in question. We conclude by saying that while we cannot compliment the ranks of our adversaries on the strength J. D. H. brings to their contention, we go with him entirely in the trust that "all into whose hands the literature in favour of the Anglo-Israelite theory falls, will search into the arguments thoroughly, and not be easily led away from the old teaching." We want searching disciples, and not those who take anything for granted. We hope all Israelites are like the noble Bereans of old, "searching the Scriptures daily whether these things are so" (Acts xvii. 11).

Reader, can you fail to see the utter weakness of our opponents? After long brooding, this pamphlet of J. D. H.'s is the best that can be now advanced! Surely this proves to us that our opponents have no strength, and that God's Word,

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with His truth, being on our side, the adversaries cannot really resist the arguments on which our glorious Identity depends. The latter shall prevail therefore against all opposition, to the praise and the glory of our Redeemer, who is not, according to J. D. H., our light to lighten us Gentiles, but is, in truth, "the glory" of the British, "His people Israel," "His chosen" nation, "His heritage and His inheritance," praised be God!

WHEREFORE?

In reading the account of the miracle which is given in Matt. xv. 21 and following verses, we have been conscious of a half-fear of the lesson it seemed calculated to convey. The ready, tender compassion which at other times appeared to mark the dealing of our Master with the sad and suffering, was here lacking. It was as if He did not at first heed or care for the cry of distress, and afterwards, apparently, denied the right of the pleader to demand His help, till faith prevailed and, claiming to share the privileges of dogs, the mother was rewarded by obtaining the boon she craved. What is the moral we are intended to draw from this recital? Our Saviour was our Redeemer, but our example and our teacher too; all His words and acts conveyed some lesson for our learning, for our guidance, for our information, or for our imitation. When, on another occasion (John xi.), our Lord lingered, as if indifferent to the danger of His friend Lazarus, He condescended to give His reason afterwards for so doing (v. 15); and again at v. 40, where it is shown the glory of God was to be the result of the miracle worked. But in the passage of Matt. xv., with which we are dealing, we are left to draw our own conclusions, and we ask our readers to say if the only one we can come to be not, that though, persevering faith in any and all of any nation shall prevail, yet that the original claim of a Gentile or a heathen on God's favour and help does not rank on an equality with that of the children of the House of Israel; not that the latter have not so much need of faith as others; but we think this narration shows they do possess an especial claim on God's favour (the origin of which is another point), which is not shared alike by all other peoples?

The answer of the woman appears to us to be an acknowledgment of this; she accepts the position of the humble animal living on such remnants of the feast as shall fall from "their master's table," and, while granting her urgent request, our Saviour does not disclaim this her self-abasement, or retract His implied assertion of her national inferiority.

If it is urged that the death of our Saviour afterwards placed Israelites and true Gentiles on a level as regards God's favour, we reply, Our Lord, at the commencement of His public career, stated, "God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life" (John iii. 16). This woman *did* believe, and yet she was to be satisfied with the crumbs of the "children's bread" that fell from their master's table.

If, when we believed we were a Gentile nation, and therefore in the position of the pleading mother, we considered this narration was calculated to make us feel our Saviour did not look upon all nations in the same light, but that the sons of Abraham in the flesh had a first claim upon His help, we cannot give up the impression, because we believe that, instead of being of the Gentiles, we are ourselves belonging to the favoured House of Israel.

When we read Isa. lxiii. 7, and following verses, our conviction is strengthened, for there we find God saying (v. 8), after verse 7 had spoken of His great goodness towards the House of Israel—"Surely they are My people." Does not this point to others not having the right to be so called? Again, in verse 9, the depth of God's love bursts forth in the declaration that in all His people's "affliction He was afflicted," and "in His love and in His pity He redeemed them!" What words of wondrous tenderness! But they rebelled, they vexed His Holy Spirit (v. 10), but still "He remembered the days of old, Moses and His people"—showing that this allusion was to a time future to that when He led them forth from Egypt. He was to be their Redeemer again (v. 16), and in the latter part of the chapter He is pleaded with, for "His servants' sake," to avenge them on their adversaries who "were not called by Thy name." Can anything show more strongly than this the especial claims of Israel on their covenant God for His own love's sake, which had borne, and would in their then future bear, with their iniquities and rebellions, though punishing them? or can any words demonstrate more clearly that God acknowledged their position as a favoured one, compared to that of all other nations? Where is such favour and love spoken of as felt by God towards any other people as is described in Isa. lxiii.?

But if the feast is for Israel, the crumbs are for all who will seek to have them; and let us remember the remnants are the same food as what is placed on the table. In Isa. lvi. 6, 7, we read that "the sons of the stranger, that join themselves to the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer;" and we know that Christ the Lord will cast out none who cometh to Him (John vi. 37, 40, 47), and that the blood of the Lamb cleanseth away the sins of all, whether Israelite or Gentile, who will believe in the merits of His sacrifice (John iii. 16).

We would now direct attention to a point which we approach with much diffidence, fully realising our ignorance of the history of races, but which we think would be worth possibly the consideration of those who could bring to bear on the subject the knowledge in which we are deficient. The fact has often perplexed us that, after a certain period, the power of converting nations to the Christian religion appeared to fail. Wherefore? Was there not the same Spirit to be sought and obtained by prayer in after centuries as during those when the truth as it is in Jesus spread over the lands of Europe? Then why have not, and do not, Asiatic, African, and native Americans become Christianised, as a result of the life-long labours and energy of earnest missionaries?

It is answered that wide-spread missionary efforts have only been made with vigour during a comparatively recent period. Still they have existed for many years, and only with the result of tens and hundreds of converts instead of nationalities. Why did Christianity, we ask ourselves, sweep over and lay permanent hold of Europe, remaining with the nations of that quarter of the globe, except where, as masters and new possessors of the land, they carried it to another hemisphere? The solution of the difficulty is the greater that in the latter days, the Bible is freely distributed and the power of reading it imparted, so that it would be natural to expect more rapid progress would be made than when there were no printed Scriptures, and no power in the masses to read them had they been printed and circulated.

Can the explanation be that, wherever the steps of dispersed Israel wandered on their way to the isles of the North, sharing the good or the ill fortunes of those amongst whom they temporarily dwelt, or with whom they journeyed, a blessing marked the road they trod? In Gen. xii. 3, and xxvii. 29, and again, Num. xxiv. 9, we read that those should be blessed who blessed the descendants of Abraham and Jacob. Now, in the Bible history, we do not meet with cases of nations blessing Israel and being blessed in return; yet we cannot but suppose this promise was intended to be fulfilled in some marked manner, and with a great permanent effect. Had the dispersed Tribes been harshly treated when wandering from the time of their captivity till gathered in the North-west, or had they met with the cruel

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barbarity to be expected by captured slaves from their uncivilized masters, this, added to the dangers, exposure, and hardships of their unsettled lives in wild lands, dense forests, and rugged plains, we may surely believe they would have been stamped out of existence. Whereas the vigour that was shewn by the Tribes when taking possession of this country, would appear to denote that those they had lived amongst, and wandered with, were more friends than foes, allowing them to share in their conquests and take part in their councils, at the least. May we believe that, as a result, Israel poured through the lands of Europe as overflowing waters, branching off here and there in fertilizing temporary streams, to join again the main river, and leaving a blessing behind as it swept ever onward to the appointed resting-place? Where their feet trod, there, in their wake, it cannot be denied, Christian light followed, bringing with it temporal and spiritual blessings, which slowly but surely developed themselves.

But, unknown to themselves, they carried away the seed of those privileges and marks of God's especial favour, which were gradually to shoot forth and bear the fruit of those marvellous "Identifications" to which we point, and, defying contradiction, claim as ours alone, unshared by any other nation in the world.

We are prepared to be told we o'erleap insurmountable obstacles, and recklessly ignore improbabilities by our conjecture; but, if so, our rejoinder is, then the mystery still remains unsolved—Why did Christianity cease to convert the nations?

Feb. 4, 1878. L. P.

THE IDENTITY AT ST. LEONARDS.

ONE who wishes to be known as "our special correspondent" at Hastings, has sent us an interesting account of the progress of the Identity in that neighbourhood. There has been a meeting for discussion of the subject in the Wesleyan Mutual Improvement Society's weekly assembly, and from the report, it seems to have been an animated and lively one. The Identity was supported by Mr. Hambly, but opposed by Mr. Hasselby; and after eight or nine other speakers had discussed it, the opponents seem to have been satisfied that their view was correct.

We are rejoiced that the ground is thus broken at St. Leonards. Discussion is sure to provoke opposition, and in the conflict of argument the truth of the Identity must in the end prevail. Our "special correspondent" is doing good work with the local press. He has written and published four letters already which have attracted attention, and will promote inquiry. Two lectures by Mr. E. Hine will be delivered on April 29th and 30th, in Hastings, a committee being at work to organise and arrange for the same. The members of this committee, it seems, are men in real earnest; for we learn they have already "procured several papers on the Identity and placed them on the tables of most of the reading rooms in Hastings and St. Leonards." All this (remarks our special correspondent) is spreading this question fast in the neighbourhood. The *St. Leonards Observer* has published our friend's letters on—1. The Identity Treated Generally. 2. The Distinction Between Israel and Judah. 3. The Disruption of the Empire. 4. The Captivity of Israel.

Further letters on the subject are under preparation. These facts must satisfy our readers that a real work by earnest and good men is going on in the South-east of Kent, and we thank God for it.

We have good news too from Durham, where we learn a feeble attack on our position has been issued from the press; but that a stout defender of our faith has taken up the cudgels, and he writes us that he feels quite equal to the task of demolishing his opponent, "God helping him."

BIBLE PORTRAITS.—I. JOSEPH.

BY JOHN T. GOTT.

(Continued from page 136.)

PART II.

JOSEPH'S coat of many colours is supposed, by Braunius, to have been a long robe reaching to the ankles and wrists, the skirts and sleeves of which were furnished with an ornamental fringe of many colours. Dr. Gregory, of Oxford, says that, inasmuch as Joseph is a representative character, the colours that composed his coat were probably "blue, white, and red"—the emblems of truth, purity, and power—a sublime idea, admirably illustrated in the history of Joseph.

It can readily be understood that Joseph, arrayed in such a garment, would easily be distinguished, not only by his brethren, but by others, even when he was "afar off." But, stripped of the badge of his birthright, he becomes unknown, unrecognised. And when he fell among strangers, who would have believed him if he had said, "I am the son of a patriarch, a man of the House of Israel?" Why, they would have looked upon him as an impostor, and would have scorned to heed his words, much in the same way as men do now when we say Israel is in Britain.

Now, when did the House of Israel lose their coat of many colours, the sign by which they were known among all men? When the Ten Tribes of the House of Israel, smarting under the cruel and inhuman threats of Rehoboam, King of Judah, set up Jeroboam, the son of Nebat, to be their king, then were they stripped of that royal robe, which has ever since left them unrecognised in the world as the seed of Abraham. Jeroboam, the son of Nebat, made Israel to sin. They lost the sign by which they were known when they forsook the God of their fathers, when they deserted the glorious services in the temple at Jerusalem, which Jehovah had instituted, when they worshipped the golden calves which Jeroboam set up. The history of the kingdom of Israel is a most lamentable one. Their first king was an idolater. They had nineteen kings in less than 250 years, and there was not a God-fearing man amongst them. They were idolaters, when Jehovah, in His burning indignation, cast them into the Assyrian pit. Fifty years before they were cast out, the prophet Hosea uttered this awful prediction: "Ephraim is joined to idols, let him alone" (Hosea iv. 17). They were idolaters, and they became thorough heathens. They were idolaters—*but not all.* We must never forget Jehovah's word to the prophet Elijah. The dauntless prophet had just defied the idolatrous Israelites, challenged the prophets of Baal, and come off victorious. Immediately after we find him fleeing in childish terror at the foolish threat of one of the vilest women that ever breathed the pure atmosphere of heaven. "What doest thou here, Elijah?" said the still small voice to the prophet at Horeb. "I have been very jealous for the Lord God of hosts, because the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." "Yet," replied the voice from Jehovah, "have I left Me 7,000 in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix.). And it is for the sake of that holy seed, and because of the covenant promises which Jehovah will never break, that *both* the Houses of Israel have a literal existence this day.

The next picture presented to us represents the ten, after having accomplished their object, sitting down to a joyous feast, eating, drinking, and making merry—the world's way of stifling the workings of a guilty conscience (Amos vi. 6). In the midst of their rioting, they see approaching a caravan of Ishmaelites, and Judah said, "What profit is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, and our flesh." And his brethren "consented and

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obeyed" (Heb. rendering). The transaction was speedily completed, and the son of a patriarch was sold for the paltry sum of twenty pieces of silver, which some have computed to be worth about 25s. of our money.* But let the wonder cease when we remember that a greater than he, the Son of God, was sold for thirty pieces.

This has its exact counterpart in the history of the House of Israel, of whom it is written that they *sold themselves to do evil* in the sight of the Lord, to provoke Him to anger. Therefore the Lord was very angry with Israel, and removed them out of His sight: *there was none left*, but the Tribe of Judah only (2 Kings xvii. 17, 18). When any great calamity befel any individual or people, the Bible speaks of them as being cast into a pit. "Narrow pit," "deep pit," "pit of destruction," "horrible pit," are familiar Scriptural phrases. When the House of Israel was carried into captivity, they were, Scripturally speaking, "cast into" the Assyrian pit.

Reuben was absent when Joseph was sold, and there is reason to believe that he did not know what they had done with him. His intention was good, but his plan failed. Reuben returned unto the pit after his brethren had gone away, and behold Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and like one broken down with despair he exclaimed, "The child is not; and I, whither shall I go?" He is presented to our notice *here* in a favourable light; and though his lamentations fall powerless on the ears of his brethren, the day is yet to come when his word will pierce their terror-stricken consciences like a sharp sword. From what we have already read of him (Gen. xxxv.), we should not have been astonished had he been the ringleader on this occasion, instead of being the only one who seemed to have any consideration for his father's feelings. Therefore let us learn not to consider "the worst of men worse than they really are" (Dr. Bush).†

The lamentation of Reuben has its counterpart in the lamentation of Rachel, the mother of Joseph. Rachel and Leah were the common mothers of Israel. Said the elders of the people to Boaz: "The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the House of Israel" (Ruth iv. 11). Rachel was the mother of Joseph, from whom came Ephraim, the representative name of Israel the Ten Tribes. Leah was the mother of Judah, from whom sprang the House of Judah. The primary signification of the prophecy recorded in Jeremiah xxxi. seems to be this: While the House of Israel was in captivity, the King of Assyria, Sennacherib, the proud blasphemer, made war against Judah, and threatened the holy city. In answer to the prayer of Hezekiah, the good King of Judah, the prophet Isaiah was sent to console him; "and within a few hours of the utterance of Isaiah's words, the angel of Jehovah went out and smote in the camp of the Assyrians an hundred fourscore and five thousand" (Canon Venables). The annihilation of his host caused Sennacherib to return to his own land in haste and dismay. This was in B.C. 710. "Within a very few years from that time the Assyrian power suddenly vanished from the earth" (Stanley's "Jewish Church"). In B.C. 606, the prophet Jeremiah represents Rachel, the mother of the House of Israel, going to the mouth of the Assyrian pit to seek her children,‡ and they are not there.§ Just as Reuben went to the pit, and returned to his brethren with bitter lamentations because Joseph was not there, so the prophet declares of Rachel: "A voice is heard in Ramah, lamentation and bitter weeping. Rachel, weeping for her children, refused to be comforted for her children, because they were not" (Jer. xxxi. 15).

No words of comfort were spoken to Reuben that we know of. With Rachel, however, it is different. The voice of the Lord thus spake unto her: "Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children" (Israel) "shall come again to their own border" (Jer. xxxi. 16, 17). That this refers to the House of Israel is clearly proved by the following verses. Jehovah, having just comforted Rachel, immediately begins to think with great lovingkindness of the sad condition of the rebellious House of Israel. Saith the Lord: "I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy upon him" (Jer. xxxi. 18—20).

We come now to as sad a picture as the mind of man can conceive. The servants sent by the ten sons of Jacob are standing before the aged patriarch with the blood-stained garment in their hands, and they say, "This have we found; know now whether it be thy son's coat or no?" Jacob's life had been a very chequered one—one surrounded by many trials and sorrows. He had borne them all with the greatest fortitude, trusting in the promise of the God of his fathers; but who can describe the agonising look of grief and despair depicted on his countenance when he uttered the words, "It *is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

As Jacob deceived his father Isaac, so did his own sons deceive him. Says Dr. Bush: "How exquisitely cruel was the conduct of these men to their venerable father, who loved them so much better than they deserved."

The Midianites sold Joseph unto Potiphar, an officer of Pharaoh's, captain of the guard, an Egyptian. Now mark! Joseph is living among the heathen.

When the Ten Tribes of Israel escaped out of the Assyrian pit, where did they go? Among the heathen!

(*To be continued.*)

* The whole sum, if in shekel weight, did not exceed £3.—*Dr. Jamieson*

† By the law of Goêlism, the eldest was constituted protector over his younger brother.—*Dr. Jamieson.*

‡ Now that their captors no longer exist.

§ When the Assyrian Empire began to decay, the captive Israelites escaped.

THE SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

WE are glad to find from the announcement of *The Sheffield and Rotherham Independent* of March 26, 1878, that a flourishing Anglo-Israel Association was formed there on the 25th idem. The meeting organising the Society was a large one. Subscriptions to a considerable amount were received. A Treasurer and four Secretaries, with a committee of thirteen, appointed, and a very fair start indeed made. We congratulate Sheffield on thus being up and doing. We hope all our large cities will follow the example, thus forcing our subject on the notice of the clergy, of the press, and of the public in every possible way, by lectures, meetings, publications, and efforts of all sorts and kinds, public and private.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MAY 1, 1878.

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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. II. No. 71. Entered at Stationers' Hall.] WEDNESDAY, MAY 8, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WHAT WILL MANASSEH DO?

PART III.

IN our late issues we asked two most pertinent questions relating to the present complications—namely, 1st, "What Can Russia Do?" and, 2nd, "What Can Israel Do?" In the former article we discussed the anticipations of the Russian journals that, in the event of war between the British Empire and their own, one of their two devices, by which they would be able to destroy "that worm England," would be the annihilation of the British commercial navy by the instrumentality, not of their own cruisers or armed privateers, but by those of a friendly and neutral Power, even by the pirate Alabamas of our brethren, the Americans of Manasseh. All we thought it needful to say regarding this absurd proposal, in our previous remarks, was to express our unbounded confidence that never would our brother Manasseh's privateers be found doing Russia's hateful, hostile work to our disadvantage in the coming times of Ephraim's glories.

These things are not by our heavenly King left to the mere shifting accidents of chance; but all is arranged, provided for, and previously settled, even to the smallest jot and most seemingly trifling tittle. The United States being Manasseh's home, as we firmly and on Scriptural grounds see reason to conclude, we hold that there will be fraternal love and international friendship so strongly cemented between us by our God, that Manasseh, with Ephraim, will lay aside in future all those mutual envies and foolish jealousies which have in time past separated us; also that they will peacefully unite in the preparations which will be needed to consummate that glorious return to Palestine of the Houses of Israel and Judah, which does not exclude Ephraim's elder brother, Manasseh of the States (Ezek. xlviii. 5).

Such being our anticipations, we naturally ask, What do the Americans themselves say to the proposals of the Russian would-be foes of Ephraim of the Isles? In case of war between Gog and Israel, if such terrible contingency could possibly come to pass, "What will Manasseh do?" We cannot do better than let Manasseh himself reply. We beg our readers to note the candid response that comes to us from Philadelphia, from the correspondent of the *Times* there, dated 5th April, 1878, and published in London on the 18th idem.:—

We cordially hated England (he says) at the close of the Civil war, and believed we had good cause for the hatred. Russia then, had her diplomatic necessities required it, might have gone great lengths in securing American support; but she cannot do this now. England for several years has pursued a wise policy of conciliation towards America, and it has borne good fruit. We feel that we are a great nation, and are entitled to the consideration due to a leading Power. England settled that rankling sore the Alabama dispute with us, and settled it generously. She bowed her haughty head and acknowledged our merit. This is what the United States wanted more than the money that was paid. Cavilling was silenced, and the Anglo-Saxon race on both sides of the Atlantic began to feel that blood was thicker than water.

But England's good treatment did not end here. She came to our Centennial Exposition. Instead of sulking over the recollection of her defeat a century ago, she rejoiced with us, and again acknowledged American merit by declaring that American independence had been the best thing for both countries. She not only came to the American Exposition, but she made by far the best foreign display, and in doing this was careful in every way to demonstrate her appreciation of American wants and feelings. We were new in the Exposition business, and she sent Mr. Cunliffe Owen over the year before the opening, and his aid and advice were of the greatest benefit to us in arranging the preliminaries. She sent her people and her goods across the ocean in the American line of steamers, and this was appreciated all the more as an encouragement to our solitary enterprise, which was endeavouring feebly to cope with the magnificent lines of British steamers established on the chief highways of Transatlantic travel.

For ten years England has been sowing good seed in the United States, and the soothing, genial process has been greatly aided by Sir Edward Thornton, who during all that time has been at the head of the British Embassy at Washington. Now, when England needs it, this seed will bring forth good fruit. Whatever may be the Russian idea of an American alliance, that idea will not go any further than a sentiment. American policy, if a war breaks out, may be summed up in a few words—the selling of supplies to any one who will pay for them, and beyond this the most rigid neutrality. No armed expeditions will be permitted to be fitted out in American ports. If, as is telegraphed from St. Petersburg, Americans are applying for letters of marque, their privateers will have to be fitted out in Russia. No forays will be permitted against Canada. If, as I have reason to believe, a few wild Irishmen, possibly instigated by Russian agents, are thinking to plan a new Fenian foray in the event of war, they will find an enemy in the rear, fully as powerful

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as the one in front. The Government is strongly imbued with the desire to enforce the Neutrality Laws most rigidly, and I think this can be depended upon in any event. In the extensive American discussions of the European situation, whatever the opinions expressed on the merits of the conflict, it is the unanimous sentiment that the Neutrality Laws shall be enforced without fear or favour. We will not permit either belligerent to fight from behind our borders, and we will sell both all we can at the best prices for cash. England may take every soldier out of Canada, and her frontier will be protected from forays from the American side; while America, knowing how she complained of England for permitting the rebels to fit out vessels on British soil, is resolute in the intention of not giving England opportunity to echo the complaint. In fact, whatever may be the Russian outgivings for diplomatic purposes, England may go into the fight free from any fear of an American fire in the rear; and if the conflict begins, the Anglo-Saxon principle will in all probability assert itself in the United States, and, as in the Crimean war, the public sentiment of Americans will with surprising unanimity sustain the mother country.

We see from the above that there is no mistake whatever about the feelings of our stalwart and "great" brother (Gen. xlviii. 19) across the water now, about the comparative merits of a Russian or a British alliance in case of war. Russia will utterly fail to induce the Americans to injure our trade as they propose. They will find, on the contrary, that the Americans recognise Great Britain as their "mother country;" that the Israelitish "blood is thicker to them than (the Russian) water."

We thus find that in each of the modes by which Russian writers and journalists think they can injure the British in case of war—namely, by despoiling us of India, and destroying our world-wide commerce by means of Yankee Alabamas—they are doomed to bitter disappointment, which is sure to be both final and complete.

These considerations, our readers will perceive, strengthen us in pressing upon them, as well as upon ourselves, that with us Russia will wage no war! For it must and will end, if undertaken, in utter disaster and defeat for the Russian Power; and we confidently assert (as God's Word teaches us the event will show) that for Israel He has ordained peace (Isa. xxvi. 12).

For Europe, alas! we entertain no such hopes. We are certain (on grounds furnished us by the same sure Word of God) that while for us, as Israel, there will be peace, and rest, and quietness, with total absence of all cause for fear, to the inhabitants of the "*earth*," the terror-stricken residents of "yonder ill-consolidated Europe," there will be, and that shortly, wars, and tumults, fiery deluge, Divine indignation, and all God's fierce anger, which "shall devour them with the fire of His jealousy" because of the iniquities of the sin-stained, unrepenting inhabitants thereof (Isa. xxvi. 20, 21; Zeph. iii. 8; Joel ii. 30, 31; Rev. xvi. 18—21).

Reader! thank God, in deep humility, that we are Israel; praise Him that in His selecting grace He has saved us, nationally and personally, by the redeeming blood of our Jehovah-Jesus, from the horrors of the coming times of woe; that He has marked us off as a people—wretched, hell-deserving ones as we are—for glories, triumphs, blessings, which come to us only because of our origin, only because of His oath to our forefathers—Abraham and his seed for ever (Deut. vii. 8; 2 Pet. iii. 11—18).

THE "TIMES" ON "BRITISH INTERESTS."—The maintenance of peace may become uncertain if Russia refuses to lessen her present definition of Bulgaria, and if she insists on the occupation of the province by her officials and her troops for two years. As for this country *it cannot too constantly remember that its direct and vital interests begin and end with the custody of the Dardanelles and the Bosphorus.* It has yet to learn with certainty whether Russia proposes to make any change in the present right of way, and to ask whether, in case she does not, that right would be a sufficient safeguard of British interests after the disappearance of the Porte from the list of military and naval Powers.—February 26th, 1878.

THE PROPHETIC CONFERENCE AT MILDMAY PARK, LONDON, ON THE RESTORATION AND CONVERSION OF THE JEWS.

(*Concluded from page* 137.)

PART III.

THE Rev. John Wilkinson was the third and last speaker at the Conference whose address is reported, and his topic was "Israel's Restoration and Conversion." At the outset, as we have before remarked, Mr. Wilkinson announced that by Israel, he meant Judah, or the Jews. He laid down the proposition in starting, that he was not going to discuss the "Ten Tribe question," and, consequently, "Israel's restoration and conversion," as treated by him, was to have reference entirely to the Jews, but not at all to the Israelites of the other (Lost) Tribes. We have already noticed how utterly opposed this mode of considering the subject is to God's; for we find from the testimony of five of the prophets of the living God, that the mode of Judah-Israel's restoration is not independent of Ten-Tribed Israel's; for Jeremiah, in chap. iii. 18, declares they shall return "together." Hosea, in chap. i. 11, announces that they shall be "gathered together" before the great day of Jezreel, when these two Houses shall "come up out of the land." Ezekiel, in chap. xxxvii. 16, 17, 19, in highly metaphorical, but easily-comprehended language, tells us that before the two nations and kingdoms are united in the land, they must become one stick in the hand of the prophet in the sight of the people. Isaiah, in chap. xviii. 7, declares that one of the two Houses shall take the other as "the present to the Lord of hosts," each being "a people terrible from their beginning hitherto;" and Zephaniah, in chap. iii. 10, repeats that assertion, by recording that Jehovah's suppliants (therefore His Christian worshippers), being the daughter of His dispersed (and therefore one of the two Houses of the outcast Hebrews), shall bring "Mine offering"—thereby indicating the present of the Jews to the Lord of hosts, described by Isaiah in chap. xviii. We see, therefore, at the outset, that the Rev. J. Wilkinson, when he proposes to show us how Israel (the Jews) are to be restored and converted, without entering on the discussion of "the Ten Tribe question," is doing what is utterly in contravention of God Almighty's revealed counsels, and therefore doing what is misleading, unscriptural, and wrong.

In regard to this matter, a discussion took place between the Rev. J. Wilkinson and Messrs. Jno. T. Gott and J. Greig, which was fully reported in the BANNER OF ISRAEL, vol. i., No. 34, page 280. To this we would strongly recommend our readers to refer, should they desire to see the erroneous character of the rev. speaker's views fully exposed.

In the commencement of his address, Mr. Wilkinson laboured to establish the right of the Jews to be called "Israel." We do not demur to this, but, on the contrary, fully admit, as we know all writers on our side, including Mr. E. Hine, do, that the Jews are "of Israel," and therefore are properly designated "Israelites," or "Israel." What we do object to, and that strongly, is to these Two Tribes, Judah and Levi, whom we know by common parlance to be Jews, are "Israel," to the utter exclusion of the majority of the nation, the absent eleven-thirteenths, who, being "lost," are yet to be found, and who *must* be found before the Jews can either be restored or converted.

Setting aside these erroneous views of Mr. Wilkinson, and his adhesion, as expressed to the opinions of the Rev. Mr. Goodhart, in reference to the three sections of the Hebrews and their restoration in three distinct classes, we find in what followed much that we approve and can endorse in Mr. Wilkinson's sentiments. We quote them for our readers' satisfaction, as quite in accordance with what we all hold firmly. He said:—

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And now as to our second topic—*Restoration*. Some say they cannot see how the Jews are to be restored at all, regarding all promises of restoration as fulfilled in their return from the Babylonish captivity. I will refer, then, to a few passages predicting restoration in terms which have never yet received their fulfilment.

First, they are to be restored from the "*four corners* of the earth" (Isa. xi. 12). They were never in the four corners of the earth till this dispersion.

Second, they are to be recovered a *second* time (Isa. xi. 11).

Third, there is to be one gathering, after which there shall never be another scattering. Amos ix. 15: "I will plant them upon their land, and they shall *no more* be pulled up out of their land which I have given them, saith the Lord thy God." If they should be gathered a thousand times and scattered a thousand times, they will be gathered a thousand and one times, for a final gathering will *follow* a final scattering.

Fourth, the Promised Land is still the land of *promise*, having never yet been possessed in all its promised length and breadth. Time forbids reference to all the passages of Scripture relating to the boundaries of the land. Dr. Keith's "Land of Israel" will aid you in the study of this question. We shall rather give you the results of Scripture studies than the processes by which they have been arrived at. Dan to Beersheba were the proverbial boundaries of the land actually possessed, though all that God has promised was *under tribute* in David and in Solomon's time. The South-west boundary is "the river of Egypt"—of course, the Nile. South-east boundary, "the great river, the river Euphrates," where it empties itself into the Persian Gulf. North-west boundary, Mount Curtius on the Orontes as the true "entering in unto Hamath," with the mountains of Amanus on the North enclosing the land and shutting it in like a garden. North-east boundary, Bir, or Berothah, on the Upper Euphrates. About one hundred miles broad on the North, eleven to twelve hundred on the South, five to six hundred from North to South—in round numbers *about three hundred thousand square miles* of promised land, or twice and a half as large as Great Britain and Ireland together. Thus we infer a future restoration.

Fifth, the land is to be differently distributed—that is, in straight lines from East to West.

Sixth, the Tribes are to be differently located. On these last two points see Ezek. xlviii.

Scripture warrants a future restoration, and current events in the East indicate that restoration as probably very near.

So far Mr. Wilkinson. While we praise what we see to be according to God's Word in his teaching, we feel bound to demur to what is contrary thereto, when the Lord has so distinctly declared that Judah cannot return or be restored to their portion (only two-thirteenths) of their land without the company, co-operation—nay, the protection and help of the grander and mightier kingdom of "Israel of the Ten Tribes." We resist all interference of men with that plan, because we infer that infallible wisdom must know best; and it were impiety and blasphemy, too, to set aside what God has revealed, or try to substitute for it a scheme which would reject the greater and more important of the two Houses which makes up the "united" people whom He purposes to restore in triumph to their glorious home. We urge again, as we have often done before, that the true friend of the Jews is he who tries earnestly to search for and find God's "lost" but "ancient people," Israel of the Ten Tribes. For never till they be found and identified can Judah walk to the House of Israel, and, in company with them, "come up together out of the land of the North to the land which He has given to their fathers for an inheritance" (Jer. iii. 18). That people *we* know (whose eyes are opened) are now found. We know that they are present here in the British Islands and Empire. Such being the case, we say to all those good and godly brethren who took part in the Mildmay Conference on "Israel's Restoration and Conversion," that never, till the true House of Israel of the Ten Tribes be publicly acknowledged and recognised by them and the nation at large, will the curses, pains, penalties, and disabilities now pressing so heavily on the Jews be removed; and that by resisting the light, by refusing to examine the evidence of British Identity with Israel, they are themselves the most bitter enemies of the Jews, doing what in them lies to rivet the chains by which the latter are bound, and to continue their sufferings under the judicial curses, which at present constitute them truly God's "afflicted ones." May the day soon come when the reverend opponents of our Identity will acknowledge their error, and, accepting our views, take that step which is absolutely needful before the Jews can be either restored or converted as a nation to their Lord and Redeemer Jesus Christ.

THE REV. F. B. GOODACRE, M.D., F.Z.S.

(Rector of Wilby and Hargham, Norfolk),

ON THE IDENTITY.

It is a good sign of progress that *The Church of England Pulpit and Ecclesiastical Review* should have opened its pages to an elaborate and able exposition of our views, by the author above-named, whom, we are glad to know, is also a contributor to the Banner of Israel. Such, however, is the case; and we refer our readers, with satisfaction, to the issue of that periodical for Saturday, Feb. 23rd, 1878, No. 113, should they desire to peruse Dr. Goodacre's paper on "The Identity of the British Race with the House of Israel (the Ten Tribes)" part i. When our readers reflect that the writer is a clergyman of the Church of England, and that "the Identity," as a subject for literary discussion, is tolerated in a paper to which the Archbishops of Canterbury and York, several bishops, and clergy of all shades of religious opinion, also contribute, we think they may regard with satisfaction the progress the cause is undoubtedly making, and the new strata of society into which the subject has now penetrated. Dr. Goodacre's paper seems to be the substance of a lecture he delivered lately in London, a short report of which appeared in the Banner of the 14th Nov., 1877, No. 46, vol. i. In the journal now in question he has published it *in extenso*, and we recommend our readers to obtain and peruse the Rev. Doctor's very excellent papers on "Our Origin." We admire the clearness of his teaching regarding the distinction between Israel and Judah. His observations on the "facial difficulty" and the philological objections are sensible. The arguments from British reverence for the Bible, and our ministration of the Word to "all the families of the earth," are in some respects original and remarkable. Dr. Goodacre alleges many reasons why it is true that we British, being Israel, "dwell alone," and are a "peculiar people." He has brought out the Identity derived from the Book of Common Prayer exceedingly well, and also those of the Eastern windows and the position of the British churches and worshippers respectively, with telling force. In his lecture the Doctor brought to bear on his argument the view of the parable of the prodigal son, which has been discussed in the Banner; also the bearing of the Great Pyramid on the question of our Identity, referring specially to Piazzi Smyth's work on the same, "Our Inheritance in the Great Pyramid." The first paper, which is the only one yet published, concludes with the telling sentence, "If there be really any good evidence that we are they of whom God spake by the mouth of Amos, 'Ye only have I known of all the families of the earth,' shall we act the part of Esau, and despise our glorious birthright? shall we not rather, in every sense, strive to 'make our calling and election sure.'" We heartily recommend the Doctor's papers to our readers as far as they are yet before the world, and we are greatly rejoiced not only to have such able assistance as the rev. lecturer's, but that he has succeeded in finding such a platform for the publication of Identity truths as *The Church of England Pulpit and Ecclesiastical Review*.

The sale of the Banner is now secured in the United States, America, by the appointment of Mr. H. A. Powers, of Cincinnati, Ohio, as the sole agent.

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BIBLE PORTRAITS.—I. JOSEPH.

By John T. Gott.

(*Continued from page* 147.)

PART III.

But remember God's word to the prophet Elijah declares that there was still a holy seed in Israel, of which Joseph is the type; hence we read of him, who still worshipped the God of his fathers, "The Lord was with Joseph, and he was a prosperous man." Potiphar, the heathen, was so well pleased with Joseph as a servant, that he made him overseer over all that he had, and "knew not ought he had save the bread which he did eat."

"And Joseph was a goodly person, and well favoured." Thankful ought the possessors of such a personal description to be; but what a fatality was then attached to the personal appearance of Joseph. You will observe that, as a menial in Potiphar's house, he would be comparatively unknown in that gorgeous Egyptian establishment; but, as an overseer, he would have all under his supervision. Thus it came to pass that his master's wife cast her eyes upon Joseph. Raised to this position by his good conduct and trustworthiness, he is assailed by a temptation as subtle as hell ever conceived, and over which he achieved a victory that has seldom been witnessed in this fallen world. Here was a creature to whom we are constrained to apply the dignified name of woman, "lost to modesty, and every other virtue of her sex," casting an eye of unhallowed desire "upon the amiable inmate of her house" (Dr. Bush). Had Joseph resisted a single assault from this source, his conduct would have been a signal triumph of principle over passion. "Samson refused for a long time to satisfy Delilah's insidious questions, but at last the mighty man was conquered by the tears and importunities of a fair woman" (*Ib.*) Joseph was a mightier man than he! To his everlasting credit be it recorded, that day by day he successfully resisted the vile allurements of this hateful creature. "He was now in a critical situation. By his superior strength or swiftness it was indeed possible for him to escape the effects of her fierce resentment. He, however, does not think at this time of her resentment; his engrossing care is to get away from her hated presence. In so doing he left his garment in her hand. . . . . Disappointed and defeated in her vile intentions, the demon of desire is suddenly converted into one of hate and revenge. She could not ruin Joseph's soul, but she will, if possible, ruin his body, and will spare no lies or hypocrisy to attain her purpose" (*Ib.*) "This second time is Joseph stripped of his coat; before of necessity, now of choice; before to deceive his father, now his master; for, behold, the pledge of his fidelity, which he left in those wicked hands is made an evidence against him of that which he refused to do. Therefore did he leave his cloak because he would not do that of which he is accused, and therefore is he condemned because he left it" (Bp. Hall). Now does this brazen-faced creature astound us by her infernal artifices. Calling the men of the house together, she pours forth a mouthful of the vilest lies that ever passed the lips of the very worst of the fallen daughters of Eve. "See, he hath brought in an Hebrew unto us to mock us. And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out." Truly has the wise man said that "the adulteress will hunt for the precious life" (Prov. vi. 26).

Joseph's great temptation began when he was made an overseer in the house of this heathen Egyptian, Potiphar. The history of Joseph, "the sent forth," portrays the history of the House of Israel "cast out." Who, then, is meant by this great brazen-faced temptress, clothed with scarlet, decked with ornaments, and filled brimful with filthiness and fornications? Who but the great whore of the Roman Papacy?

It should be observed that Joseph in Egypt still worshipped the God of his fathers, and received distinguished marks of Divine favour; but he did not worship God after the manner of his fathers. We do not read of him building altars and offering sacrifices. Hence we must expect to find the House of Israel, "cast out," enjoying the same distinguished marks of Divine favour, but not worshipping God in the same way as their older brethren of the House of Judah.

The mere casual reader of Church history must have observed that there were two elements ever struggling with each other in the Church—the one resisting the supremacy of the Pope.

The same ensnaring wiles—the same enticing allurements—the same unholy insinuations—the same abominable suggestions—the same shameless vice and open wickedness which characterised the method by which Potiphar's wife attempted to ruin the soul of Joseph, have been used by the mother of harlots to entrap the true Church of God.

Year by year was the struggle maintained, until there came a day when the Protestant Reformers of this country left the Roman garb of the true Church of God in the hands of the great whore of the Roman Papacy. The Reformation is one of the most glorious events in our history—an event which has affected the spiritual well-being of the whole world, and will yet do so in greater measure. Said Dean Stanley, speaking on the 17th of November, in London: "Had any one that day been passing by Westminster at twelve o'clock they might have been surprised to hear the bells of Westminster Abbey pealing. It was the only day on which the bells of the Abbey rang to record any past event, and they were merrily pealing that day, as it was the day of the accession of Queen Elizabeth. From that day the history of England turned over a new leaf. She began that course of continual, steady advance which had never since passed away."

Just as Joseph was cast into prison, and for nearly three years suffered under the malignant spite and burning rage of a vile woman, so did the devout Protestant Reformers suffer for three years under the blind zeal and bitter hatred of a woman whom the pages of British history have branded with the name of Bloody Mary. Read "Foxe's Book of Martyrs," or any other history of the period, and you will find that lies as odious, and hypocrisy as detestable, were used by the Roman Catholics at this particular time as were used by Potiphar's wife in the furious passion of disappointed desire.

The finger of God may be plainly seen in this portion of Joseph's history. When we remember what the Egyptians were, and Potiphar's social position in the land; when we remember that "jealousy is the rage of a man, and that he will not spare in the day of vengeance," the great wonder is that Potiphar did not immediately wreak his, on Joseph.* But Jehovah ordained this trial to be but for a season, even as He ordained that the persecution of the Protestants, in the reign of Queen Mary, should last but for a time, and that a *short* time.

"But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison." There is an immense difference, even now, between the prisons of the East and those of the West; and there must have been something sublime in the character, conduct, and integrity of Joseph when we read that the keeper of the prison had so much confidence in him that he "looked not to anything that was under his hand."

During Joseph's term of imprisonment, two of Pharaoh's servants, the chief of the butlers and the chief of the bakers, were cast into the same prison. We know neither the names nor the crimes of these men. "One of them came to an untimely end, and perhaps deserved it; the other deserved not to

* Dr. Jamieson says the Egyptians punished adultery with 1000 blows, and that the murder of a slave was a capital crime.

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have his name recorded" (Dr. Bush). So base was his ingratitude that "he could receive favours without returning them; he could suffer an innocent youth to languish in prison when it was in the power of his hand to procure his freedom" (*Ib.*) Each man dreamed a dream in one night, and the true nature of Joseph's interpretation was fully realised in three days. These two dreams would remind him of his own two dreams, and afford food for reflection during the weary years in which the chief butler remembered him not, but forgot him. There would seem to be very little prospect of his ever attaining the position portrayed in his dream. But man's extremity is God's opportunity, and once more is our attention arrested by the narration of two dreams.

(*To be continued*).

THE "KINGDOM OF STONE."

FROM THE "QUARTERLY JOURNAL OF PROPHECY" (No. XXV., OCTOBER, 1854).

(*Continued from page* 114.)

PART IV.

THEN as to the Stone "becoming a great mountain," we have such truths advanced as the following:—

"But, further, the Stone becomes 'a great mountain, and fills the whole earth,' which, as explained by Daniel, means that 'the kingdom shall destroy all other kingdoms, and itself stand for ever.' We have already seen from other sources what that kingdom shall be that *shall break to pieces* and scatter as the *chaff before the wind*, the associated kingdoms of the earth; 'Arise and thresh, *O daughter of Zion.*' If our exposition be correct, then, according to the tenor of this vision, to her the universal Empire shall come. But what other Scriptural evidence have we to that effect? 'And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the Kingdom shall come to the daughter of Jerusalem' (Micah iv. 8).

"What the 'first dominion may mean, must perhaps remain a matter of speculation.' To me it seems to have reference to the sovereignty originally exercised for God in the world; but from the date of this vision vested in the idolatrous Gentile nations in the person of Nebuchadnezzar, as represented by the excellent brightness ascribed to the image, and now that '*the times of the Gentiles were* fulfilled,' when the image was broken in pieces, and its glory levelled with the dust, does that 'first dominion' return to the people of God, to be exercised for the glory of His name.

"But, however that may be, without controversy the Kingdom cometh to the Jews, the universality of whose rule, embracing all the Kingdoms of the earth, and the riches of them, and enduring throughout all generations, may be learned from the following Scriptures:—'At that time they shall call *Jerusalem the throne of the Lord*; and *all the nations* shall be gathered to it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts' (Jer. iii. 17). 'Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy Gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For *the nation and Kingdom that will not serve thee* shall perish; yea, those nations shall be utterly wasted. . . . . The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of the feet, and they shall call thee, *the city of the Lord, the Zion* of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal excellency*, a joy of many generations. . . . . Thy people also shall be *all righteous*; they shall inherit the land for ever. . . . . A little one shall become a thousand, and a small one a strong nation' (Isa. lx. 9—22). *The stone that smote the image becomes 'a great mountain, and fills the whole earth.'*"

Such are the chief points of interpretation brought out in this pamphlet. They are worthy of our consideration. Much light is certainly thrown upon this passage in Daniel, and much also upon those kindred passages in the other prophets cited in illustration of the author's main position.

If we are right, however, in connecting Jacob's prophecy with Daniel's, then greater prominence will require to be given to Ephraim in the accomplishment of this prediction of the Kingdom of the Stone. Of Him, as the appointed Head of Israel, wondrous things are spoken. To Him great deeds are ascribed. And it may be that the history of his progenitor, Joseph, awaits a fuller and more glorious symbolical fulfilment than it has yet received. The antitype of himself, and of his history, may be yet to come.

So far the "Quarterly Journal of Prophecy."

It is not at all necessary that Joseph's posterity, and with him, of course, we include "all the House of Israel his companions," should all this time have been known or called by the name of Israel any more than Joseph himself when in Egypt was known or recognised by his own brethren. Nay, he had previously called the name of his firstborn Manasseh, as having himself *forgotten* all his toil, and all his father's house. There was evidence, however, when God's time had come, which caused Joseph to send to his own kindred who had thought him lost and believed him to be dead, to convince his father and his brethren that this was the very same Joseph they clothed in royal splendour as the saviour of Egypt and of all who came to him. And there is even now sufficient evidence to prove to unprejudiced minds the Identity of his descendants in Britain and her dependencies; but how much greater will that evidence be when the British or descendants of Joseph again come forward in this latter day as the "saviour and the great one" of Egypt (Isaiah xix. 20).

We have no intimation in Scripture that the covenant-keeping God ever intended or did take away from the Hebrew race "the Kingdom" which He first gave them on their coming out of Egypt, nor do we even find that Judah possessed the Kingdom except for a little time. "When Israel went out of Egypt, the House of Jacob from a people of strange language; *Judah was His sanctuary*, ISRAEL HIS DOMINION" (Psa. cxiv. 1, 2). The Editor of the BANNER has clearly shewn us which House of the Israelites was "the Kingdom," and that this Kingdom is identical with the "Kingdom of heaven" established for the purpose of being the witness to the truth of God. To it, with Judah, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever. Amen. Not as though the Word of God had taken none effect. For they are not ALL ISRAEL, which are *of Israel*: neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called" (Rom. ix. 4—7).

In Dan. ii. 44, we have these words, "the Kingdom thereof" (margin, Chal.)—*i.e.*, "of the God of heaven"—"shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever," shewing that the "Stone Kingdom" was still to be Hebrew. In Matt. xxi. 43, our blessed Lord tells the Jews "The Kingdom of God" (which the Jews had possessed temporarily) "shall be taken

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from you and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this Stone shall be broken, and on whomsoever it shall fall, it will grind him to powder." This surely is the characteristic of the Stone Kingdom.

We will close our remarks in the words of Mr. Robert Mimpriss (vol. ii., part iv., p. 188) :—

"We are found (he says) as the posterity of Joseph were to be found, blessed through the cross, and in the name of the Redeemer of Israel; also with natural and providential blessings, as promised unto the fathers. And it is worthy of remark that the English race, in whom is so remarkably fulfilling the destiny of Ephraim, came from the very quarter where Ephraim was lost—our best historians tracing the Anglo-Saxon race back, Eastward, to the borders of the Caspian Sea, in which neighbourhood our Israelitish ancestors were located by the "Assyrians." Thence the English race came, who having renewed their strength in these islands, have gone out to encompass the globe. They are given a position which never before was given to any, and with which no other people have been favoured. Joseph's dreams are being fulfilled, and yet his posterity have been almost as little recognised by the Jews, as Judah recognised his brother Joseph, our ancestor, in the ruler of Egypt.

N.B.—We must bear in mind that with the stick of Joseph are "all the House of Israel his companions" who constitute the Christian nation; and with the stick of Judah are the children of Israel his companions, who remain still under the law. We cannot at the present day find, as Jews, those "children of Israel his companions" who followed Jesus or who were added to the Church in the days of the apostles, and the reason is evidently that they went to the "dispersed," "cast out," "lost ones," carrying to them the glad tidings of great joy—viz., "The Lord hath redeemed Israel"—and then incorporated themselves with them.

L. G. R.

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."

(*Continued from page* 106.)

NO. XIV.—ATTACK ON THE SEETABULDEE HILLS.

IN our last paper we brought to the notice of our readers the wonderful way in which a mere handful of British troops and mercenaries scattered a vast host of Mahrattas at the battle of Kirkee on the 5th of November, 1817, or rather the miraculous way in which our enemies were struck with panic by our Great Ally, and were dispersed without a blow after a long and undecisive engagement. Now let us turn our attention to another remarkable instance, not perhaps of so distinct and direct an interposition of God, but of the fulfilment of God's promise to His own people that "five of them should chase an hundred, and an hundred put ten thousand to flight." This time the scene of the conflict was Central India. It is scarcely necessary to enter into any details of the cause of the fighting, as we have nothing to do here with politics or the intrigues of the Eastern potentates. Suffice it to say that, on the 1st of February, 1817, a prince of the name of Appa Sahib ascended the throne of Nagpore, was appointed commander-in-chief of the Mahrattas by our inveterate enemy the Peishwa, and assembled an army at Nagpore, professedly to aid us against the Pindarees, in reality to attack the British Residency, and drive us from the district. Mr. Jenkins, the Resident, perceiving his intentions, at once applied for help, his forces consisting merely of 1,400 men and four guns, and a division of the Deccan army started for Nagpore. This reinforcement, however, arrived too late to take any part in the battle which we will now describe. In the interim, every preparation was made to resist the threatened attack, and all were resolved to perish together rather than surrender to the enormous force of 8,000 infantry, 12,000 cavalry, and thirty-five guns, gathered together by the treacherous Rajah Appa Sahib.

The Residency was at some little distance from the town of Nagpore, being separated from it by a low range, called the Seetabuldee Hills. To the North is a small, but high, conical hill, and on the South another, larger, but of lower elevation. The greater part of the infantry was posted on these two hills, and two field guns were placed in position on the former. A smaller body of infantry, and all the cavalry were drawn up in the Residency grounds. On the 26th of November, the Rajah threw off all disguise of sincerity, and permitted his army to attack our small force on the hills. The enemy outnumbered us by nearly twenty to one; tremendous odds indeed! All that night was spent in resisting the attack of the Arabs in the Rajah's service on the smaller hill—and while the larger portion of our force thus had their hands full, a Mahratta army surrounded the Residency and the small detachment in the grounds. In the morning it was seen that the conflict was going against us; one of the guns on the conical hill was dismounted and useless. The Arabs charged up the ascent, overpowered the few Sepoys posted on it, brought up two of their own guns, and opened a galling fire on those who held the other hill.

In the plain, the Mahratta army advanced steadily on the Residency, and utter destruction seemed imminent, when Captain Fitzgerald, with only three troops of cavalry (perhaps three hundred sabres), charged the Mahrattas, drove them back, took their guns, and then retired on the Residency, turning the captured guns on the enemy as he fell back. The sight of this gallant deed so encouraged the Sepoys on the hills that they threw themselves on the Arabs, and, notwithstanding their desperate resistance, drove them back foot by foot. Suddenly an ammunition waggon on the smaller hill, still in the hands of the Arabs, exploded, and, taking advantage of the confusion thus caused, our Sepoys, with a bold rush, regained the summit. At the same moment a small body of cavalry charged the enemy at the foot of the heights, and completely dispersed them.

Thus again was God's promise to Israel literally fulfilled: "Ye shall chase your enemies, and they shall fall before you by the sword; and five of you shall chase an hundred" (*i.e.*, one shall chase twenty), "and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword" (Lev. xxvi. 7, 8).

All this was literally fulfilled in the attack on the Seetabuldee Hills. The enemy were twenty to one against us, and yet they were "chased" by their own countrymen, led on by British officers. Our guns were very soon disabled, and the day was decided, at its most critical and hopeless moment, by the swords of the native troopers and the bayonets of the Sepoys. The Mahrattas came out against us one way, and they fled before us seven ways, for they were utterly dispersed. Our enemies rose up against us in swarms, but the Lord our God caused them to be smitten before our faces by a few native soldiers, exactly in accordance with His promises contained in Deut. xxviii. 7.

It was not long before yet another of God's promises to Israel was fulfilled—viz., "Whosoever shall gather against thee shall fall for thy sake" (Isa. liv. 15).

Rajah Appa Sahib gathered his army against us, was routed at Seetabuldee, again a few days after at the battle of Nagpore was only saved from deposition by a previous assurance of the Resident, who had promised to keep him on the throne, and, as Israel rules by righteousness, the Governor-General would not allow this promise to be broken. In the course of four months, however, he once more began to plot against his kind and forbearing protectors, the British. He was, therefore, arrested, and sent under strong escort to Allahabad, but escaped and found shelter among the savage natives of the

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Mahadeo Hills, near Nagpore, and lived on the kindness of a petty Rajah. He was after a year again compelled to flee before the British, and was forced to assume the disguise of a fakeer, or filthy and disgusting religious mendicant, and eventually reached the Punjab, and was granted a small allowance by Runjeet Singh. He was afterwards permitted to reside in the territories of the Rajah of Joudpore by the British Government, and became a nonentity, unable to do any more mischief, and entirely dependent on the clemency and charity of the British whom he had so treacherously and cruelly wronged.

JOHN BUTTERWORTH.

Correspondence.

BAR CHURCH YOUNG MEN'S MUTUAL IMPROVEMENT SOCIETY, SCARBOROUGH.

PROGRAMME for February, 1878. February 13, Paper :—"The British Nation—Is it Identical with the Lost Ten Tribes of Israel?" by Mr. F. Shaw.

To the Editor of the "Banner of Israel."

SIR,—As I have thought you might like to hear tidings when the Identity cause has been discussed in any town, and of the results of such movement, I write you a line for your information, to report our doings here.

Referring to the enclosed monthly programme, I may say that although the Society is in connection with the Bar (Congregational) Church, and the majority of the members belong to that Church, it is not confined to members of that denomination.

There are, I believe, a good sprinkling of believers in the Identity in Scarborough, many of them readers of the BANNER, though in a quiet way. This is the first time (Feb. 13th) the subject has been brought forward for discussion by any Society here, and many of the members seemed somewhat startled at the ideas enunciated. Some of them ridiculed the notion, yet, at the same time, admitted they had not studied the subject, and were unable to see the distinction between Jews and Israelites of the Ten Tribes, although I was especially careful to trace the career of each, and keep them separate.

After briefly glancing at the origin, growth, and present position of the British Empire from the ordinary and popular standpoint, I proceeded to deal with the Tribes, inquiring—

(1) Was there, in times long past, any people existing and known as the Twelve Tribes of Israel? and if so, were any of those Tribes actually lost amongst other nations?

(2) Assuming them to be lost sight of, whether any marks or descriptions of those missing Tribes are to be found in any writings by which they could ultimately be identified? and if so, is there any people or Nation now existing in any part of the globe corresponding to such descriptions?

(3) What would be the results to mankind in general of the public recognition or Identification of any such people as the Lost Ten Tribes of Israel?

After dwelling at some length on the historical evidence connected with the first point, I then passed on to the predictions respecting both the Jews and the Israelites, insisting that as those referring to the Jews had been *literally* fulfilled, and thus enabled us to identify *them*, so the prophecies relating to the other Tribes must be construed in the *same literal* manner. This being done, it was found that one nation, and only one, was fulfilling all the conditions; the obvious conclusion being that that nation—the British—must be Israel. Thirdly, the public recognition of this fact would result in still greater blessings, both materially and spiritually, to Israel first, and through them to the Jews and all the Gentiles nations of the earth.

As the length of the paper prevented some of the members (favourable to the cause) from expressing their opinions, one of them moved its adjournment to March 6th (a fortnight hence) which will give an opportunity in the meantime for inquiry, and I shall then be entitled to reply to the adverse criticisms. I heard a bookseller remark a day or two afterwards, that he had just received several orders for pamphlets on the Identity, and Sharon Turner's History was being eagerly inquired after at the libraries, so that the discussion has evidently stirred up a spirit of inquiry into the subject.

The President of the Society (the Rev. J. S. Hall, of the Bar Church) who was Chairman on the occasion, did not sum up as usual, owing to the discussion not being closed, but after complimenting me on the care bestowed on the opening paper, and admitting that far too much *spiritualising* had been indulged in—a practice which he highly disapproved of—he still thought that the British people had not much connection with Abraham, and recommended me to classify the predictions referring to all the Tribes chronologically. He seemed indeed to have looked into the subject a little, but was very careful not to commit himself either way at present. We shall hear more of his views next time; but I think our opponents ought to produce some evidence in favour of some other people if they decline to accept the British as the House of Israel.

I don't pretend to be very deeply versed in the subject myself. It is now some years since some of the earlier Identifications came in my way, but after reading them, and thinking them somewhat remarkable, I laid them aside, and it was not until within this last year or so that I have procured some of the later works, and gone more fully into it. I must say the study of it has now become very interesting and instructive, and more especially as regards the new (and better) light which it throws on the Scriptures.

I am, Sir,
Yours truly,
F. SHAW
(Superintendent Postal Telegraph Office).

Scarborough, February 21, 1878.

To the Editor of the "Banner of Israel."

SIR,—I was reading the enclosed this afternoon, and the thought struck me, "Might not Sara Coleridge be one of the blind guides?" On reading the letter, however, there does not seem to be very much in it. Still I venture to send it to you. I think Sara Coleridge is right that God's design would not be complete without the real restoration of Israel to their own land. Why should one spiritualise everything in the Bible, as the Mr. Myers she mentions seems to have done? Sara Coleridge speaks only of *Jews*, not *Israelites*, though it is remarkable that in the quotations she uses, the word *Israel* is predominant. In the passage in Jeremiah, Israel and Judah are spoken of as distinct nations.

Believe me,
Yours faithfully,
A. F. S.

EXTRACT FROM A LETTER BY SARA COLERIDGE, 1843.

"The passage which has always seemed to me very strong for the restoration of the Jews, or at least very remarkable and seemingly hitherto unfulfilled, is Jer. xxiii. 5—8: 'Behold the days come saith the Lord, that I will raise unto David a righteous branch. . . . . 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,' &c.

"Ben Ezra and Mr. Dodsworth take great pains to shew that this cannot be understood of any restoration of the Jews to their own land that has *already* taken place. I never read any argument against the opinion of the restoration of the Jews; and should like to know how Mr. Myers and others who have a positive belief that Scripture is not to be so understood, interpret that passage. My own mind has hitherto been quite suspended on the subject, which I have but very cursorily examined; I have no formed belief against this view, as I own I have against the doctrine of the Millennarians.

"Zech. xiv. 4, 5—'And His feet shall stand upon the Mount of Olives'—has more apparent reference to the restoration of the Jews than to the Millennium.

"There seems, too, to my mind, to be a sort of internal probability—or rather, I mean, a sort of fitness and propriety in the thing; it looks like the completion of a design of which two parts were already accomplished—I mean the setting apart of the chosen nation, then the dispersion among the Gentiles. Does it not seem as if their restoration were the proper last act of the great drama? Of course, I speak of this only as an auxiliary argument; and then the latter part of Rom. xi.* seems to favour this view not a little."

---

* "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 be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MAY 8, 1878.

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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. II. No. 72. Entered at Stationers' Hall.] WEDNESDAY, MAY 15, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EARL OF BEACONSFIELD.

IN common with millions of our fellow-countrymen, we have a high respect for, and strong confidence in, our grand Premier, "Benjamin Disraeli, by the grace of God and of the Queen's Majesty, Earl of Beaconsfield, Peer of the Realm." We beg our readers will not misunderstand us. Our admiration is not grounded on the opinions, distinctions, and names which political necessities have forced upon us in these our days. We do not admire his lordship because he happens to be a Conservative, and the head of a strong Conservative Government. Nor is our want of appreciation of the merits of the Right Hon. W. E. Gladstone, ex-Premier, but presently M.P. for Greenwich, a consequence of his Liberal opinions. Far from that! In respect to politics properly so called, we believe most men will give the BANNER OF ISRAEL credit for being as purely colourless in its views as it is possible for any newspaper to be. True we have on two occasions been privately taken to task by friends strongly holding to "our Identity," and at the same time to allegiance towards Mr. Gladstone's political party, for opinions expressed which seemed to depreciate him, while they exalted the members of the present Government. But we have never admitted the justice of these strictures. We maintain that the BANNER'S political principles are guided by considerations connected solely with "our Identity." The Government that pursues those measures which favour the enlargement of the British Empire, its stability and its true destiny, as proclaimed in the Word of God, its Protestantism and its loyalty to a Protestant Queen, is that which the BANNER will support, whether it be called Conservative, Liberal, or Radical, and whether it has for its guiding spirit a Gladstone, a Beaconsfield, or a Derby.

Because we see that our present Premier has an instinctive perception of the future glories in store for this magnificent Empire, knows its Scriptural destiny, and, as a son of Judah, has at heart its final accomplishment, we pronounce for the Earl of Beaconsfield, and are well content to leave the future of our race in his well-skilled hands. His measures, we are persuaded, have God's blessing and directing guidance. He sees, we are sure, that the true policy of this realm is to keep our present Empire intact, and to take all lawful opportunities which God's providence may open to him to extend it. He knows, we are confident, what Mr. Gladstone disbelieves, that the great Gate will eventually fall to our nation; and he is satisfied, we think, of what his great rival has no idea—namely, that to the British, as God's messengers, is entrusted the Scriptural function of taking back to their land the Lord's "offering" or "present" —the House of Judah.

Whether our Premier believes the British to be the House of Israel, we know not, and pause not to inquire; but he has, we are certain, been apprized that that belief is now largely entertained in these Islands, and the literature of the Identity has been sent to him, to our knowledge, by eager friends with no stinting hands. We appeal to the noble peroration of Lord Beaconsfield's speech in the late debate on the address regarding the calling out of the Reserve Forces by her Majesty, for evidence of his views as to the future of our race and nation. "That peroration," says a contemporary, "promises to take high rank among the noblest specimens of English eloquence. It was listened to by the House of Lords with breathless attention, was applauded almost sentence by sentence, and was spoken with the swelling port and mien of one of the greatest of English Ministers. 'I have ever considered (said the Earl) that her Majesty's Government, of whatever party formed, are the trustees of the British Empire. That Empire was formed by the enterprise and energy of your ancestors, my lords; and it is one of a very peculiar character. I know no example of it, either in ancient or modern history. No Cæsar or Charlemagne ever presided over a dominion so peculiar. Its flag floats on many waters. It has provinces in every zone; they are inhabited by persons of different races, different religions, different laws, manners, customs. Some of these are bound to us by the ties of liberty, fully conscious that without their connection with the metropolis they have no security for public freedom and self-government; others are bound to us by flesh and blood and by material as well as moral considerations. There are millions who are bound to us by our military sway, and they bow to that sway because they know that they are indebted to it for order and justice. All these communities agree in recognising the commanding spirit of these islands that has formed and fashioned in such a manner so great a portion of the globe. My lords (added the Premier), that

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Empire is no mean heritage; but it is not a heritage that can only be enjoyed, it must be maintained; and it can only be maintained by the same qualities that created it—by courage, by discipline, by patience, by determination, and by a reverence for public law and respect for national rights.'"

Our readers are so well educated now in Identity knowledge that they do not require to be told how Lord Beaconsfield in these grand sentences has piled proof upon proof, Identity upon Identity, to show that this nation and Empire are indeed Israel. He testifies (blindly perhaps)—does he not?—1st. That, being unlike any of its predecessors, the character of the Empire is unique—its people separated and severed from those who have gone before them, in ancient, and those who live side by side with them, in modern, history. The British then, like Israel, "dwell alone," a "peculiar people" (Num. xxiii. 9; 1 Peter ii. 9). 2nd. That her flag is in many waters, like Israel's (Numbers xxiv. 7). 3rd. That she rules over many nations, as Israel was to do (Deut. xv. 6), and that, as a fact (his lordship might have added), none of these nations anywhere rule over her. He described further, in words to which our readers can easily find the reference in our quotation, the "company of nations" (like Israel's) in loving union with the "central link" in Great Britain, these "islands of the West;" he referred also to the "heathen Empire" which willingly yields allegiance to the Empress of the East, who yet is seated on the throne of her island kingdom in the Western centre of her world-wide dominion. Looking far into the vista of the future, his lordship grandly said that the heritage and inheritance of this Empire, bequeathed to us by our ancestors, must be maintained in the time to come, as it has been in the past, by the courage and patriotism of this nation.

The question has been asked us wherein differ the views of Lord Derby and the Premier? also what was the secret motive-cause of the repeated resignations of the former at every, even distant, threat of measures leading to war? What we are asked again is the reason of the steady, unswerving course of the more aged Prime Minister, who never seems in the least to fear the possibility that his measures may lead his country into open hostility with a first-class Power like Russia? Let us answer these questions in the words of a friend to our cause whose views are always deep, and clear, and logically grounded, who for years past has been firmly persuaded of "our Identity" with Israel, by a process of inductive reasoning, and that long before Mr. Hine ever wrote upon the subject, or our Identity with Israel was a matter of common interest to the masses.

"It will occur to you," writes our friend, Mr. E. W. Cox, of Bristol, "that on a late occasion I suggested the divergence between the policy of Lord Beaconsfield and Lord Derby might *possibly* be traced to the different views entertained by these statesmen upon the future of the British race. I then indicated that Lord Beaconsfield's writings, in addition to his career both in and out of Parliament, seemed to manifest his conviction that Great Britain, in identifying itself with the Jewish race, had assumed the position of a dominant people. Certainly Lord Beaconsfield had never hesitated to assert that our Empire was a world-wide Empire, and consequently no cost should be spared to overcome every obstacle to its ultimate progress. I stated it as my impression that Lord Beaconsfield would consider the great obstacle to the progress of Britain must, *in the very nature of things*, be Russia, and therefore he would spare no pains to drive her back to her own inhospitable regions. I then sketched the character of Lord Derby as having no sympathy with Lord Beaconsfield in that future of the British race to which I have alluded. *He* would merely look upon our Empire as exceeding other nations in respect of its wealth, together with its naval and colonial supremacy, which it would, of course, be desirable to preserve. But *he* would not consider we had such a *destiny to accomplish* as would render it imperative for us to conquer Russia or any other Power which might stand in our way, if our doing so threatened to involve us in such a difficulty and so great a cost as any other country would shrink from undertaking. I intimated that, if my hypothesis were correct, Lord Beaconsfield would consider the future of the British Empire must be secured at any cost, whereas it would occur to Lord Derby that we might be called on to pay a price from which we ought to shrink, even for the purpose of securing such an object. Now, if you have read the last page of Lord Beaconsfield's speech, and the whole of Lord Derby's speech, as they are each reported in full in the *Times*, of Tuesday, April 9, 1878, I think you will look upon them as fully elaborating the views I expressed upon the occasion to which I have referred."

So writes our friend. We think his opinions are well founded, and will, on reflection, commend themselves to our readers. The future of the British, in short, is seen by our God-taught Premier, probably by the light of the Identity, and hence he acts in such manner as fearlessly to further the prophetic destinies of this great nation. Lord Derby, having no such confidence in our origin and future glories, was terrified at every turn and everything which seemed to lead us into war, and therefore into possible national disaster. He was consequently always, when in power, in terror of taking any step in advance to stem the tide of Russian presumption, and at every crisis hurried to tender his resignation of a position, the responsibilities of which were too much for his faith as they were, perhaps, also for his nerves.

We thank God for our Hebrew Prime Minister, and also (entirely independent of the political considerations involved) that GOD has given us at this perilous crisis of our national history, the Earl of Beaconsfield for the head of her Majesty's Government over His chosen people—Israel.

ANOTHER WORD OF WARNING.

IN the 16th No. of the BANNER OF ISRAEL, published on the 18th April, 1877, over a year ago, we raised our voice in warning against an error which we feared some might entertain in reference to our glorious Identity—namely, that in accepting these views, we exalted the British Israelite nation more than the Lord Jesus, and taught men to trust for salvation to their Hebrew origin, rather than to the blood of the blessed Saviour of mankind. We repudiated these fatal mistakes for ourselves and for our friends, with earnest words of deprecation; and we trust our readers will again peruse that article as our standing protest against what some of our opponents still untruly affirm that we ourselves believe, and, as Philo-Israel, also teach! We have before us a letter from a friend in the Isle of Man, who says, "There seems to be an idea among some of our adversaries, that we build our hopes of salvation upon our descent from Abraham, and this in spite of all we can urge to the contrary. They malign us thus, simply because we believe the promises made to us as a nation. For my part," adds our friend most wisely and most Scripturally, "I cannot help thinking that it would be quite possible to receive all these, and yet miss individual salvation—lose our part in the first resurrection, and our place in the Church of the first-born. Though I earnestly wish all these blessings for myself, my relations, and those personally associated with me, the belief in our Israelitish origin relieves me of all fear and concern for the children of my people in the age to come. Under the reign of their Lord and His saints, they cannot fail of a glorious and a happy future. I nowhere read that the apostasy of the time after the expiration of the 1,000 years extends beyond the outlying nations." So far our friend.

We desire to echo these weighty words of his, and to urge our readers, and our opponents too, to reflect that our belief in our Identity does not in fact bring us one hair's breadth

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nearer to Christ, as our soul's Redeemer, and as our salvation, than we were before we were intellectually convinced from God's Word and the proofs around us, that we are Israel. We see men and women about us every day—do we not?—who, believing, as we do, that we are God's "lost people," are yet just as worldly, and just as un-Christ-like in their affections, habits, manners, tempers, and conversation, as they were before they knew themselves to be of the Hebrew stock of Abraham. Our Identity, therefore, no more changes the heart, or brings us nearer to the Lord, than knowledge of their origin kept in safety for the world to come such Hebrew men as Jeroboam, Ahab, Manasseh, Judas, Demas, and those who cried, "Crucify Him! Crucify Him! His blood be on us and on our children" (Matt. xxvii. 22—25). Let our readers look to it, that they are not deceived! Let them not fall into the horrible pit of self-deception in regard to this matter! *Israelism cannot save the soul!* Nothing but the blood of Jesus, the Son of God, applied to the guilty sinner by personal contact with Himself, through the change of heart, and instrumentality of God's Holy Spirit, can produce that new birth which God's Word says is the passing of a lost sinner from death unto life, and constitutes salvation (John v. 24; 1 John iii. 14). The first consideration for each of us, therefore, is, not "Are we Israelites?" but, "Are we Christians?" not "Are we children of Abraham according to the flesh?" but, "Are we the spiritual House (1 Peter ii. 5)—the seed of Abraham by faith?" (Gal. iii. 29; Rom. iv. 16). Let us then be Christians first—sons of the living God (Hosea i. 10; John i. 12)—and Israelites afterwards. So shall we obtain the blessings which our Lord came to purchase for us each, as believers, and so shall we thankfully inherit those great, glorious, and magnificent *national* benefits which, as God's people—the nation of His choice—He tells us, in His Word, He means to grant to us. And the chief and most blessed of these is the "new covenant," which a prophet of the Old Testament, and an apostle of the New, were alike commissioned to tell us, was the precious inheritance and gift to the House of Israel as such (Jer. xxxi. 31—35; Heb. viii. 10—12). Once this inestimable purchase of the precious blood of the cross of Christ has been granted in full fruition to our guilty, sin-defiled race, then, no longer will there be need for our repeated "Words of Warning" to believers in our origin; for then—but not till then, and not before—the Lord will "put His laws into our minds, and write them in our hearts; He will be to us a God, and we shall be to Him a people; and we shall not teach every man his neighbour, saying, Know the Lord! for all shall know Him, from the least to the greatest. For He will be merciful to our unrighteousness, and our sins and our iniquities He will (then) remember NO MORE" (Heb. viii. 10—12). Let us then, reader, make our calling and our election (both ours) sure (2 Pet. i. 10), that we may safely rejoice in our glorious Identity with Israel—God's inheritance, and His heritage; *and ere long* we may safely glory, first, in our Israelitish origin, and make it our chiefest boast, since *then* it will carry with it the new heart, the Christ-like spirit, the likeness to the Lord Jesus, and everything that serves to constitute the sinner a saint, and the ungodly, one who, being blessed with the new covenant, is truly a child and an heir of God, also a joint-heir (wondrous thought) with Christ (Rom. viii. 17).

LADY HERBERT'S "CRADLE LANDS."—Cos certainly looked green and fertile, and tolerably cultivated, while at the Northern extremity of the island there is an apparently large and well-built town. But otherwise, with the exception of Boudrun, not a village, nor scarcely an inhabitant is to be seen. *The complete dying-out of the Turkish race* inhabiting Asia Minor, whether caused by the rapacity of the Pashas or from some hitherto *unexplained cause*, is a fact which is occupying the attention of the most earnest thinkers in Constantinople and elsewhere at this moment. Whole tracts of country, formerly gardens of fertility, are now lying fallow and utterly neglected *for want of hands*.

PROGRESS OF THE WORK IN AMERICA.

A LITTLE more than two years since, my attention was first directed to the Great Pyramid by a short article entitled, "A Chronological Curiosity," appearing editorially in a magazine published in New York. The train of circumstances by which I was led to procure that particular number of the magazine was very peculiar, and leaves no room for doubt it was ordered of the Lord; for it is written, "The steps of a man are ordered by the Lord" (Psa. xxxvii. 23).

This article alluded to a previous number of the paper, in which a reprint of a tract published in Canada, treating upon the Great Pyramid and the Identity appeared; and closed with the remark, "the Great Pyramid points to 1881."

That remark awakened in my mind a deep interest in the subject, and led to the procurement of all the works at my command treating upon the Great Pyramid and Identity, and to independent inquiry in the former after undiscovered facts, with results which are already known in part by some of the readers of the BANNER. Previous to this time, comparatively little notice had been taken of the Great Pyramid by either the secular or religious press of this country; but since then some of the secular, and many of the religious, journals have been publishing accounts of the scientific and sacred features of the structure, with comments more or less favourable, according to the writer's knowledge and capacity for appreciating truth.

Among the religious journals is one ably-edited monthly, "Devoted to the Subject of Christ's Second Coming and the Preparation of the Church for that Event," that has now a department in each number allotted to the Great Pyramid.

The editor says: "Any one desiring the use of our columns for the communication of new light on the subject of the Great Pyramid, or for the presentation of matter already discovered, will be welcomed." I hope some of our Transatlantic friends will respond to this courteous invitation. Address: *Our Rest*, 188, East Monroe-street, Chicago, Ill., U.S.

A few tracts were all that had issued in book form upon the Pyramid from the American press until last autumn, when Joseph A. Seiss, D.D., of Philadelphia, an able and scholarly writer, published three most excellent lectures of his own, together with an appendix containing short extracts from other writers, in a neat little volume entitled, "A Miracle in Stone." The doctor has made one discovery of much value in my estimation, which I here give in his own words under the heading—

"THE PYRAMID AND JERUSALEM.

"If the Great Pyramid belongs at all to the great system of God's interpositions, it could hardly be wanting in some reference to that 'city of the Lord, the Zion of the Holy One of Israel.' So, at least, it appeared to me, and led me to search for the missing indications . . . . . It hence occurred to me to ascertain the exact direction of Jerusalem from the Great Pyramid, and to try whether it would fit any of its interior angles. Having used two separate maps to make sure of accuracy, the result came out exactly the same in both—namely, that three of the main inside angles of the Great Pyramid, applied to its North side Eastward, point directly to Jerusalem. If a cannon-ball were shot from the Great Pyramid's North side at the precise angle Eastward as that of the entrance passage computed with the base-line, or that of the main ascending passage computed with the same line, or that of the grand gallery computed with the passage to the Queen's chamber, that ball, could it reach so far, would strike the Holy City.

"Of itself this might be passed as of no special significance, but taken in connection with what has been developed in this lecture, the unexpected discovery induced a feeling as if the half-smothered pile, with all its burden of centuries, arose out of its sands and rubbish, lifted up its stony hand, and, looking the very image of old Time, pointed its heavy and half-pendant

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finger to the city of Melchisedek, Daniel, David, and Solomon, saying, as with a voice out the bottom ages, 'Look over there! Savans of the earth, and all ye that inquire, go yonder! There observe, listen, and wait, and ye shall know whence I am, and whereof I witness.'"

This book has already passed through two editions, and I sincerely hope it may pass through many more.

The subject of the Identity has thus far taken but little root in this country. Comparatively few have ever heard of it, and one class of those that have, the clergy, are quite careful not to mention it favourably. The reason is obvious, for the "kingdom of God," or "kingdom of heaven," about which we are taught in the Scriptures of truth, is a vastly different thing from the sky-kingdom,

"Beyond the bounds of time and space,"

about which many of them preach and sing so glibly.

Last May, I received a letter from "Philo-Israel," conveying the following information:—"A friend in London, seeing from *Glory Leader*, No. 117, of May 2, your interest in the Identity, begs me to send you for circulation £1 worth of works, partly my own and partly edited by me, for your acceptance."

This parcel of works was received a few weeks later, when a circular notice, stating the circumstances under which they were received, also inviting correspondence and co-operation, was attached to each copy, and the works distributed. The results are favourable, although not so marked as I could wish. Not less than twelve persons have been led to accept the Identity testimony as true through my instrumentality, thus assisted, while several others have become interested in the subject, and are waiting for more light. I can but think there are many others in the country that would be as glad and thankful to learn this truth as those by whom it has already been accepted, could the testimony be brought to their notice: but how this desideratum is to be accomplished is a question yet to be solved. I have abundance of good will, and a moderate amount of ability, but lack the pecuniary means to carry on the work. However, I am persuaded that, if it be the will of the Lord to use me in this service, He will provide the means in His own good time and way; but if not, He will raise up some one better fitted for the service. One thing is certain, I shall not disobey or dishonour Him by *borrowing* or *begging* any means for this purpose, but simply announce my desire and willingness thus to serve Him, remembering the words of the "sweet singer of Israel,"—"My soul, wait thou only upon God, for my expectation is from Him" (Psa. lxii. 5).

In another letter from "Philo-Israel," lately received, he says: "That friend in London who first sent you the BANNERS, and other works, asked me to forward you 13s. worth more of books, *postage paid*, through Mr. Guest. I did so, and hope you got them safe." Unfortunately, that parcel has not been forwarded. Large parcels of *books* cannot be sent through the mails, only parcels of periodicals, weighing less than 2lb. 3oz., are admissible. Our tariff laws are very strict, and Post-Office officials are not permitted *by law* to forward any foreign books, on which the import duty is 25 per cent.; yet small parcels are frequently permitted to pass.

Another well-known promoter of the Identity cause writes: "If I knew how to send you cheaply a large parcel of *Watchmen* and *Standards*, I would do so."

Mr. W. H. Guest, 29, Paternoster-row, London, has kindly consented to take charge of and forward to me any parcels that may be sent him for that purpose. Books can be sent by a certain conveyance to this city direct, the duty payable here. Should any one be led to send any help in this way, a correct inventory of the contents of the parcel, with the estimated value thereof, together with funds to prepay carriage *must* be sent to Mr. Guest with the parcel. Should any one desire to send him funds, subject to my order, this may be done with the distinct understanding that the proceeds of all books *sold* will be re-invested in such Identity works as the market may demand.

I have already had orders for books to the value of £3. A part of these have been fulfilled through the agency at Montreal, Canada, but books are not always in stock there; and then the order must be sent to England, which requires a long time and great expense for a small package; hence the desirableness of a general agency here.

Mr. Guest has appointed me an agent for the BANNER in America, and this paper is now advertised in *Our Rest*, for which periodical I have contributed one orignal article and a few extracts from the pages of the BANNER, introducing the subject to its readers. Orders for specimen copies are now coming in, for which I have not an adequate supply.

The readers of the BANNER may be assured that I shall do all in my power to extend its circulation, although I do not wish to be understood as endorsing all that I read in its pages, or in other Identity works.

H. A. POWERS.

Warsaw Pike, Cincinnati, Ohio, U.S.

BIBLE PORTRAITS.—I. JOSEPH.

BY JOHN T. GOTT.

(*Continued from page* 153.)

PART IV.

PHARAOH'S dreams are well known. They were of a very grim nature, and, as they came from God, in the morning his spirit was troubled, and he called for all the magicians of Egypt and all the wise men thereof. "But they knew not the mind of God, hence how could they explain visions that came down from Him. Their high reputation was founded on ignorance and imposture, and there was none that could interpret the dreams to Pharaoh." Then the butler remembers his faults, and the king is informed of the existence of Joseph in the prison. Neither Potiphar's wrath, nor his wife's vindictiveness, can detain Joseph now. In the prison he observed all the signs of his deep affliction, and, like Mephibosheth of old, he washed not his clothes, nor washed his feet, nor trimmed his beard (2 Sam. xix. 24). But now he is brought out hastily, the bath is prepared, he shaved himself and changed his raiment, and came in unto Pharaoh.

Let us pause and consider what is here portrayed in the history of Israel. The prophet Isaiah, speaking of the chosen people, says: "This is a people robbed and spoiled; they are all of them snared in holes; and they are hid in prison-houses; they are a prey, and none delivereth; for a spoil, and none saith, Restore" (Isa. xlii. 22). "But now, 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" (Isa. xliii. 7). As Joseph was brought out of prison, cleansed, and attired with fresh garments, so was the House of Israel cleansed from all its idols and abominations, and arrayed with the robe of Christ's righteousness at the Reformation. There is yet to come the day wherein Jehovah will give a new heart and put a new spirit within the true members of his visible Church on earth, and then shall all the dead formalities of Christianity disappear for ever (Ezek. xxxvi.).

Here let me point out a fact not generally known. Pharaoh is not a proper name, not the name of a man, but a title. Had it been the name of a man, then all the symbolical teaching which I am endeavouring to show is portrayed in this wonderful history would have fallen to the ground. Dr. Bush says that Pharaoh is a title applied like Cæsar to the Romans, or Czar among the modern Russians. If we may believe Josephus, its true import is that of "KING."

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Now, if Joseph represents the holy seed in Israel—if the history of Joseph "sent forth" portrays the history of the House of Israel "cast out"—Joseph brought forth, cleansed, suitably attired, and brought before Pharaoh, admirably portrays, at the time of the Reformation, the time when the true Church of God, taken from the literal House of Israel in Britain, cleansed from many impurities and abominations (but not from all), and suitably arrayed in the garment of Christianity, came in unto the presence of the King of kings—the Holy One of Israel.

Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee that thou canst understand a dream to interpret it. And Joseph answered Pharaoh, saying, It is not in me; God shall give Pharaoh an answer of peace." Herein he displays that humility which has ever been a distinguishing mark of all God's faithful servants. Pharaoh then narrated his dream, and it should be observed that his account of it is described in language much more graphic than that used by Moses, and it is a forcible proof of the deep impression the dreams had made upon his mind.

"There was ordinarily less fear of a famine in Egypt than in any other country under heaven." In ancient times it was called the granary of the world. Yet Joseph not only predicts a famine, but also one which should be so "grievous" that the luxuriant plenty of former years should be entirely forgotten. He also advises Pharaoh to make provision for these years of famine, and suggests that he should "look out a man discreet and wise," and "appoint officers (or overseers) over the land," who should purchase a fifth part of the produce of the soil, to be sold again to the people during the years of scarcity (Dr. Bush). Joseph honoured God before this heathen king, and God honoured Joseph in the sight of Pharaoh, who said to him: "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art, thou shalt be over mine house, and according unto thy word shall all my people (heathens) be ruled; only in the throne will I be greater than thou." The suddenness of Joseph's advancement is perhaps the most remarkable circumstance in the whole history. "Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in a vesture of fine linen, and put a gold chain about his neck; and he made him ride in the second chariot which he had, and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt."*

What the king, Pharaoh, did with the man Joseph—the beloved son "sent forth"—the same hath the King of kings done with the House of Israel "cast out," with Ephraim, the pleasant child.

Israel is in Britain, and it remains for the crowning part of this wonderful story to show that the King of kings has invested the British people with the ring of office, arrayed that nation with His own royal robe, adorned with a golden chain as a mark and a sign that He has invested them rulers over the universe; for "the earth is the Lord's and the fulness thereof," and British colonies belt the earth, British possessions are in every zone, British subjects are of every shade of complexion, and before British supremacy every nation in the wide world, on land and on the sea, "bow the knee."

Then, again, Joseph's counsel was esteemed and followed, and there is now only one nation pre-eminently distinguished in the past for voluntary advice rendered to all nations in times of trouble, and appealed to in all times of emergency in the present day, and that nation is the British nation.

As chief ruler in the land of Egypt, Joseph could not sit down and take his rest. His was a life of incessant activity during the seven years of plenty, and much more so during the seven years of famine. He went throughout all the land of Egypt, gathering and storing away the staff of life, until he left off numbering, for it was without number. Then came the seven years of famine; and, mark, the famine was over all the face of the earth, and Joseph opened all the storehouses and sold unto the Egyptians. When we consider the reckless waste and extravagance among all classes of people during prosperous times, we must acknowledge the Divinity which taught Joseph such wisdom, prudence, and forethought, and can easily understand how soon, in the first year of famine, the necessity for opening those storehouses would arise.

What Joseph did in Egypt Israel in Britain is now doing in the world. Egypt was the granary of the world. Britain itself is not; but Britain, with her storehouses all round the world, in the shape of colonies and possessions, is; and when famine afflicts any country, whether India, China, or Persia, the eyes of the afflicted ones look to, and their hands are uplifted in appeal to, only one nation on the face of the earth, to a nation which can render them help, and upon whose generosity and kindly disposition they can confidently rely—and that nation is the British nation. There is no other nation can lay the shadow of a claim to the position Britain holds in this respect, or dispute with her the honour of having been Divinely appointed to be the means of saving the lives of millions of our fellow-creatures during years of famine.* Why should such a sinful nation as we are be so eminently favoured by Heaven and distinguished upon earth? There is only one answer. It is because redeemed Israel is in Britain; for, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. i. 9). And when we shall fully realise the fact that Israel is in Britain—and when the promised blessings shall have been vouchsafed to us—then shall we be reminded: "Not for your sakes do I this, saith the Lord, be it known unto you; be ashamed and confounded for your own ways, O House of Israel" (Ezek. xxxvi. 32).

Not only is this true with respect to literal famines, but the British people stand alone as a nation having the spiritual welfare of all peoples on the face of the earth at heart. They spend more money, they sacrifice more of their sons and daughters who go as missionaries into unhealthy and dangerous climates. They have published Bibles in 279 tongues, and they scatter broadcast the seed of life, the Word of God, over the face of the whole earth. So much so do we accomplish this that, according to the latest statistics, our work compared with other so-called Christian nations, is in the ratio of twelve to one.† Why is this? It is because redeemed Israel is in Britain. Thus we have the true counterpart of the narrative: "All countries came to Joseph (in exile in Egypt) for to buy corn" (Gen. xli. 57).

The famine was in the land of Canaan. It affected Jacob and his household, and we next read of him sending ten of his sons down into Egypt to buy corn: "And Joseph's brethren came and bowed down themselves before him with their faces to the earth" (Gen. xlii. 6). "And Joseph knew his brethren, but they knew not him" (Gen. xlii. 8). Surely his dreams would come into remembrance then. He knew them because they exhibited no change in their condition. They were shepherds when they sold him, and they now appear before him as shepherds.

But how could they have known or have recognised him? They were men when they sold him, he being only seventeen years of age. Joseph was thirty years of age when he stood before Pharaoh at the beginning of the seven years of plenty, and therefore he would now be thirty-eight or thirty-nine, and

* The signet-ring was more valid than the sign manual of the king. The gold necklace denoted a badge of nobility, and the *Khelaat*, or dress of honour, denoted elevation to the highest offices of state.

* The famines of the last few years have cost the British people no less a sum than £10,000,000.

† Through the agency of the British and Foreign Bible Society, copies of the Scriptures have, during the past century, been multiplied from about 5,000,000 to 200,000,000.

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hence past all recognition. Putting it in good Fuller's way: "They had one face to look at, he had ten." Again, he was in a position in which they never dreamed of finding him. His habits were entirely changed. He was attired according to the dignified position which he held. His language was not theirs, for he spake unto them by means of an interpreter. Finally, his treatment of them was harsh in the extreme. His high moral character precludes the idea that his strange treatment arose from a revengeful spirit. His conduct when he made himself known, and also after his father's death, fully vindicate his character from such a charge. "Ye are spies," said he; "to see the nakedness of the land are ye come" (Gen. xlii. 9). In reply, they give a little of their family history, in what was calculated to give a satisfactory answer to the charge. "We are all one man's sons; we are true men;" for no father would send ten of his sons on a business so full of perils as that of spies. Joseph's object appears to have been to get the history of his father's house without appearing to be inquisitive. This is proved by his charge that they were spies; having elicited a little information, he a second time asserts: "Nay, but to see the nakedness of the land are ye come" (Gen. xlii. 12). They failed to vindicate themselves before Joseph, and he cast them all into ward three days.

These ten men had probably committed many sins; but now their present apparent calamity forcibly brings one to remembrance: "And they said one to another, We are verily guilty concerning our brother in that we saw the anguish of his soul when he besought us and we would not hear, therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the lad, and ye would not hear? Behold, also his blood is required" (Gen. xlii. 21, 22).

To quote Fuller again: "Reuben was that, methinks, to his brethren what conscience is to a sinner, remonstrating at the outset, and when judgment overtakes him, reproaching him, and foreboding the worst of consequences."

This was too much for the tender heart of Joseph to endure, and he turned himself about from them and wept. Afterwards he returned to them again, and communed with them. He now reverses his former decision, and binds one, instead of nine. He bound Simeon before their eyes. But why Simeon? "As Simeon had given proof on a former occasion that he was capable of atrocious wickedness, there are, perhaps, plausible grounds for believing that his hands were chief in the trespass against Joseph" (Dr. Bush). If so, then the measure adopted by Joseph was not vindictive. It was, perhaps, wisely ordained that he should be bound in order "to set him free from the far worse chains of his fierce passions" (*Ib.*).

(*To be continued.*)

"MOSES COMMANDED US A LAW, EVEN THE INHERITANCE OF THE CONGREGATION OF JACOB."

(DEUT. XXXIII. 4.)

WHAT is an inheritance? A possession, wealth, substance, a gift from father to son; and so it was that the best gift our Father could bestow upon Israel was the above inheritance. How did it profit the recipients, the chosen race? In many ways. It raised them above the common level of the heathen nations surrounding them, although it laid upon them greater responsibility; it made them more the holy nation of God's choice, His sons, and His daughters. It was promised them if they would *do* the commandments, the judgments, the statutes, and the ordinances, that they should be strong, that sickness should be a stranger in their midst, that they should be high above all nations in praise, in name, in honour, in understanding, and in might, that they should be the head and not the tail. The keeping of the Mosaic law made them the greatest people on the face of the earth. Peace and happiness, prosperity and joy, was in their dwellings; their enemies quailed before them, for the great God was the foe of their foes.

But how is this now changed! Behold Israel of to-day in the land of their captivity (Ezek. xxxix. 23), wanderers from the land of their forefathers, divorced from the Mosaic law, put away as a base woman who breaks wedlock with her husband, acknowledged too often by themselves to be but as the rest of Gentiles—strangers to that peace and holy joy, the inheritance of those who will hearken to the voice of the Father, and do His commandments, without the chosen priests of the Most High, our brethren the Levites, having for teachers men chosen from the ranks of the common people. What greater proof of our loss than the tremendous amount of crime in our midst! Shall such punishment as this continue for ever? God forbid. Let us all add to our daily prayer that the good Lord will hasten the time when His law shall be written in all our hearts. The Lord our God is a merciful God. Surely this present time is described in Deut. iv. 29, 30. To Israel in these latter days it is promised that they shall find the Lord if they seek Him with all the heart and all the soul; if we turn to our God and be obedient unto His voice, He will not forget the covenant nor the oath which He swore unto our fathers. But what does this mean? Is it that we of this day have nothing to do with the Mosaic law? Let us inquire. The last but two verses in the Old Testament bids us remember the Mosaic law with the statutes and judgments commanded for *all Israel*. Christ tells us that not all that say unto Him, "Lord, Lord, shall enter into the kingdom of heaven; but they who do the will of the Father;" and what is that will but the Mosaic law—all of it, and not merely a most miserable portion? If a heathen convert to this religion must take it all, or none at all, how much more Israel, His *inheritance!*

There was a time when the cost for sacrifice, laid on those who did trespass, might have been an excuse for the poor not to follow such a religion, nor to take part in that glorious inheritance; but no such excuse now exists. Christ is our sacrifice, sufficient for all our short-comings, for all our many sins: "Christ, who came not to destroy the Mosaic law." "Ye sufferers, writhing with pain upon a bed of sickness, ye poverty-stricken, ye sinners who cannot find peace, ye broken in heart, ye backsliding Israel, turn unto your Father with whom is mercy, that ye may be healed" (Deut. xxviii. 15).

H. W.

NOTE BY THE EDITOR.—We would add to our correspondent's words that while doubtless the law is holy, and just, and good (Rom. vii. 12), and we live "by faith of the Son of God, who loved us and gave Himself for us" (Gal. ii. 20), yet the promise is that the House of Israel shall, as the purchase of the precious blood of Jesus, be baptized with the Holy Spirit and blessed with "the new covenant" in such wise, that that same law given on Sinai shall be "put into all minds, "written in all hearts," thus constituting Israel of the Ten Tribes, our nation, "God's people," and He "their God" (Heb. viii. 10; Jer. xxxi. 31).

NOTICE.

WE are requested to state that a few friends, believers in our Identity, have taken a lecture room in the Young Men's Christian Association, Mount Pleasant, Liverpool, and will hold meetings there every Wednesday evening, at 7.30, to discuss the subject. Friends are invited. Admission free.

We are to add that Mr. Cowley, Scripture reader, Birkenhead, Mr. A. Storey, and Mr. Blott, take part in this movement; also that at the meetings, the Bristol Leaflet, No. 3, adopted as the guide of these friends, will be always procurable, with copies accompanying of "The History of the House of Israel, told for the Children, by Philo-Israel."

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A COMPLETE CATALOGUE OF WRITINGS UPON THE IDENTIFICATION OF THE HOUSE OF ISRAEL.

(*Continued from page* 139).

101.—*An Enquirer*, 1875. Letter on "The Late Anglo-Israel Meeting at Rotherithe," in *The Man of Kent and Woolwich Garrison Chronicle*, August 7. Woolwich, 1875. 1d.

102.—*Cambridge Undergraduate*, 1875. Letter upon the Prophecy of Noah, as Applied to Israel, in *The Man of Kent and Woolwich Garrison Chronicle*, July 31. Woolwich, 1875. 1d.

103.—*Bailey*, 1875. Report of an Anglo-Israel Meeting, in the Drill Room, Rotherithe, in *The Man of Kent and Woolwich Garrison Chronicle*, September 25. Woolwich, 1875.

104.—*Ricketts*, 1875. Report of a Lecture on Our Israelitish Origin, by Miss Ricketts, in the *Brighton Daily News*, p. 5, March 11. Brighton, 1875.

105.—*Editor*, 1875. Notice of the Second Discussion on Our Israelitish Origin before the Anthropological Society, in the *Jewish Chronicle*, May 21. London, 1875.

106.—*Editor*, 1875. Report of a Discussion on Our Israelitish Origin by the Bristol Clerical Association, in the *Rock*, August 6. London, 1875. 1d.

107.—*Editor*, 1875. Report of the First Annual Meeting of the Anglo-Israel Association in Langham Hall, London, in the *Daily News*, June 9. London, 1875. 1d.

108.—*Editor*, 1875. Report of a Lecture on the Israelitish Origin of the English People, by Edward Hine, at Clapham, in the *South London Press*, February 13, vol. xxi., No. 528. London, 1875.

109.—*A Hebrew Student.* Letter on the Suez Canal, in the *Daily Bristol Times and Mirror*, December 1. Bristol, 1875.

110.—*An Enquirer*, 1875. Letter upon the "Anglo-Israel Meeting" at Rotherithe, in *The Man of Kent and Woolwich Garrison Chronicle.* Woolwich, August 7, 1875.

111.—*Tucker*, 1875. Letter upon "Noah's Prophecy" to the Editor of *The Man of Kent and Woolwich Garrison Chronicle*, July 31, 1875.

112.—*Hine*, 1875. Report of a Lecture on "The Identity of the British Nation with the Lost Nation Israel," by Edward Hine, at Rotherithe, in *The Man of Kent*, September 25, 1875. Woolwich, 1d.

113.—*Newton*, 1875. Letter upon "The Ten Tribes of Israel," by Rev. H. Newton, M.A., in *The Record*, November 15. London: 1875, 2d.

114.—*Hine*, 1875. Report of a Lecture upon "The Israelitish Origin of the English People," at Clapham, in *The South London Press.* London: February 13, 1875, vol. xxi., No. 528.

115.—*Bird*, 1875. Are the English People the Lost Ten Tribes of Israel? An Inquiry into the Truth of the Alleged Identification of the British Nation with the Lost Tribes. By Philo-Israel. London, 1875. Price 4d., 8vo., pp. 32.

116.—*Bird*, 1875. Letter on the Suez Canal. By Philo-Israel. November 30. Another on December 1, in *The Daily Bristol Times and Mirror.* Bristol, 1875.

117.—*Editor*, 1875. Notice of *The Standard of Israel* in *The Cosmopolitan*, July 15. London, 1875.

118.—*Editor*, 1875. Notice of *The Standard of Israel* in *The Temperance Star*, August 7. London, 1875. D. J.

(To be continued).

IT has been remarked by L. P., that the words, "Prepare to meet thy God, O Israel" (Amos iv. 12), refute the view of those who would spiritualize Israel, wherever they are promised future blessings. For if a righteous Israel, according to those who hold this opinion, means Christians possessing a living, saving faith, then they need not be exhorted to "prepare," since their faith has already placed them in a state of preparedness.

Correspondence.

ENGLAND'S POSITION AND RESPONSIBILITIES DURING THE PRESENT CRISIS.

To the Editor of the "Banner of Israel."

SIR,—Since I last wrote upon the subject of this cruel war, the two Powers in Europe who for so many generations have been setting at defiance the laws of the Most High, have been deprived of nearly half-a-million of their subjects, by butchery, starvation, and disease.

One hypocritical despot, under the pretext of Christian guardianship, but really for selfish aggrandisement, and for the defeat of truth and justice in Europe, and with the view of planting the Spread Eagle, as his Holy Cross, on Mount Sion, has alone caused the slaughter of these innocent multitudes.

The Czar of Russia and Prince Bismarck should be aware already that the next great calamity to being conquered is to become a conquering nation; and that Austria, Spain, Germany, and France have not as yet recovered from the disasters entailed by their late revolutions and wars.

Fettered by insolvency in keeping up large armaments, and by prostration in trade, education, religion, and the other social blessings which constitute national prosperity and freedom having been neglected, these nations have not dared, at this crisis, to co-operate with England in checking the arrogant pretensions of the Czar.

England, and England's Queen, "the Defender of the Faith," with a small army, and trusting to Almighty God to defend the right, now stand forth, single-handed, in defence of European truth and justice, and hoisting to the mast-head the signal of "Thus far and no further," bid defiance to the threats of the Russian autocrat.

Just as surely as our Protestant Queen Elizabeth was once protected by Heaven from the threats of the Spanish Armada, will Queen Victoria be preserved from the claws of the Northern Bear.

When the Kings of Israel obeyed the commands of the Lord, and put away idolatry from among their people, Israel prospered and became victorious over all her enemies.

England, in conjunction with Germany, accomplished this Divine command, at the time of the Reformation, and, still continuing to protest nationally against all such apostasy, has prospered ever since. Germany, having wavered in her noble career, under Prince Bismarck, has given herself up to the lust of conquest, and hence the commencement of her national demoralisation.

* England's Queen is truly a Christian Queen; her subjects are, generally speaking, a Bible-loving and Sabbath-keeping people; and as in olden days, we know that for the sake of "ten righteous the city was spared," so we believe for the sake of the tens of thousands of righteous men within her vast dominions, England will not only increase in prosperity and strength, but, with right and justice on her side, will prevail over all her enemies.

Yours obediently, W. H. PETERS.

Harefield, Exeter, March 18th, 1878.

A CORRESPONDENT SUGGESTS.

1. Is it not interesting to note the lily work mentioned in 1 Kings vii. 19, 22? Describing Hiram's work for the temple of Solomon, the record says, "And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits;" and again, "And upon the top of the pillars was lily work; so was the work of the pillars finished." The *fleur-de-lis*, the heraldic term for the flower of the *water-lily*, is used as an ornament of the crown of the English Sovereigns, and of that of the Prince of Wales. [We must not forget it was also the principal feature of the armorial bearings of the *French* monarchs from about A.D. 1140, to the execution of Louis XVI.—ED.]

2. The royal gifts of David, when "he dealt to every one of Israel, both man and woman, to every one a loaf of bread and a good piece of flesh, and a flagon (*of wine*)," remind us of some of our Queen's gifts to the poor of Israel now-a-days (1 Chron. xvi. 3). L. B.

NOTICE.—A List of Anglo-Israel Associations, with names of Secretaries and addresses, will be published in the BANNER from time to time, if responsible officers will be pleased to communicate with the Editor.

The following have been already received:—

Huddersfield:—T. P. Couzens, 28, George Street.

Bristol:—Commander Roberts, R.N., Campbell Villa, Fern Bank Road, Redland.

Sheffield:—G. W. Staniland, 201, Rock Street.

* See Theodore Martyn's third volume of the "Life of the Prince Consort."

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MAY 15, 1878.

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

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

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

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. II. No. 73. Entered at Stationers' Hall.] WEDNESDAY, MAY 22, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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GREAT BRITAIN AS THE STONE KINGDOM.

WE find that we have little or nothing to do now but to allow the secular journalists of the day to describe for us the condition and growth of the British Empire, while they prove meanwhile to demonstration that that Empire is Israel's, that it is the stone of Daniel in short, which at Waterloo smote the image upon its toes, and ever since has been expanding, enlarging, multiplying, growing till it is now larger than any of the antecedent Empires of the world, grander than any of the contemporary kingdoms now extant, and promises eventually "to inherit and to fill the earth." Our attention has been called to a remarkable article published as a leader in the *Standard* newspaper of the 21st March, 1878, which, being full of Identity matter, proves most clearly, from that journalist's point of view, that prior to the French Revolution the British Empire was indeed a small "stone" as contrasted with the vast mountain of the Gentile nations, that in comparison with France its population was insignificant, and its power feeble. Yet after the battle of Waterloo had shattered the power of Napoleon to the dust, and left France exhausted and conquered by united Europe (with Great Britain at its head), the British began that career of enlargement and expansion which has ended in their present position at the head of the nations, as the wealthiest, the most multitudinous, the most powerful, and the most prosperous of the kingdoms of the earth, because, and only because, they are Israel, the stone of Daniel, destined to take the very position we find they have now occupied in the world. We were desirous of presenting the *Standard's* article *in extenso* before our readers, but our space will hardly permit that. We believe, however, the following contains the most material portions of a really valuable summary of facts, which clearly and decidedly proves British Identity with Israel. We ask our readers carefully to note the points the *Standard* takes up. The editor says, with reference to "the great changes that have taken place in the relations of the Great Powers of Europe towards one another since the close of the last general war," and also as to the vast addition that has been made to our fighting strength, as follows :—

It was reported by a Committee of the National Assembly at the outbreak of the Revolution that the French people numbered 26,000,000 of souls. At the same time, it is estimated, the inhabitants of these islands, all told, did not exceed 14,000,000. The French were, therefore, at that time, almost twice as numerous as we were. This single fact helps, perhaps, to explain the extraordinary dread inspired by France throughout the whole of the eighteenth century. Beginning with the reign of William of Orange, and coming down to that of George III., we find coalition after coalition formed to keep France from overrunning the Continent. Seeing in how brief a time Germany alone vanquished, dismembered, and held to ransom the nation that was once the terror of Europe, we now-a-days are apt to think that terror baseless and fanciful. It was not so. Great Britain then was a very small Power, protected indeed by an insular position, and formidable because of the courage of her people and their maritime enterprise, but entirely outnumbered by her great antagonist. France, on the contrary, towered like a giant above her pigmy neighbours. Spain, once her rival, had sunk into hopeless decay. Holland was rapidly declining, exhausted by her efforts to secure the supremacy of the ocean, to found a mighty transmarine Empire, and to defend her territory against rapacious aggressors. Italy was a geographical expression. Germany was a congeries of petty States, oscillating between dependence upon France, Prussia, and Austria. Prussia itself, though made illustrious by the deeds of Frederick the Great, was a very small kingdom ; and Austria was substantially what she is to-day, an unassimilated mass of jarring nationalities. In the far North the barbaric weight of Russia loomed large and indistinct. Such being the condition of the nations, the really formidable power of France is manifest, and her unquestionable superiority to any single antagonist. The wars of the Revolution came, and for a while seemed to multiply her strength until it appeared irresistible. In reality, they drained away her vitality, leaving her so exhausted that in nearly ninety years her population has increased barely forty-two per cent. In the same period the people of the British Isles have multiplied nearly two-and-a-half times, until they are now practically the equals of the nation against which they once hurled so many coalitions. If we reckon our kinsmen in the Colonies, we are even as numerous as the Germans, who have succeeded to the French in military pre-eminence. And if we take into account the population of the entire British Empire, it exceeds that of all Europe taken together, with Asiatic Russia thrown in.

With our usual clinging to traditional notions and traditional language, we have failed to recognise the greatness of the changes that have been taking place in our own and our neighbours' position, and we go on using the formulas of our grandfathers' days. At the

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beginning of this century we really needed allies to help us in any Continental war; now we could land armies equal to those of any probable foe, did circumstances render it expedient to do so, and were we willing to submit to the requisite sacrifices. In this latter proviso is contained the only difficulty. Continental States maintain during peace great armies by means of a rigorous conscription, and thus are prepared, when a conflict breaks out, to put immense and fully-disciplined forces in the field without delay. Guarded on all sides by the sea, and possessing the most powerful navy in the world, we are not compelled to do this in self-defence, and our love of personal freedom and contentment with the place we occupy in the world prevent us from doing it without compulsion. Our army is consequently small, and is not expansible. The reason, however, must be clearly understood. It is not for want of men. Here, in the United Kingdom alone, if we were roused to put forth our energies in earnest, we could without difficulty raise a million and a half of soldiers, and send them all into service at one time. But it is obvious that, even confining our attention to the United Kingdom, the raising of an army on the Continental scale is a question, not of ability, but of sacrifice and cost. The growth of our Colonial Empire has been even more rapid. During the struggle against Napoleon we had no Colonies proper. Our settlements in the North American Continent had revolted, and become the United States; Canada was French in population; the Cape of Good Hope was Dutch, and Australia was unoccupied. What foreign possessions we had were chiefly valuable as depôts for our trade and stations for our ships, but they added nothing to our military strength; indeed, they rather detracted from it, requiring to be garrisoned. India, too, was in process of being conquered, and gave full employment to our troops there. But our Colonies are now not only able to take care of themselves, but could afford to render us assistance. That they would do so admits of no doubt.

Their inhabitants yield in loyalty and love for the old flag to no people under heaven; and were the Empire really tried, they would prove that they are proud of their position in it by the sacrifices they would make in its defence. As for India, we have there a recruiting ground practically without limit. Thus, were we to will it in earnest, we could outnumber any enemy on his own soil. All we should require is time for organisation.

The growth of our financial resources is still more remarkable than the increase of our population. The latter has made us, if we have statesmanship to use our advantages, equal, not alone to any single enemy, but to any coalition ever likely to be formed against us. The former supplies us with the means of putting forth our full strength with effect. When the long war against revolutionary France came to an end, we had loaded ourselves with debt, and had added tax to tax until all articles were made artificially dear. Since then, although we have not reduced the principal of the debt as largely as we might and should have done, we have diminished it considerably, and in a few years it will be further lessened very appreciably. The growth of our population at the same time has been so rapid that the debt *per capita* is now trifling compared to what it was, and the increase of wealth has been so marvellous that in proportion to the means of the people the debt may almost be called insignificant. In the sixty years since Waterloo, the capital saved and invested has been multiplied four times, and consequently the debt in proportion to our wealth is only one-eleventh part of what it was. At the same time we have been steadily remitting taxation. As each impost was taken off those which remained became more productive, enabling us in a brief time to give further relief. Greatly as the national expenditure has augmented, the yield of the revenue has increased faster, so that the fiscal history of the past five-and-thirty years more particularly is a history of constant reduction of taxation. The result is that, if we were now called upon to defend our rights, we should be able suddenly to add to our income an amount that would astonish even ourselves, while the vast accumulation of past savings would enable us to lend to the Government sums of enormous magnitude. It is within bounds to say that we should be able to double our present revenue, and could raise as much more by way of loan. All these facts serve to prove that it is no vain boast that never before in our history were we so strong as we are now for warlike purposes.

Our quotation is long. But its importance must be our excuse. We find here the *Standard* recognises—

1st. That Great Britain was a very small Power at the end of last century, with a population of only about half that of France. The stone of Daniel was then, indeed, too insignificant for notice, and gave no promise of its present "mountainous" character (Dan. ii. 31—45).

2nd. That the rapid increase of its population, since the stone struck the image at Waterloo, has been marvellous beyond belief—the rate of "doubling" being, in the case of the British, once in 38 years; in that of the French, once in 127. But this was exactly *Israel's* blessing of fecundity promised by God's oath to Abraham in Gen. xxii. 17; in Hosea i. 10; and in many other passages of the Word where the multitudinous seed of Israel of the Ten Tribes is predicted—predicted, too, as taking place just at the present epoch of the nation's history.

3rd. That the British having the desolations of the earth for colonies, these last have expanded into "nations," all loyal to the "Great Mother" in the West, able, and willing as well, to help her in case of any real need. But this is God's promise to *Israel*, when He gave her the desolations of the earth for an inheritance—a "spawning" population to occupy them, and the gift of "the company of nations" to bear her company, to help, and to support her (Gen. xxxv. 11, xlviii. 16—19, xlix. 22, liv. 3). And—

4th. That the British have also God's gift, "the power to get wealth," which Deut. viii. 18 tells us is the promise *to Israel only*, and that for a very special purpose; and never was granted to any Gentile nation whatsoever on the face of the earth.

Our readers see—do they not?—that all these glories have been added to our race (*teste* the *Standard*) since the date of the battle of Waterloo, when, as we lately showed, the stone of Daniel, impelled by the hand of the living God Himself, struck the ungodly image of the anti-Christian Empire full upon the toes, and commenced that process by which the kingdoms belonging to the earth (and therefore earthy), shall be finally dissolved and broken in pieces, thus making room for the "kingdom of the stone" to become, what it is already foreshadowing, "the mountainous fifth monarchy" of the world, which is to last "for ever and for evermore," with the Son of God as its King and glorious Head (Dan. vii. 22—27; Ezek. xxxvii. 22—28). We commend the *Standard's* facts and our references to God's promises made to *Israel*, to the notice of the Rev. M. Baxter. We trust he will see from them that the British Empire is not, as he supposes (and even now constantly repeats), one of the ten-toed kingdoms of Daniel's vision; but, on the contrary, is already the most splendid Empire the world has ever beheld, is already the fifth monarchy of the prophecy, destined yet to fill the earth. But if Great Britain be, as Mr. Baxter supposes, one of the "toes," we should like him to explain to us where that Power is which represents the stone? whence is to arise the race that is destined to fill the earth, to destroy the other kingdoms of the Roman world, to become "the great and high mountain" which Scripture teaches us is none other than the everlasting kingdom of *Israel*, that has the Lord Jehovah Jesus for its King? (Ezek. xvii. 23, xx. 40; Isa. ii. 2, 3; Rev. xxi. 10).

"IMMEDIATELY after the tribulation of those days. . . . the moon shall not give her light" (Matt. xxiv. 29). Ancient Byzantium, in the year B.C. 340, was attacked by Philip, the father of Alexander the Great; but the Athenians, urged by Demosthenes, came to the rescue, and compelled him to raise the siege. One night, while the Macedonians were undermining the walls preparatory to a grand assault, a new moon enabled the inhabitants to discern their danger, and defeat the operations of the enemy. The crescent found on Byzantine coins, and afterwards adopted by the Ottomans as their device, is supposed to commemorate this deliverance.—*Leisure Hour*, Feb. 16, 1878.

SINCE Queen Victoria came to the throne, the population of these Islands has increased by *four millions*, and our chief cities have almost doubled their populations.—ED.

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

PART I.

Dear Sir,—Cordially recognising you as one of that small number of eminent statesmen, since the Revolution of 1688, whose talents, under God, have aided in raising England to her position as the acknowledged "chief among the nations of the earth"—whether seen in your noble efforts on behalf of the oppressed, as found in the loathsome prisons of the deposed King of Naples and among the down-trodden Christian subjects of the Ottoman Porte—or whether on account of your merited condemnation of the action of the decaying Papacy, as also your just appreciation of the Evangelical party of all denominations—these things have combined to make your approval or disapproval of any subject submitted to your notice of more than ordinary importance compared with that of other men less distinguished than yourself; for these reasons, therefore, I venture to ask your attention to the following subject:—

It was with natural regret that I read in the public papers, some months ago, a letter which you are reported to have addressed to the Rev. R. Cornall, author of a tract entitled "The British Nation not Identical with the Lost Ten Tribes," in the following words:—"Rev. and Dear Sir,—I shall read with much interest the tract you have kindly sent me; and I am glad you have taken up your pen to question what seems to me an error—*almost a delusion*."

The natural kindness of your heart has induced you to promise a consideration of the tract in question, and I rejoice to think that your presumed approval of it appears in the *future* tense rather than in the past; so that I trust you will not deem me presumptuous if I endeavour to show you some reasons for altering your opinion on the controversy which has thus been submitted to your judgment.

Of Mr. Cornall I know nothing personally; neither is it my duty or my aim to defend what Mr. Hine, who appears to be his special *bête noire*, has written on the subject; my object being to show the *converse* of the proposition, "The British Nation *not* Identical with the Lost Ten Tribes of the House of Israel."

The first thing that will naturally strike any one in reading Mr. Cornall's tract, is the apparent readiness (a common and lamentable fault with so many controversialists of the present day) to supply lack of argument by the utterance of "hard speeches" against opponents. Thus—*e.g.*, in the brief preface to the second edition of the tract, Mr. Cornall thinks it right to condemn the whole subject under the opprobrious term of "The Anglo-Israel *heresy*," and confidently to assert, with oracular infallibility, "that the theory is both *false* and *dangerous*."

"Heresy and truth," says a distinguished historian of the present day, "are words which, in a war of parties, change their meaning with the alternation of success. While the partisans on either side exclaim that truth is with them, and error with their antagonists—those are not the least to be commended who obey for their guide the law as in fact it exists." In a discussion, however, like the present, it is not so much the above definition, which experience has often proved to be only too true, as it is whether the accusation is just; and inasmuch as Mr. Cornall has charged Christian men and women with holding a "heresy," which he pronounces to be "both false and dangerous," it will be fair and right to test the accusation by the only judge which Protestants recognise in such matters—viz., the infallible Word of God. By this we see, in St. Paul's epistle "unto the Churches of Galatia," that the Holy Ghost pronounces heresy to be one of the works of the flesh, which are specified in the following order: "Adultery, idolatry, *heresies*, murders, drunkenness, and such like; of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God." And so our Church, accepting the Scriptural view of heresy, teaches her members to pray in the words of our spiritual Litany—"From all false doctrine, *heresy*, and schism, Good Lord deliver us."

Hence, it naturally follows, according to Mr. Cornall, that those who believe what he calls the "Anglo-Israel *heresy*," are to be classed with "idolaters, murderers, and drunkards," and can have no part hereafter in the kingdom of heaven. I am utterly unable to conceive what grounds Mr. Cornall can have for applying such a harsh and anti-Christian term to those whose sole fault is, that they believe there is sufficient evidence for tracing the English race to the Ten Tribes of the House of Israel, who were deported from that portion of the land of their forefathers called "Samaria," in the eighth century B.C. I feel as certain as possible that no such vicious and cruel thought ever entered your mind, distinguished as it ever has been for fair-dealing and Christian courtesy towards those who may entertain different views, whether in politics or in religion, from your own. We may be mistaken, or, as you have not unfairly said, we may be under "almost a delusion;" but that is very different from being accused of "heresy," such as the Word of God defines it to be, unless, indeed, Mr. Cornall uses the word in the same sense as St. Paul uses it in his defence at Cæsarea, as it is set forth in Acts xxiv. 14—"But this I confess unto thee, that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

On looking through Mr. Cornall's tract, I observe that he, like other writers on his side of the question, fails to note the distinction so clearly marked out in Scripture between the two Houses or nations of Israel and Judah after their deportations by the kings of Assyria and Babylon to the scene of their respective captivities. Until we acknowledge the Scriptural distinction between "the outcasts of Israel" and "the dispersed of Judah," we have no guide to a right understanding of "What saith Jehovah?" on this important question.

I propose, therefore, as a preliminary step in this investigation, to give some brief extracts from most of the major and minor prophets, in order to show what they, speaking by the Holy Ghost, have said respecting the two Houses of Israel and Judah, both before and after their respective captivities to Assyria and Babylon.

(*To be continued.*)

THE "ROCK" AGAIN.

The *Rock*, in its leader of Friday, April 23rd, 1878, writing on the May Meetings, discusses the objects of the various societies whose proceedings will, during this month, be reported to their supporters and the public. Among the rest, the *Rock* very properly enumerates the claims and work of the Society for the Propagation of the Gospel among the Jews, as of great importance at the present crisis—bearing as they do on the Eastern Question and its momentous issues. The editor, however, persists in appropriating to the Jews (Two Tribes of the thirteen forming "God's ancient people Israel") the name of "Israel" *par excellence*, and designates them as God's ancient people exclusively. This would be bad enough, and misleading enough; but the *Rock*, resolved that his "blindness" shall not be otherwise than wilful, and so proved to be before all men, adds the following sentences, which we denounce as perverse,

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uncharitable, and in the face of the evidence adduced before him, but never rebutted, as outrageous. The editor said, "Even the craze of Anglo-Israelism, which we believe Satan has introduced amongst us for the purpose of diverting our Jewish sympathies into the wrong channel, may be working out God's purposes in reviving an interest in the subject, and stimulating Scripture study in reference to it. When the craze dies out, as it is sure to do, a large amount of solid Jewish information and conviction will remain, which God assuredly will utilize in favour of His scattered people, for the furtherance of His purposes regarding them, and the bringing in of His 'time and season,' for the 'restoration of the kingdom to Israel.'"

Our readers see here error upon error, and wilful perversity in wresting God's Word, in a journalist to whom the truth has been fully exhibited times out of number. Yet, like the Rev. M. Baxter, he steadily ignores every argument. He refutes and disproves nothing; but simply reiterates the old error, and stigmatises those who adhere to our Identity as "crazy" folk, led by Satan himself, to divert people from "Jewish sympathies," from regarding *them* alone as "God's ancient people," entitled to the "restoration of the kingdom" promised to "Israel." These, being God's Ten-Tribed kingdom, His bride, His Church, His body, His chosen ones, are utterly, completely, and disdainfully ignored and rejected by the *Rock*, without reason assigned, and that directly in the glare of the bright light of the stupendous evidence which has now been brought to bear upon this case. In such circumstance, to argue with the editor of the *Rock* were vain! All we can do is to expose his errors, and to deplore his misleading teaching. We may also pray that the Lord will speedily show him that, in thus rejecting and putting aside the glorious truths of our Identity with the Lost House of Israel, he is running counter to Jehovah's determinate counsels, and His will; attempting the vain task of opposing His providential arrangements and His fore-ordained purposes—attempts which, we must warn him, can but result in his own discomfiture and sorrow when he finds that, after all, the British are in truth God's lost people—His heritage and chosen ones, without whom Jewish "restoration" is an impossibility, and our sympathies toward them, even if exercised to the utmost, must be utterly barren in results, and vain.

ISRAEL'S WEALTH.

When Col. Sir E. Henderson, the Chief Commissioner of the Metropolitan Police, presided, on the 28th March, 1878, at a meeting of the Cabdrivers' Benevolent Association in Cambridge Hall, Newman-street, London, he gave utterance in his speech to a fact which is strong corroboration of our contention, that, as Israel, this nation has had the gift conferred on it by God Himself—namely, "the power to get wealth" (Deut. viii. 18). Let the following statement of Sir E. Henderson speak for itself. He said:—"Looking at the fact that the cabdrivers of London, upwards of 10,000 in number, numerically stronger than the police, and earning an amount almost fabulous—for the capital invested in the trade being about £2,000,000, *their earnings were between three and four millions sterling per annum*—it was, he confessed, surprising to him that they had not united for benevolent purposes to assure to themselves a provision against illness and old age and to provide for their orphan children." Reader, think of the wealth of a community which can spend over three, and nearly four, millions sterling *per annum* on the one item of cab fares. And think of the object for which God gives that wealth—that He may establish His covenant with our forefathers.

A STONE IN THE WAY, TO MANASSEH.

We have more than once been met, on the question of the American States being Manasseh's country, by the objection that the nation existing there is not formed of whole families, but that one or more members of many different families emigrated from Britain, and still emigrate, across the Atlantic, and there become Americanised, if they settle in the States. We think, though the answers to this objection must be simply conjectural, that they are nevertheless sufficient to destroy the weight of this argument as an obstacle to our belief that the United States of America represent Manasseh.

We have already stated our expectation, when dealing with another point of Identity, that, though it will be pure-blood members of each Tribe that will return, in the first instance at least, to retake possession of Palestine and its divided and allotted lands, there will remain over, in the other lands belonging to us, vast bodies of Israelites, formed of a mixture of all the Tribes; and we have no reason, from any Scriptural statements that we know of, to apprehend that such Tribal mixture will be contrary to God's will and laws. We therefore think that, while there is (to our minds) little doubt that the direct descendants of Manasseh were those who went forth to take possession of and people the continent of North America from Britain, yet it is very possible—nay, probable—that since then many members of the other Tribes have joined them, but not in sufficient numbers to prevent a vast preponderance of the Manassite stock. We also suppose that sons of Manasseh may yet be found in Great Britain and in our colonies, a portion of whom may now and again rejoin their brethren, leaving behind them many of their family, who may become, as years pass on, more and more mixed with the descendants of the other patriarchs.

It is possible that, when it shall become known—how we cannot of course say, but possibly by the revelations of Urim and Thummim—who are of the separate Tribes, in sufficient numbers, to effect the promised return and divisional occupation of the Promised Land, according to the Tribes—it is possible, we say, that the masses may remain an undistinguishable body of Israelites. At the same time, we cannot but believe that, in accordance with Jacob's blessing, Manasseh will be known and acknowledged as a separate Nation from Ephraim—the representative Tribe of the whole of Israel—and that, in that case, we shall know that the main body of such a nation, its root, its stem, its branches, are distinctly the blood and bone of Manasseh's offspring, though its outstretched arms may shelter many nationalities, and have incorporated with itself vast numbers of fellow-Israelites of Ephraimic descent. If it is objected that, in the first instance, it is next to impossible to believe that sufficient unmixed descendants of Manasseh could have been gathered together to fulfil the appointed task of planting itself in North America, there to form a future nation, we would remark that, God willing it, so it could and would be, notwithstanding apparent difficulties, but that, after all, judging according to natural circumstances, the matter is not one to present by any means insuperable difficulties. We are apt to judge too readily of the past by the present. While we see our countrymen dispersing themselves over the globe, and natives of distant corners of the earth, brought together by the present marvellous ease of transit, we forget that comparatively a few years ago men moved about with slowness and difficulty, and that, even in this small country, men lived and died, probably in vast numbers, who never passed the border of one county into another. Moreover, we believe it is yet possible to find old people who, dwelling within a short radius of the metropolis, have never been into it, though, as it stretches out its ever-lengthening arms, it has almost arrived at them! We can, therefore, without much straining of imagination, realise how

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it was very possible, without any miraculous interposition, to keep the Tribe or clan of Manasseh intact, and gathered thickly together in certain parts of the land, till the time was come when from out of them were to wander forth over the ocean a band whose descendants were to people and make great and famous a new country; and which band was to be followed in after times by many lingerers of the same flock, or by members of families descended from the other Tribes, who were to become amalgamated with them without destroying or overmastering the original stock.

It is to be noted that, in Gen. xlviii. 19, Jacob repeats the blessing bestowed on himself (Gen xxxv. 11), but restricting it to Ephraim, that was to become a multitude or company of nations. If we note the habits of the North Americans, we find that, though much given to roaming through the world, full of commercial enterprise and active missionary zeal, they do not attempt to colonise beyond their own continent, and expend any tendency they may have to make settlements in new countries in their own portion of the globe; though not unwilling, it is supposed, to take possession of other lands, such as Mexico and Cuba, at a fitting opportunity. This anti-colonising feature in their national history may be in great part explained by the fact of the large uncultivated tracts of land that lie close to them and call for their surplus population to enter upon and to open out to the civilised world; but we think this does not wholly account for the fact, and that, while a love of colonising anywhere and everywhere seems a quality in Ephraim, it does not exist to the same extent in that portion of the Anglo-Saxon race which has created a nation on the other side of the Atlantic, thus leading them naturally to fulfil the prophecy of Jacob, and leaving the blessing of forming a company of nations to the younger brother.

We think it is noteworthy that, while we have also formed a new country, as it were, in Canada, our fellow-subjects there do not in several respects resemble our brothers in the United States, and this fact is scarcely to be accounted for by the mere circumstance of the one being a Republic and the other under the Government of a representative of a Royal head. It would rather seem to indicate some difference as regards origin in a remote period.

It is remarkable that, though a fierce war raged in the States a few years ago, which it was thought by some would end in a separation of Northern from Southern States, and in two nations springing from the one, events were so ordered that, in accordance with Gen. xlviii. 19, Manasseh (as we believe the United States to be) still remains one people, and a great one.

They are not, unhappily for themselves, wanting in that mark of Israelism, the Canaanite "to be pricks in their eyes, and thorns in their sides" (Num. xxxiii. 55), which Mr. Hine points out at p. 27 of his "Forty-seven Identifications."

L. P.

March 29, 1878.

THE GEOGRAPHY OF THE GATES.

No. XXI.—ASCENSION.

NINE hundred miles South of Cape Palmas, off the coast of West Africa, 760 North-west of St. Helena, in the very track of outward bound ships sailing from the British Channel to the Cape; in latitude 7° 55′ South, and longitude 14° 25′ West, is a small island formed of volcanic rocks, eight miles by six in size, called "Ascension." This islet must, we think, be dignified by being reckoned as one of the grand category of British Gates—the second Western ocean-fortress guarding Israel's Atlantic sea-borne trade. It stands as a testimony, not only that "Britannia rules the waves," but that to Great Britain has been granted the dominion of the whole continent of Africa, round which, Ascension and St. Helena on the West, with Mauritius, Aden, Socotra, the Seychelles, and Mahé on the North and East, are placed as outpost-Gates of the grand continent they gird.

Ascension is a purely military and naval station which Great Britain appropriated in 1815, when Napoleon I. was taken a prisoner to St. Helena to the South-east. Prior to that date, the place was uninhabited; but, in view to complications and attempts at rescue (not by any means improbable, as the event fully proved), the British wisely then decided on occupying Ascension with a military force, and thus forthwith constituted it a "Gate." The sea-coast of this islet is rocky, high, and dangerous. The trade wind continually sweeps it—blowing, from year's end to year's end, invariably and nearly always strongly, from one quarter only—namely, the South-east. Should calms occur, the sea rises in an abnormal manner, and beats upon the iron-bound shore with terrible fury.

The climate of the place is very healthy, and the 400 or so of inhabitants, including military, living in George Town on the West coast, pass their days in what must be monotony itself, even if they are free from the plagues and sicknesses which torment their fellow-subjects in those other British "Gates" which, as we have seen, are not always such spots as reasonable men, if they had their choice, would elect to live in.

As a storehouse for coal and food, this ocean-fortress has been of great service to our country, what time our African squadrons have been engaged in putting down the West-African slave trade. It has been serviceable in aiding British operations for the suppression of this nefarious traffic, and is always a central point towards which British ships may, if in distress, *rendezvous* for succour or supplies, in the mid-Atlantic passage.

The island was discovered, as all other African localities were, by the Portuguese. One, Gallego, of that nationality, first descried it; and as that was Ascension Day, the new discovery was so called, in honour of the same. The place being small, and, save to the paramount naval Power and supreme ruler of the waves, quite unimportant, no other nation but our own has even thought of occupying it. In 1815, as we have said, to guard the island which was chosen as the prison of a great and fallen warrior, the British mounted guns and fortified the islet, built barracks at George Town, and have ever since held undisputed "possession." Water is not found on this rocky island except in the very centre, whence is it conveyed in pipes to the town. The sea around swarms with fish; the coast with turtle. "Ten thousand dozens of the eggs of the tropical swallow are sometimes gathered in Ascension in a week." These are used as food, and, with the turtles, form the only objects of export. There is no green grass save in one spot in this desolate region; but the surface of the island is "scorched and naked, crusted with the reds and blacks of ashy lava." Such is Ascension—a small and inconsiderable "Gate," hardly worthy, it might be thought, of a place in the list which comprises such names as Gibraltar, Malta, Aden, Bombay, and Singapore. But the same God who gave Israel those, conferred this on His chosen ones; and we see that, small though it be, Ascension has played, and doubtless is destined yet to play, an important part in the history of an Empire which depends, not so much on a "Gate" here and a "Gate" there for the consolidation of its power, but which demands and has obtained (as God decreed) "possession" of nigh every Gate in every commanding position the wide-world over. Ascension is such an ocean-Gate, so situate; and it suffices to say, that Ascension is therefore the "possession" of the British for ever (Gen. xxii. 17).

(To be followed by a paper on Sydney.)

THE development of enterprise under Free Trade has shown that the Great Britain of Queen Victoria's early days was but an industrial INFANT.

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BIBLE PORTRAITS.—I. JOSEPH.

By John T. Gott.

(Continued from page 162.)

PART V.

The nine, returning home with heavy hearts, have their alarm increased tenfold by one of them exclaiming at their first halting-place, "My money is restored; and lo, it is even in my sack." On their arrival home, they give Jacob a truthful account of their journey; and when every man's bundle of money was found in his sack, both they and their father were greatly afraid. And Jacob, their father, said unto them, "Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me." Human nature endorses Jacob's exclamation of despair; but, in the dealings of Providence, the very reverse was the case.

The day came when a second time they required corn from Egypt. Jacob is very unwilling to allow Benjamin to go down into Egypt; but Judah becomes surety for him, and guarantees his safe return to the House of Israel. The necessities of their circumstances demand that this journey should be undertaken, and the aged patriarch, having enjoined his sons to take a present to the man "of the best fruits in the land, double money in their hands," and having entrusted Benjamin with them, submitted himself to the will of Heaven, saying, "God Almighty give you mercy before the man, that he may send away your other brother and Benjamin."

Having arrived in Egypt a second time, when Joseph saw Benjamin was with them, he said unto the ruler of his house, "Bring these men home, and slay and make ready, for these men shall dine with me at noon." This unexpected kindness filled them with as much alarm as the man's harshness had done. They take the opportunity fortunately afforded them of communing with the steward, and of explaining about the finding of the money. But he said, "Peace be to you; fear not; your God, and the God of your father, hath given you treasure in your sacks; I had your money." And he brought Simeon out unto them. Thus, being re-assured, they entered into Joseph's house, and bowed themselves to him and to the earth.

Joseph's feast is one of the most extraordinary events in this history, and one full of emblematical teaching. Joseph sat by himself—even as Israel in Britain is isolated, dwelleth alone. His brethren—the Hebrews—sat by themselves; and the Egyptians by themselves. So now Lost Israel's brethren—the Jews—are most distinctly separated from all the heathen nations of the earth. It was Joseph's feast; and, just as when the prodigal son of the parable returned, they made a great feast and were glad, so, when the prodigal House of Israel shall return to fatherland, then "shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa. xxv. 6). By Joseph's orders, his brethren were placed before him—the first-born according to his birthright, and the youngest according to his youth. He sent them messes or portions also, but Benjamin, his own brother, received five times as much as any of them; and the men marvelled one at another. Well they might! The Jews look to the British people to help them to return to their own land; but, when they do return, the last chapter of the prophet Ezekiel distinctly declares that that land shall be divided into portions of an equal width among all the Tribes of Israel. What are we to understand by that? The answer is plain enough—Israel is in Britain.

One or two things should be noticed here. Benjamin was the last of the sons of Jacob sent to Joseph. The history of Joseph portrays the history of Israel in Britain. Is it only a coincidence, then, that the last Tribe to land on our shores should be the Tribe of Benjamin, identified in the Normans? Jacob predicted that Benjamin should ravin as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil. The character and customs of the Normans impress us with their wolfish propensities, and it is a significant fact that they had a wolf's head emblazoned on their battle-standards!

The strange mixture of harshness and kindness with which the man treated these Hebrews has its exact counterpart in our own national treatment of the Jews. We have looked upon that despised race with the same suspicion and distrust. The man cast the suspected spies into ward for three days; and in the days of King John it is recorded that all the Jews in England were cast into prison, and 66,000 marks exacted for their liberty. We have made the same unjust charges against them, but the day of recognition and reconciliation is at hand, when the past will be forgotten in the joy of the present.

With hearts bounding with joy, Jacob's sons started on their homeward journey at break of day; but ere they have proceeded far they hear and see one riding in hot haste after them, who, on coming up to them, charges them with having stolen his lord's drinking-cup—the cup "whereby indeed he divineth."

"And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan; how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words; he with whom it is found shall be my servant, and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city."

What a picture is presented to us now. It was bad enough to be suspected as spies, but infinitely worse to be charged as thieves. Their joy is suddenly turned into mourning, their cheerful hopes into dismal fear. All this seems to have been providentially ordained in order that their hearts and minds should be in a fit state to receive unexpected information, that out of the darkest hour of their calamity should arise the brightest joy of their life.

Once more in the presence of the lord of the land, Judah, in a matchless speech of irresistible eloquence, pleads for the freedom of Benjamin. Then Joseph could not refrain himself. He has heard quite enough to convince him that time, affliction, and a sense of duty, have introduced a better spirit among his brethren, and that they are earnestly desirous to cause their aged father no more bitter sorrow.

Then Joseph made himself known to his brethren, allayed their fears, pointed out to them that God had sent him thither, and made him ruler over all the land of Egypt, and charged them to hasten back and bring their father down to him.

Joseph's brethren were probably poor, because the famine was in all lands, and all were affected by it. But he was rich. He had the most unbounded supplies of what every one else lacked, and was strongly disposed to dispense to all who needed. Now, the signs of these latter days are wars, pestilences, and famines. The House of Judah—the Jews—are dispersed among all nations. They know not their brethren of the House of Israel. There are days of trouble coming upon the earth when the Jews in a body will seek and find a place of safety, and that place will be Britain, for Israel is in Britain.*

* There are reported to be 3,000,000 of Jews scattered up and down in Russia alone; there are many in Turkey. Already have we read of Jews seeking refuge in different towns, and it remains for the course of events during this Eastern war to show whether great numbers of Jews will not eventually leave Turkey and Russia and seek an asylum in Britain, or in some place where they may receive British protection.

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Just as the representatives of Jacob's household unexpectedly found their long-lost brother Joseph lord of all the land of Egypt, just as Joseph, in that eminent position, made himself known unto his brethren, so do we, the rulers of the earth, demonstrate to the representative Jews in Britain that we are Israelites, and their brethren.

The heathen Egyptians knew Joseph only after his exaltation, and then he was called Zaphnath-paaneah, "the revealer of secrets."* His brethren contemptuously spoke of him as "the man," yet they feared him. The Lost Ten Tribes have received a new name since the King of kings has exalted them and made them the chief rulers over all the earth—supreme on land and mistress of the sea—and they are now called the British people.†

Pharaoh said to Joseph, "I am Pharaoh; and without thee shall no man lift up his hand or foot in all the land of Egypt." By which we must understand that he was invested with universal authority. And I maintain that the British people are Israelites because they are the only universal rulers in the world. Even the civilised nations of Europe, with their immense armies and stores of ammunition, cannot lift hand or foot without consulting the intentions of the British Government. It is not our little army, scattered all over the world, that they fear surely? It is because the British are a people terrible from their beginning; it is because no weapon formed against them can prosper; it is because Britain's storehouses are all full and theirs are all empty.

Joseph was not an Egyptian, neither was he a heathen, but the real son of Jacob. The British people are not heathens, though as bad as heathens; nor are they Gentiles, but Israelites, the true and literal descendants of Abraham. It is positive blasphemy for men to assert that we are a Gentile race—that, because we are a Christian nation, therefore we are inheriting the promises made to the literal seed of Abraham through Isaac, and then through Jacob, afterwards called Israel. The God of Israel can never break the covenant promises He made with the patriarchs. Had it been possible, He would have consumed the Twelve Tribes of Israel in His anger when they were at Mount Sinai, when He said He would raise up a great nation from the seed of Moses. This was the mighty lever Moses employed when he succeeded in turning away the fierce wrath of the Lord of hosts against His chosen people; and this is the lever we must use in fervent prayer ere the Lord will stretch forth His mighty hand to restore the remnant of His people to the Land of Promise.

Joseph spoke to his brethren at first through an interpreter, afterwards (when he made himself known to them) in a language they knew.

When the Jews first came to our shores, it was a strange tongue they heard, and therefore, like Joseph's brethren of old, there was nothing in that to give them any idea that Lost Israel was in Britain. But now French and German philologists declare that the English language is destined to become universal. When Joseph made himself known to his brethren, he dispensed with his interpreter; and the Israelites, NOW making themselves known to their brethren the Jews, do it in a language known to both—English. Consider again that there is no language which probably has so much of the Hebrew element in it as ours has; and it yet remains for linguists to prove that there is more Hebrew in the Saxon element of the English language than we are at present aware of.

Judah became surety to his father for Benjamin. He who suggested that Joseph should be sold, is now the eloquent pleader for Benjamin's deliverance. How strangely in their after history are these Two Tribes united together. When Ahijah rent Jeroboam's garment into twelve pieces, he said, "Take thee ten pieces; for thus saith the Lord God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee. But he shall have one Tribe (Benjamin) for My servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel" (1 Kings xi. 31, 32). Their history shows that these Two Tribes were together until the first advent.

Many suppose that all our Lord's disciples were men of the Tribe of Benjamin. Be that as it may, there is a sublime thought attached to the supposition which virtually settles the question. The disciples first partook of the Lord's Supper. He commanded them to do it in remembrance of Him. As Christians, they taught their converts to observe that sacred ceremony, and redeemed Israel does so this day. The elements used by our Lord and by us are bread and wine. Now, where was Joseph's cup found? In Benjamin's sack of corn. The two ideas are forcibly presented to our notice—the cup and the bread concealed in the sack. Have we not here shadowed forth the fact that Benjamin's descendants should be the first to teach men the observance of that holy Christian feast?

(To be continued.)

* "The preserver of the age."

† They are without a king. A noble lady of the royal House of David sits securely on the throne of the "preserver of the age;" and the destinies of this mighty Empire are directed by one who was once despised as a Hebrew of the Hebrews, but who is now known to the world as the Earl of Beaconsfield, but to all Israelites he is our little brother Benjamin of Israel.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—Will you allow me to draw the attention of readers of THE BANNER to the request that has been lately made to the public, that those people who are able to do so should send newspapers to the Fleet in the East, and let me suggest that copies of THE BANNER might prove very interesting to our sailors at present located so near to the great "Gate," and whose thoughts must so often turn to the subjects of British policy, and British interests in the East? Let me ask every one who has the little spare time and money (necessary for postage) at his or her disposal, to send a BANNER each week, or collect from friends copies finished with and send a weekly or monthly packet. The papers should be sent to the Master-at-Arms, H.M.S. Devastation, Besika Bay.

I would suggest that in making up packets great care should be taken that the postage is fully paid, otherwise they would not be forwarded, and I would ask for no time to be lost; for who can tell how God will bless this little willing service from our hands to His honour, and glory, and for the good of His people Israel?

I am, Sir, yours faithfully,

A E I.

London, May 9th, 1878.

To the Editor of the "Banner of Israel."

SIR,—In connection with the interesting articles in the BANNER, may I venture to call your attention to a fact hitherto unnoticed there, which seems a further evidence of Identity—namely, that the "Stone Kingdom" of prophecy is veritably and indeed the power of the "Stone of Tin," the "Tin Islands," the British Empire in the hands of Israel?

TIN.—"This word occurs five times in the English version of the Old Testament, and in each case represents the same Hebrew term, Bedhel (Numb. xxxi. 22; Isa. i. 25; Ezek. xxii. 18, 20, xxvii. 12). The Hebrew word also appears (Zech. iv. 10) in the phrase Ebhen-habbedhil, 'Stone of Tin,' as in the margin of our translation, which has 'plummet' in the text" ("Cassell's Bible Dictionary").

Now as it is universally admitted that the Cassiterides, or "Tin Islands" of Herodotus, were the British Isles from which the Phœnicians of Tyre and Sidon derived their main supply of tin, it cannot be without meaning that the prophet Zechariah uses the word "Stone of Tin." As this "Stone" is to be laid before "Joshua the high priest," may it not signify this Identity being brought to the notice of our "elder brother Judah?"

I remain, yours faithfully,

E. BOWDEN.

24, Trafalgar-square, April 19.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 29 and 30, PATERNOSTER ROW. WEDNESDAY, MAY 22, 1878.

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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. II. No. 74. Entered at Stationers' Hall.] WEDNESDAY, MAY 29, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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HER MAJESTY'S INDIAN ARMY.

OUR readers are well aware of the importance we attach to our possession of the heathen Empire as a token and mark of our Israelitish origin. It is verily God's good gift to us, His chosen people—a gift which has accrued to us in the determinate counsel and foreknowledge of the great Jehovah, at His Son's request, to be a sign in these latter days to prove to the Gentile world, as well as to ourselves, that we are indeed His people, and He our God.

There are those among us who venture to deny that the heathen Empire in India is of any value to our nation; who assert rather that it is a burden; that, commercially and financially, we should be better rid of it without delay. With such we cannot argue. They are men and women who are blind to the most obvious facts, who err from ignorance of what is actually transacted before their eyes, and who, failing to "pause and inquire," cannot see what is clear to all who have any knowledge of the case—namely, that our magnificent Indian dependency is the main prop of our commercial greatness; that it is our best foreign customer; the cause of the existence of our splendid commercial marine; and just that "possession" which, marking us off as a double nation, an Eastern as well as a Western people, makes ours the envied Empire of the world, the chief among the nations. But all this time, during the 150 years, while our power in India has been in process of consolidation, there has been latent there a source of national military strength, which has been wholly unsuspected. We have thought India nourished our commerce, strengthened our naval supremacy, gave us much of our wealth, furnished us with Eastern and Southern "Gates," caused us to extend our Empire, East, and South, and West of our glorious dominion there, and thus indirectly acted and re-acted upon our influence as a European State. But we never realised that there was coiled up ready for use in the heathen Empire of Great Britain, a reserve of military might and strength waiting to be summoned to support the war-power in Europe of the far-distant "Empress of the East," which turns the scale, and renders Israel the chief of military States in the West, as in the East, and great on land as she undoubtedly is supreme over every ocean-highway on the face of the entire globe. But such is really the fact! The nations of the continent, and chiefly Russia, felt that to cope with us at sea was impossible. But on land, they were confident that Great Britain in herself was contemptible. By dint of much exertion and self-sacrifice, 70 to 80 thousand men, or two Army Corps, might be thrown upon any point we selected for attack, and these probably would be the best troops the world could furnish. But in numbers they were beneath contempt, and thus the power of Great Britain, as a nineteenth century combatant on land, has gradually been admitted to be *nil*. Very recently however, the act (God taught we believe) of our Premier, in summoning to the aid of our forces, a contingent of 10,000 men of the three arms from Hindustan, and the wonderful alacrity with which that summons has been answered by the dusky warriors of Queen Victoria's armies in the East, have sufficed "to change all that." And now Russia feels, and feels with consternation too, that not only is she no match for Israel on the ocean, but that British troops, supported by Colonial contingents, and reinforced by the unlimited supplies of martial strength which India only furnishes, she is outmatched even on land by the power of Great Britain, and that war waged with her, would be ruin to herself. The materials we have now to draw upon in India are of no despicable kind. They have been recruited (since the Mutiny) from Sikhs, Pathans, and Punjab Mussulmans, military races who were by far the most stubborn opponents we ever encountered in the East, and whom we subdued after two desperate wars, which resulted in the conquest by the British of the Punjab.

The mass of Englishmen (says a provincial paper), instead of regretting the employment of these troops, will, we believe, congratulate themselves that, independently of our own Reserves in these islands, we possess in India the means of protecting ALL OUR POSSESSIONS IN THE EAST, and of placing ourselves on a level with the greatest military Powers of Europe.

The correspondent of the *Times*, telegraphing from Calcutta on the 28th April, 1878, reported, regarding the material of which our Indian army is now principally composed, as follows:—

These are men to whom fighting is as the breath of their nostrils, and who have been for a long time chafing under the severe restraints imposed upon their bellicose instincts by protracted peace.

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The prospect, therefore, which has now been opened out to them of being employed in active service under conditions of honour and confidence, to which the native soldier is keenly sensible, has awakened a spirit of emulous enthusiasm, showing that England possesses in India a reserve of military strength of which, till now, she appeared hardly conscious. This reserve, if scientifically organised, is capable of raising England to a first-class military Power, were it only from mere strength of numbers. It is stated that not only the actual native soldiers, but the classes from which they are generally recruited, are manifesting the greatest eagerness to take part in the war. Commanding officers have reported to the Government that regimental second battalions can be raised in a few days. This enthusiasm is by no means confined to the Bengal army. Immediately the news of Indian troops being ordered to Malta became known at Mhow the native officers of the 23rd Regiment, after the roll was called, advanced to the colonel and expressed their eager desire to be engaged in active service. Shortly after, the men collected in crowds round the colonel's bungalow, and on his coming out with the native officers a scene of the wildest enthusiasm is said to have occurred, the private soldiers with loud cheers taking up the request of the native officers.

Such is this wonderful addition to our nation's power just in the very crisis of her need. We see here (and we feel sure our readers also do) how true our God has been to His promises to us, His people Israel. He has proved, long since, to our enemies that we were invincible in our island home, and also paramount at sea (2 Sam. vii. 10; Gen. xxii. 17). And now, just when the lesson was most needed, He has shown them that on land as well we are a "first-class military Power," "the chief of nations," a people who have Jehovah for their "Helper and Defender," who has said, "They that war against thee shall be as nothing, and as a thing of nought" (Isa. xli. 12). Reader, while we boast not of these great and undeserved favours, let us with heart-felt gratitude acknowledge the faithfulness of the Lord to us, His people Israel; and acknowledge too that, as His chosen ones, we obtain this and every other of His good gifts to us, by reason only of the precious blood which was shed by Him who came that he might redeem His "own possession," and who, while "He is a light to lighten the Gentiles, is the GLORY of His people Israel" (Luke i. 68, ii. 32).

We close our remarks by an apposite quotation from a French paper, the *Temps*, which, writing on our subject, and on the effect of present events upon our Indian Empire, said on the 5th May, 1878, and said truly:—

We do not think a war necessary in order that England may uphold her *prestige* in India. Her *prestige* would be greater if, maintaining an unshakable attitude after completing her armaments, she obtain the triumph of European public law without firing a shot. India would then see that it suffices for England to take a single step for her enemies to flinch before her.

We commend this foreign testimony to British (Israelite) greatness to the attention and consideration of our opponents, as well as to our believing but "trembling" friends (Hosea xi. 10—11).

ZIMRI, CYMRI, CIMMERIANS—OMRI, KYMRU.

By L. E. DeRidder.

PART I.

THE most able writers of the day upon the origin of the Welsh, after having exhaustively criticised the manners, customs, and language of that people, have, it would appear, come to the unanimous conclusion that they are undoubtedly Hebrew in their origin and characteristics. By some writers they are called the Cymri of Wales, and by others the Kymru. But by whatever name these people are designated, there is a remarkable agreement in tracing their common origin to the Cimmerians of the Caucasus, and to their being a portion of the Ten Tribes thereabouts located in exile. The following facts and remarks are submitted to the consideration of the students of the Identity as tending still further to strengthen the chain of evidence that this branch of the British people are indeed of Hebrew origin.

Zimri seems to have been the name of a prince in Israel from the most early times, for we read in the Book of Numbers of Zimri, the son of Salu, a prince of a chief House among the Simeonites. Afterwards it occurs in 1 Chron. ii. 6 as the name of a prince of the House of Judah; and in chap. ix. 42 we find the name again as the head of one of the Houses of Benjamin—which, if either, of these two princes it was who conspired against Elah, king of Israel, or whether it was another Zimri, whose genealogy is not recorded, sacred history does not furnish us with sufficient evidence wherewith to enable us to judge correctly; but, nevertheless, we have the fact clearly placed before us in Holy Writ, that Zimri was peculiarly an Israelitish name, with every probability of its being of Israelitish origin, seeing that it first occurs among them B.C. 1452 during their wanderings in the wilderness.

In the year about B.C. 930 we find that Zimri, a captain in Israel, conspires against Elah, son of Baasha, who reigned over Israel in Tirzah, whilst the bulk of the army were away, fighting against the Philistines. He seems to have seized the reins of power, proclaiming himself king over Israel, but only reigned a period of seven days in Tirzah, which was then the capital of Israel. When the news of his conspiracy reached the camp, the people made Omri king over Israel; and Omri went up from Gibbethon and all Israel with him, and they besieged Tirzah and took it, it would seem, without apparent difficulty. Zimri, seeing the city taken, enters into the king's palace and burns it over his own head, thus closing his short career. We learn that Zimri was captain over half of the king's chariots, hence we have the source from which he derived much of his power; but there would most probably be a large portion of the inhabitants who sided with him, owing to the drunken habits of the king. The question, therefore, naturally occurs to us, What became of Zimri's partisans? for we must remember that, not only was the king slain, but the whole of the House of Baasha were destroyed; therefore they would not be likely to receive any mercy at the hands of the party that made Omri their king. When we consider also that from the time of Zimri's seizing power to his death a period of only seven days elapsed, we are led to the conclusion that his partisans, seeing the bulk of the army encamped before the city, and fearing treachery on the part of the party opposed to them within the walls of the city, fled from the retribution which would most probably be meted out to them. And we have not far to seek for examples of the severity with which rebellion was stamped out in Eastern countries at that time; flight would therefore appear to them the most natural course to take, before the city was completely invested, to preserve their own and families' lives.

History seems to confirm this view of the case; as we find from the Assyrian Records, as shewn in George Smith's interesting works, that Shalmaneser II., B.C. 844, crossed the river Zab, a branch of the Tigris, in a South-easterly direction from his capital, and invaded a new country, the people of which were called Zimri or Zimrians, whose king, unable to oppose Shalmaneser, fled, and his spoil and gods were carried off to Assyria. Shalmaneser then raised to the throne Zanzu, son of Haban. This weakness on the part of the Zimrians proves that they could not have been many in number, nor could they have been so when we consider that only a period of 86 years had elapsed since the death of Zimri; and as the Assyrians appear not to have known of their existence before they invaded the country, it would point to a very recent occupation of that part of Asia by the Zimrians. Besides which, it is not a little remarkable that 130 years later, this same name of Zanzu should occur as a king of Nahiri, a district that rises into note only after the captivity of a portion of Israel by Tiglath-

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Pileser, situated to the North of Assyria bordering Lake Van, where we know that portion of the Israelites were placed in their exile.

Eight years later, or B.C. 836, we find that Zanzu, King of Zimri, had revolted, but fled on the approach of the Assyrian arms. The troops of Shalmaneser took the cities of Silusatih, Bit-Tamul, Bit-Sakki (or city of Isaac's sons), and Bit-Sedi, and burned them; then pursuing the people into the mountains, attacked and destroyed numbers. Again, in B.C. 829, Shalmaneser passes through Zimri in coming from one of his wars with the Persians, but does not seem to have met with any opposition. During the reign of Vul-nirari, about B.C. 798, the Zimrians again revolted, but were soon subdued. We now come to a new phase in the history of the Zimrians, for in B.C. 774 we find them in alliance with their neighbours to the North, the Armenians, who were at war with Shalmaneser III. This is important as showing their friendliness with the nations on the Northern borders, and the direction they would naturally take when harassed and driven from their lands by the kings of Assyria. After the death of Shalmaneser, his successor, Tiglath-Pileser, in B.C. 744 invaded the country, but in B.C. 737 he totally subdued the whole land of Zimri, capturing and burning all their cities, and, according to his usual custom, completely depopulating the country, driving the inhabitants from the land. After defeating the Zimrians, he passes into Upper Media, which country would lie towards the North-east of the point where the Assyrians entered Zimri. The Zimrians therefore would appear to have been driven towards those mountain fastnesses with which they were well acquainted, having taken refuge there when defeated in their former wars. These mountains border Lake Urumiyeh, and join the mountain ranges of Armenia in an almost Northernly line to its capital. This direction therefore would be the natural one for the Zimrians to take in order to seek assistance and protection from their allies, the Armenians. That the land of Zimri was totally depopulated we may accept as a fact, for no further record is given in the Assyrian tablets respecting the Zimrians inhabiting this portion of the Empire; but we find that when Sargon in B.C. 707 turns his forces to the South-east he encounters the Elamites instead of the Zimrians as formerly.

(To be continued.)

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(Continued from page 167.)

PART II.

The distinction made in the Word of God by the various prophets between the House of Israel and the House of Judah, both before and after the two captivities—to Assyria, B.C. 721, and to Babylon, B.C. 608—is thus stated in their own words:—

1.—Isaiah, B.C. 760—698.

VIII. 14. The Lord of hosts shall be for a sanctuary, but for a stone of stumbling and for a rock of offence TO BOTH THE HOUSES OF ISRAEL.

X. 20. In that day the remnant of Israel, and the escaped of the House of Jacob (*Judah*) shall stay upon the Lord in truth.

XI. 12, 13. In that day the Lord shall set His hand again the second time to recover the remnant of His people (viz., the outcasts of Israel and the dispersed of Judah) from the four corners of the earth. Ephraim (*Israel*) shall not envy Judah, and Judah shall not vex Ephraim.

XIV. 1. The Lord will have mercy on Jacob (*Judah*), and will yet choose Israel, and set them in their own land.

XXVII. 6. The Lord shall cause them that come of Jacob (*Judah*) to take root; Israel shall blossom and bud, and fill the world with fruit.

XLI. 8. Thou, Israel, art My servant; Jacob (*Judah*) whom I have chosen, the seed of Abraham, My friend.

XLII. 24. The Lord gave Jacob (*Judah*) for a spoil, and Israel to the robbers.

XLIII. 1. Thus saith the Lord that created thee, O Jacob (*Judah*), and He that formed thee, O Israel, fear not.

XLIII. 22. Thou hast not called upon Me, O Jacob (*Judah*); but thou hast been weary of Me, O Israel.

XLIV. 5. One shall call himself by the name of Jacob (*Judah*) . . . . and another by the name of Israel.

XLIX. 3—6. The Lord said unto me, Thou art My servant, O Israel, in whom I will be glorified . . . . Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord . . . . And He said, Thou shouldest be My servant to raise up the Tribes of Jacob (*Judah*), and to restore the preserved of Israel.

LXIII. 16—19. Doubtless Thou, O Lord, art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Return, for Thy servant's sake, the Tribes of Thine inheritance. The people of Thy holiness have possessed it but a little while; our adversaries have trodden down Thy sanctuary. We are Thine; Thou never barest rule over them; they were not called by Thy name.

2.—Jeremiah, B.C. 629—588.

I. 11. The Northern nations against all the cities of Judah.

II. 4. O House of Jacob, and families of the House of Israel.

III. 8. Backsliding Israel and her treacherous sister Judah.

III. 18. When they shall call Jerusalem Jehovah's throne, the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land which God gave for an inheritance unto your fathers.

V. 11. The House of Judah and the House of Israel have dealt treacherously.

XXIII. 6, 8. When the Lord hath brought the House of Israel out of the North country, Judah shall be saved, and Israel shall dwell safely.

XXX. 3, 4. I will bring again the captivity of My people Israel and Judah. These are the words of Jehovah, concerning Israel and concerning Judah.

XXXI. 7. Sing for Jacob; shout among the chief of the nations; save Thy people, the remnant of Israel.

XXXI. 27. The days come that I will sow the House of Israel and the House of Judah.

XXXI. 31. The days come that I will make a new covenant with the House of Israel and with the House of Judah.

XXXII. 30. The children of Israel and the children of Judah have only done evil before Me from their youth.

XXXIII. 7. I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

XXXIII. 14. The days come that I will perform that good thing which I have promised unto the House of Israel and to the House of Judah.

L. 4. In those days the children of Israel shall come, they and the children of Judah together, and seek the Lord their God.

L. 20. In those days the iniquity of Israel shall be sought for, and none; and the sins of Judah shall not be found.

L. 33. All that took the children of Israel and the children of Judah captive refused to let them go.

LI. 5. Israel not forsaken nor Judah of his God, though their land was filled with sin against the Holy One of Israel.

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3.—EZEKIEL, B.C. 595—574.

IV. 3—6. This shall be a sign to the House of Israel. Lie thou upon thy left side for 390 days for the iniquity of the House of Israel . . . . and again on thy right side for the iniquity of the House of Judah 40 days, each day for a year.

XVI. 53. When I shall bring again the captivity of Sodom (*Judah*) and the captivity of Samaria (*Israel*), then the captivity of thy captives in the midst of them.

XX. 5. When I chose Israel and lifted up the House of Jacob.

XX. 13. But the House of Israel rebelled against Me in the wilderness.

XXIII. 2. There were two women, the daughters of one mother.

XXIII. 4. The names of them, Aholah the elder, and Aholibah her sister; and they were Mine, and they bare sons and daughters. Thus their names: Samaria (*Israel*) is Aholah, and Jerusalem (*Judah*) Aholibah.

XXIII. 11—15. Aholibah was more corrupt than her sister who doted upon the Assyrians . . . . they both took one way . . . . for she doted upon the Babylonians of Chaldea as soon as she saw them.

XXV. 2, 3. Prophesy against the Ammonites, because they said Aha! against the land of Israel and against the House of Judah when they went into captivity.

XXVII. 16—19. Son of man, take thee one stick and write upon it, For Judah and for the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the House of Israel his companions, and join them one to another into one stick . . . . 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.

XXVII. 22—25. 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 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.

4.—HOSEA, 785—725 B.C.

I. 4—11. The Lord said unto Hosea, Call thy son's name Jezreel. And I will cause to cease the kingdom of the House of Israel . . . . I will no more have mercy upon the House of Israel; but I will have mercy upon the House of Judah . . . Yet the number of the children of Israel shall be as the sand of the sea . . . . Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel.

II. 21—23. In that day I will hear, saith the Lord . . . . and they shall hear Jezreel. And I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God.

III. 4, 5. For the children of Israel shall abide many days without a king and a sacrifice. . . . . Afterward they shall return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days.

V. 5—12. The pride of Israel doth testify to His face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them . . . . Therefore will I be unto Ephraim (*Israel*) as a moth and to the House of Judah as a rottenness.

VI. 4—11. O Ephraim (*Israel*), what shall I do to thee? O Judah, what shall I do to thee? . . . . I have seen an horrible thing in the House of Israel; there is the whoredom of Ephraim, Israel is defiled. Also, O Judah, he hath set an harvest for thee, when I returned the captivity of My people.

VIII. 8—14. Israel is swallowed up; now shall they be among the Gentiles as a vessel wherein is no pleasure . . . . Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities.

IX. 16, 17. Ephraim (*Israel*) is smitten . . . . My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations.

XI. 12. Ephraim (*Israel*) compasseth Me about with lies, and the House of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints.

XII. 1, 2. Ephraim (*Israel*) feedeth on wind; and they do make a covenant with the Assyrians. The Lord hath also a controversy with Judah, and will punish Jacob according to his ways.

XIII. 9, 12, 16. O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King . . . . The iniquity of Ephraim is bound up; his sin is hid . . . . Samaria shall become desolate; for she hath rebelled against her God.

XIV. 1—9. O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity . . . . I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon . . . . Ephraim shall say, What have I to do any more with idols? . . . . Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them.

5.—JOEL, B.C. 800.

III. 1—20. In those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations and parted My land . . . . The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. . . . . I will raise them out of the place where ye have sold them, and will return your recompence upon your own head. The day of the Lord is near in the valley of decision . . . . the Lord will be the hope of His people, and the strength of the children of Israel: then shall Jerusalem be holy . . . . Judah shall dwell for ever, and Jerusalem from generation to generation.

6.—AMOS, B.C. 787.

II. 4—6. Thus saith the Lord: For three transgressions of Judah, and for four, I will not turn away the punishment thereof; because they have despised the law of the Lord . . . . For three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of shoes.

VI. 1. Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named CHIEF OF THE NATIONS, to whom the House of Israel came!

IX. 9—15. I will sift the House of Israel among all nations . . . . In that day will I raise up the tabernacle of David that is fallen, and I will build it as in the days of old . . . . And I will bring again the captivity of My people of Israel, and they shall build the waste places and inhabit them . . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

7.—MICAH, B.C. 750.

I. 5. What is the transgression of Jacob? Is it not Samaria?

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(*Israel*). What are the high places of Judah? Are they not Jerusalem?

III. 8. I am full of power to declare unto Jacob his transgression, and to Israel his sin.

V. 2—8. Thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, out of thee shall come forth the Ruler in Israel . . . . Therefore will He give them up, until the time that she which travaileth hath brought forth; then the remnant of His brethren shall return unto the children of Israel . . . . And the remnant of Jacob shall be in the midst of many people as a dew from the Lord . . . . 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.

8.—NAHUM, B.C. 713.

I. 15. O Judah, keep thy solemn feasts, perform thy vows.

II. 2. The Lord hath turned away the excellency of Jacob, as the excellency of Israel.

9.—ZEPHANIAH, B.C. 630.

I. 4. I will stretch out My hand upon Judah.

II. 7. And the coast shall be for the remnant of the House of Judah.

III. 13—20. The remnant of Israel shall not do iniquity nor speak lies . . . . Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem . . . . Behold, at that time I will undo all that afflict thee . . . . At that time will I bring you again; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

10.—ZECHARIAH, B.C. 520.

I. 19. And I said unto the angel, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

VIII. 13—23. It shall come to pass, that as ye were a curse among the heathen, O House of Judah and House of Israel, so will I save you, and ye shall be a blessing . . . . In those days ten men shall take hold of the skirt of him that is a Jew, saying, We shall go with you, for we have heard that God is with you.

X. 6—9. I will strengthen the House of Judah, and I will save the House of Joseph . . . . and they shall be as though I had not cast them off . . . . And they of Ephraim (*Israel*) shall be like a mighty man, and their heart shall rejoice in the Lord . . . . And I shall sow them among the people, and they shall remember Me in far countries.

XI. 7—14. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock . . . . Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

XII. 2—9. Behold I will make Jerusalem a cup of trembling, unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem . . . . The Lord also shall save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah . . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

XIV. 2—21. I will gather all nations against Jerusalem to battle . . . . Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives . . . . And the Lord shall be King over all the earth; in that day shall there be one Lord, and His name one . . . . And Judah shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together . . . . In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and in that day there shall be no more the Canaanite in the House of the Lord of hosts.

11.—MALACHI, B.C. 400.

II. 11. Judah hath dealt treacherously, and an abomination is committed in Israel.

III. 1—4. The Lord whom ye seek shall suddenly come to His temple . . . . Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years.

IV. 4—6. Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and He shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.

(To be continued.)

BIBLE PORTRAITS.—I. JOSEPH.

By JOHN T. GOTT.

(Continued from page 171.)

PART VI.

ALTHOUGH Joseph had been lost to his brethren so many years, he says that God sent him forth to preserve life during the years of famine. They went down to him, and were sustained by him during these years of trouble, and dwelt safely under his protection. The same thing must occur again, and God has raised up the Lost House of Israel and placed them in a position of wealth and power which will enable them to render that protection to the Jews dispersed among the nations which they will be only too glad to accept. But it may be urged that the Jews do not want to come to Britain, they want to go to their own land. True, but they must go in God's way, not in their own. Neither can the Jews go alone. Although the bulk of the Jews are poor, there are some very rich men amongst them—men who would not hesitate to buy the land. One has even offered to buy Jerusalem. But it can never be bought, for God has said: "The land shall not be sold for ever, for the land is Mine" (Lev. xxv. 23). There is only one nation on earth that can help them to return to their land. There is only one nation whose aid they care to have (*Jewish Chronicle*), and that is the British nation. Now, God's Word declares: "The House of Judah shall walk to the House of Israel," just as Joseph's brethren went to him. That must be done first. Then it is written, "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). The war in the East is destined, if we understand God's Word aright, to assume a far more frightful aspect than it does now. Both countries have crippled resources. Both are doggedly determined. Asia Minor is becoming the real centre of the war. Preparation is being made for another campaign. What must be the sequel? Why, each country will endeavour to find one or more allies. Man would ever demand a sign from heaven to confirm his faith! Here is one, and it becomes the imperative duty of every Christian to watch the course of events in the East, Bible in hand. For thus does the prophet Isaiah predict:—

"Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies. I have long time holden My peace; I have been still, and refrained Myself; now will I cry like a travailing woman; I will destroy and devour at once. . . . . I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. xlii. 13—16).

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"And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; and if thou knowest any men of activity among them, then make them rulers over my cattle" (Gen. xlvii. 5, 6).

Joseph, like a true servant, came and told Pharaoh that his brethren had come, and were now in the land of Goshen, wisely desiring that the king himself should allot them their habitation. Goshen means frontier, and was the Southern extremity of the land promised to Abraham, so that they were thus in the Land of Promise. And Joseph took some of his brethren, even five men, and presented them unto Pharaoh. Dr. Bush says: "The definite number five were cut off from the whole number of Joseph's brethren for the purpose of being presented to Pharaoh."

This is a true picture of the return of the remnant. Israel in Britain has been deputed by the King of kings to succour and protect the Jews—their brethren—in these latter days. When the days of war, pestilence, and famine are ended, and the Eastern Question settled, then will Israel in Britain carry a present to the Lord of hosts of a remnant of the House of Judah, for thus it is written: "In that time shall the present be brought unto the Lord of hosts, of a people scattered and peeled (the Jews), and from a people (the British people—Israel) terrible from their beginning hitherto, a nation meted out and trodden under foot, and whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion" (Isa. xviii. 7).

Just as Pharaoh the king ordered Joseph to place his brethren in the best of the land, so does the King of kings command Israel in Britain to place the remnant of His people—the part "cut off"—in the best part of the earth—the Holy Land. The manner in which this is to be accomplished is plainly declared in the last chapter of the Book of the prophet Ezekiel, and I place this fact before you for explanation:—The British-speaking people in the British islands and in America have between them undertaken and now accomplished an exploration of the whole of the Holy Land. In a year or so, we shall have put into our hands a map on which will be marked every wady, brook, hill, village, and town that formerly existed in the Holy Land. Why have we done this? It is because the Jews have to return to their own land. It is because they cannot return alone, for the remnant of the House of Israel must accompany them. Then the land will be divided by lot, as it was before, and every man will be sent to his own inheritance, and will easily find it with the aid of the map now being prepared. Then men will understand why the Christian portion of the British people have given their money and their persevering and talented sons to do a work, the ultimate end of which will be the glory of the great God of Israel.

We have now to consider Joseph's policy during the years of famine, and to note the exact counterpart in Anglo-Israel's policy.

Joseph sold corn for money, until he had gathered up all the money in the land of Egypt. There was none left. And he brought it into Pharaoh—the king's house.

Can any man living explain how it is that the British people seem to have all the money in the world, while every other nation is a borrower? In the *Westminster Review* for January 7, 1876, it is stated, that during the last thirty years foreign nations have added something like three thousand millions to their debts, and that the British people have been the great lenders. A statistical statement is also given—entitled "Mr. Bull's Pocket Money"—in which we find that, during the same time, we have lent the enormous sum of three hundred and thirty-five millions of money, of which not a farthing of principal or interest has been paid.* Like true Israelites, we are ever grumbling about bad times. Then, wherever does the money come from? It is in the store-houses of Israel in Britain for the use of the King of kings, and is intended to be used by His chosen people for the preservation of mankind. For "the silver is Mine, and the gold is Mine, saith the Lord of hosts" (Hag. ii. 8). Sponge out the British people, as Mr. Vernadsky, the Russian politician, would do, and the world would collapse. We should never forget that this great national wealth is not ours, but Jehovah's; that we are but stewards, and He requires us to be faithful.

When the money failed, Joseph said, "Give your cattle, and I will give you corn. There was no extortion about this. The people had no money. They must have corn for themselves, and, as they have no provender, their cattle will die in their hands, so they voluntarily give Joseph their horses, cattle, flocks, and asses in exchange for bread. When that year was ended, they had neither money, nor cattle, and they said, "There is nought left in the sight of my lord but our bodies and our lands. Buy us and our land for bread, and we and our land will be servants unto Pharaoh. And Joseph bought all the land of Egypt for Pharaoh."

What wonderful teaching have we here! The heathens voluntarily yielding up their cattle, lands, and bodies to a Hebrew, that they may receive bread and live to be the servants of Pharaoh. Wonderful that the heathen nations of the earth are voluntarily doing the same thing in this our day—yielding up their lands and bodies to the British people, that they may enjoy their protection and become the servants of the King of kings. Witness but recently the annexation of the Fiji islands, the Transvaal, and Griqualand. ~~Egypt is also coming.~~ And why to the British people? Because they are of Hebrew origin, because they are verily and truly God's chosen people—the long-lost House of Israel!

Joseph bought all the land of Egypt for Pharaoh.

The British people are now the encirclers of the earth, and bid fair to become its inheritors. Joseph's coat, with its many-coloured fringe, seems once more (figuratively speaking) to be placed upon Lost Israel in Britain, for Britain's possessions fringe, as it were, both hemispheres.

"Only the land of the priests (marginal reading, princes) bought he not." According to Dr. Bush, these priests, or princes, "were obliged to provide all sacrifices;" "they were the whole body of the nobility of the land."

Apply this to the Hebrew race—Israel and Judah. Through them has been provided that sacrifice for the redemption of the world which no money could purchase. The land of these priests, or princes, which can never be voluntarily yielded to Israel in Britain by the heathen is the Holy Land. It is the Lord's land, and He hath promised to give it to His people. When they are restored, then will the prediction of Isaiah be fulfilled: "Ye shall be named the priests of the Lord; men shall call you the ministers of our God" (Isa. lxi. 6).

(To be continued.)

* *Vide* Philo-Israel's "Clifton Chronicle Letters," which we strongly recommend our readers to procure.

THE REV. DR. POTTER, M.A., ON THE RETURN OF THE JEWS TO PALESTINE.

OUR friend of last year (see BANNER, Nos. 16 and 17, pp. 136 and 143, vol. i., for 1877) has been adding to his former testimony, blind though it be, that the British are verily Israel of the Ten Tribes. In his interesting address at the Cutlers' Hall, Sheffield, on the 8th April, 1878, at the annual meeting of the Local Auxiliary of the London Society for Promoting Christianity among the Jews, the Rev. Doctor Potter said:—

That England was clearly pointed out in the Bible as the nation which should be chiefly instrumental in securing the return of the Jews, and contended that if that were the case, we could not possibly be, as some people suppose, the Lost Ten Tribes. (Laughter.)

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He also referred to the unique position occupied by England in respect to mission work, and especially so with regard to the spread of the Gospel amongst the Jews, and concluded by calling attention to the fact that many of the distinguished men of Europe were members of the Jewish race.

The "laughter" was, of course, raised at the absurd idea that the British could possibly be identified with the Lost Ten Tribes. The Reverend Doctor, however, did not pause to explain how, if "England" be clearly destined by prophecy to be chiefly instrumental in restoring the Jews to their land, they can fail to be Israel of the Lost House; for God's Word says, in Zeph. iii. 10, that from "beyond the rivers of Ethiopia (the position of the British Islands) His suppliants (therefore a Christian race), even the daughter of His dispersed (consequently Hebrews in dispersion, or the Lost Ten Tribes), shall bring His offering." What that "offering" is, Isaiah xviii. distinctly tells us. It consists of "a people scattered and peeled, terrible from their beginning hitherto" (verses 1, 7). The *consensus* of commentators identifies that people with God's afflicted ones, the Jews. But who does Isaiah say shall bring this offering to the Lord? It shall be brought, verse 7 says, "from a people terrible from their beginning hitherto," therefore of the same race as "the offering"—*i.e.*, Hebrews, the daughter of God's dispersed, the Ten Tribes. These again, says verse 1, are those who send Jehovah's ambassadors, even missionaries, by sea, in swift vessels, to proclaim the good news to Judah—the very mark which Doctor Potter, as it will be seen above, records as belonging to the British nation. But God's providence allotted to the seed of Abraham only, this blessed function, when He said, "In thee (the Hebrews) and in thy seed (which is Christ) shall all the families of the earth be blessed" (Gen. xxviii. 14). Logic therefore requires us to conclude that the nation set apart for world-wide Gospel proclamation, which facts tell us, and Dr. Potter admits, is the British, must be "the daughter of God's dispersed" or "Hebrews," who, contradistinguished from the Jews, or House of Judah, whom they succour, must be consequently none other than the Lost House of Israel of the Ten Tribes. Our contention thus is established, and we invite Dr. Potter to point out to us from God's Word, wherein our reasoning halts, why he should not forthwith admit his error, and also acknowledge that "the merchants of Tarshish," "the ships of Tarshish," "the daughter of Jehovah's dispersed," "His suppliants," *alias the British*, should not each and all be synonyms for "God's ancient but lost people," the Ten Tribes of the House of Israel.

THE "TIMES" NEWSPAPER RECORDS PROPHECY FULFILLED.

THE Word of God says, "Wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 28). The context shows clearly that the passage is in close connection with the events of the present day, when the Eastern Question and the political death of Turkish Edom have come together to the forefront.

Let us hear what the *Times* says regarding the situation with reference to the summons of Indian troops from the heathen Empire, to reinforce Israel's Gates in the Mediterranean, and especially as to the concentration by Russia of her enormous masses of troops near our Gate. The editor said in the leader of the 18th April, 1878:—

It will be extremely difficult for Roumania to resist the Russian grasp which is closing around it, and the military position which Russia is thus acquiring will have a considerable bearing on the course both of negotiations and of events. In fact, our concentrations of force in the Black Sea and Mediterranean are a very moderate response to the vast military disposition which Russia has made in European Turkey, and which she is daily consolidating. It is impossible to see without misgiving this gathering of rival hosts —LIKE THAT OF EAGLES AROUND A CARCASE; and it appears to have attracted at once the practical eye of Prince Bismarck. In the recent efforts of Germany to overcome the obstacles to a Congress the suggestion is said to have been put forward that Russia and England should by common consent withdraw to a distance from the central point in dispute. Something like an instinct, more powerful than any reasons that can be specified, centres attention on Constantinople. The Russians are at the very Gates of it by land; and though the Turks have thrown up earthworks which they might be able to hold for a while, it is not probable they would be able to oppose effectual resistance to an advance of the Russians in force. The British fleet is similarly master of the coveted capital by sea. Neither Russia nor Turkey has any naval force in those waters which could resist us, and we are therefore in a position of as great advantage on one side as Russia is on the other.

We see here the *Times* using the very words our Lord employed to describe the events of this day. The journalist recognises the presence in the East of "the carcase" and also of "the eagles" which have swooped down upon it. He sees, too, that "the Gate" is now the cynosure of all eyes, and that there the eagles having settled, the Lion of the British Israelite nation, who *we* know to be the true heir of this "possession," is also close to "the coveted capital," Israel's ships being master of the sea approach, the Russian eagles of those that belong to the land. The crisis is indeed a grave and terrible one, having no issue, humanly speaking, but war. But it is one which we know shall result in the surrender to us, by our God, of this great Gate as our "possession" for all time in peace, and that because of Jehovah's solemn oath to our forefather Abraham and his descendants for ever, saying, "Thy seed shall possess THE GATE of his enemies" of those "that HATE them" (Gen. xxii. 17, xxiv. 60). "The Lord hath ordained peace for us," what time "He cometh out of His place to punish the inhabitants of the earth for their iniquities" (Isa. xxvi. 12, 21), and that time we firmly and confidently believe is at the doors to-day.

AN ERRATUM REGARDING ISRAEL'S INCREASING POPULATION.

AT the foot of the second column, page 166, of last week's issue, a singular error appeared, which we hasten to correct. When we stated that, "Since Queen Victoria came to the throne (1837), the population *of these islands* had increased by *four* millions," we ought to have said, what is nearer the truth, that since that date the population of England and Wales alone has increased by *nearly eight millions*. We annex a tabular statement showing the rate of increase of our race, for England and Wales only, for over 170 years. The rate per centum of increase in England alone in 1864 was 102 in 50 years, so that the "doubling" of the population by this computation was effected in about 49 years.

The list we now give is from official sources, and may be relied upon:—

IN A.D.	THE POPULATION OF ENGLAND AND WALES ONLY WAS	INCREASE IN EACH TEN YEARS.
1700	5,475,000	
1710	5,240,000	NIL.
1720	5,565,000	325,000
1730	5,796,000	231,000
1740	6,064,000	268,000
1750	6,467,000	403,000
1760	6,736,000	269,000
1770	7,428,000	692,000
1780	7,953,000	525,000
1790	8,675,000	722,000
1801	8,871,980	196,980
1811	10,163,676	1,291,696
	EPOCH OF GREAT PYRAMID STEP.	
1821	11,978,875	1,815,199
1831	13,894,574	1,915,699
1841	15,911,757	2,017,183
1851	17,922,768	2,011,011
1861	20,061,725	2,138,957
1871	22,712,266	2,650,541

The rate of increase has rapidly accelerated since.—(See Gen. xxii. 17, xxviii. 14; Hosea i. 10; Zech. x. 8—10.)

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 75. Entered at Stationers' Hall.] WEDNESDAY, JUNE 5, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WHEN ISRAEL TAKES POSSESSION OF HER GATE, WHAT THEN?

WE have often asked ourselves the above question. Suppose the Lord should arrange that, in a very short period, events should so fall out that we should have to "take possession" (as we anticipate) of our long-promised gift, "the Gate of our enemies," the "strong city" Constantinople. Should we be welcomed there by the Turks? Should we have to hold the place down by main force? and if we do not fight our way into it, shall we be able, except by armed occupation, to hold it for a single day against the inhabitants who are said to hate the Giaour? These are serious questions, and questions which, unless we are acquainted with the mind of the Turks, we shall find it extremely difficult to answer. It is true that in such a matter as this we may leave the issue with great confidence to the Lord who gives us "the Gate," and bids us hold it for purposes of His own, for He may be trusted in presenting us with this gift, to make its Government by the British Israelite as easy as that of the mighty heathen Empire to our race. What, however, would our readers say if we were now to present them with evidence which is demonstrating already that the advent of the House of Israel to her promised "possession" is anticipated by the Turks of Constantinople with joy and undisguised rejoicing? Such is indeed the case! And we shall be surprised to find that the annexed letter from "A Merchant" of Constantinople, dated March 29, 1878, which was published in the *Times* on the 8th April, does not send a thrill of wonder and satisfaction throughout the wide circle of our readers. It is the second which has lately appeared from the same hand. The first went to show that while the upper or governing classes of Turks were of a totally different race from the mass of the Ottoman population, they are detested by the latter, and by the bulk of the army too, who, to a man, are anti-Russian as much as they are anti-Turk of the governing class. The letter went on to show that if Great Britain were to declare war against Russia, the Turkish population in general, and the rank and file of the army in particular, would flock to the standards of any British force landed to oppose the Russian hosts, encamped now on Turkish soil. It was added that the governing body and classes were well aware of this feeling, and, to oppose and put it down, were anxious for self-protection to throw themselves into the arms of Russia, well content to ruin their country rather than be entirely effaced by the interference of the British as the future enemy of the Russians in Turkey. In his second letter which we now quote, the "Merchant" proceeds to state, apparently with authority, the condition of public opinion in Constantinople to-day. He says, addressing the Editor of the *Times*:—

SIR,—In confirmation of the letter which I had the honour to address to you some weeks since and which you published under the title of "Turks and Turks," I venture to give you the result of the fresh and numerous inquiries which I have been making here and in other parts of the Empire, with a view to ascertaining still more definitely the opinions of the Turkish population and army on the question of a war between England and Russia. My information is unmistakable and conclusive. If there be such a war and England will it, the Turks will rise *en masse* to support her, and, what is more, the present governing classes, which are or pretend to be in favour of Russia, are so convinced of the unanimity of the people and army in holding these opinions, that sooner than be swept away by the current they may temporise for a time, but eventually they, too, will have to throw themselves into the arms of England.

It is a curious fact that a large portion of the people, and notably the old Turkish party, are not only anxious to join England in a war with Russia, but they are so utterly hopeless of good government under their own great ones *that they joyfully expect the advent of the English in the hope that they will become their governors after the war.*

I beg to assure you, sir, that these opinions of mine are neither lightly held nor lightly given. I assume, of course, that England will know how to play her part. I do not mean in the slightest degree to insinuate that in so doing she need neglect the interests of the Christians or attempt to restore the old order of things. The fact is, the interests of the Christians do not and will not clash, if one only goes to the root of the matter; but there is such a thing as indiscreetly playing into the hands of those philo-Russians of the governing classes who have long made it a point to blacken and sow distrust of England, to represent her, not as seeking the good of all creeds and races indiscriminately, but as pursuing her own selfish interests only, intent on destroying the Turkish and raising the Christian element, ready to avail of Turkish aid, only to abandon

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the Turk when there is no further need of his assistance. *It may be said that all this points to England having to assume the government of this country if she succeed in the war.* This may be the eventual result, but only if Europe will it so, for there is nothing but the present cruel and, I trust, transient conflict of European ambitions to prevent the adoption of some system which, without clashing with the truest European interests, will give this unfortunate country the benefit of a strong, just, and civilising government, one able to introduce and maintain order and peace among populations which are easily governed, if well governed, but which, unfortunately, cannot govern themselves.

A MERCHANT.

Constantinople, March 29, 1878.

Do our readers note the "Merchant's" positive allegations? They are—1st. That the Turks are hopeless of good government under their own "great ones." 2nd. That they joyfully expect the advent of the English, meaning the British, in the hope "they will become their governors after the war." But this is exactly what God promised Israel when He said their seed "should possess the Gate of his enemies" (Gen. xxii. 17).

We see—do we not?—in the change of feeling towards us British, of the people and army of the Turks, that God is preparing them to welcome us, when "the possession" of the "strong city" is to be made over to "His chosen ones," even Israel, the British, and that His plans are all working out so that the consummation shall be effected, not by war, as man in his faithlessness imagines, but in peace, as the Lord Himself has over and over again assured us (Isa. xxvi. 12—20; Jer. xxx. 10; Luke xxi. 28). Reader, these are great and cheering propects for us nationally. They are utterly undeserved by our faithless, unbelieving race. But the Lord gives us all these blessings, not for our merits or for our righteousness' sake, but for His oath, His promise, His covenant's sake, with our forefather Abraham (Deut. iv. 37, vii. 7, 8, ix. 6, 7; Ezek. xxxvi. 22). The blood, the precious blood of our Jehovah-Jesus, the Divine Days-man not only of the believer, but of His people Israel, is the procuring cause of each and all the benefits we nationally have and shall receive. Let us then be thankful and rejoice in our glorious Identity, and let us strive, too, to serve our so-gracious Master, Redeemer, Saviour, and God, knowing that we are in truth His people, and He—what He nationally is to none other—OUR OWN GOD (Jer. xxx. 22, xxxi. 33, xxxii. 38; 2 Cor. vi. 16).

P.S.—The Pera correspondent of the *Times*, writing on May 6, stated in an article published on the 14th, that "at no time since the Crimean war has esteem and faith clustered on all sides so thickly about England as it does at this moment, among the Turks." Speaking of the political future of the Turkish Empire, and the measures necessary for its regeneration, he added:—

This means tutelage, British tutelage perhaps, nauseous to the swarms that people that hive of falsehood, "the Sublime Porte," *but hungered, and thirsted, and longed after by millions craving for justice and moral and intellectual liberty.* Yes, it means tutelage, but the choice lies between that and partition.

MORE "CORDS AND STAKES" FOR ISRAEL.

NEWS received from the East coast of Africa announces the formal acquisition by Captain Dwyer, captain of her Majesty's ship Industry, of Walwich Bay, which has a coast line of 30 miles. He hoisted the British royal standard in the presence of the Natives, and declared the territory to belong to Great Britain.—*Standard*, May 30, 1878.

[It would be ingratitude for the blessings vouchsafed to us were we not to confess that the sum of national happiness has in our time been increased beyond measure.]

LIEUTENANT H. H. KITCHENER, R.E., OF THE PALESTINE EXPLORATION SURVEY, GIVES BLIND TESTIMONY TO OUR IDENTITY.

MOST of our readers are aware, we suppose, that Lieut. H. H. Kitchener, R.E., has till quite recently been employed by the Palestine Exploration Society in the survey and demarcation of the Land of Promise. The work has just been brought to its final and successful issue. The land has been fully surveyed and accurately mapped out. On the 23rd November, 1877, Lieut. Kitchener, writing from Jerusalem, made his final report of his proceedings, which our readers will find published at pp. 62—67 of the Quarterly Statement of the Society for April, 1878. Among other matter of a most interesting character, Lieut. Kitchener, at page 66, narrated a very remarkable and striking conversation he held with a throng of natives at Amwas, where he went to see the church. He says, "I entered the mosque and measured it up. On coming out I found a throng of people, who said it was a most sacred place, being the tomb of Sheik Obeid. I apologised for going in with my shoes on. The people were extremely civil and obliging, and though I had a Turkish soldier with me, they expressed their longing that England would take the country and give them the benefits of a just government. Nothing I could say would induce them to believe that England had no intention of doing anything of the sort."

Lieut. Kitchener, being probably in total ignorance of our Identity, here records an exceedingly interesting fact. Having completed the survey of the land which we know, from Bible records, is shortly to be divided by pre-ordained allotments among the thirteen Tribes of Israel, this talented officer, surrounded by the present inhabitants of a village near Jerusalem, declares, on their testimony, that the land is waiting and expecting the British to come and occupy it—to give the down-trodden Fellahin and peasantry of Palestine "the benefits of a just government." The same cry is raised, we know, among the Turkish people and soldiery near "our Gate," as reported by the correspondent of the *Times* in Pera; and throughout Egypt and the East the expectation is strangely persistent and strong that the British are about to assume the governments of those lands, being the only nation capable, *as they have proved in India*, of ruling divers heterogeneous Eastern races alien in manners, customs, faith, and religious observances from each other.

But this is just the destiny which God, in His Holy Word, has assigned to Israel. "Thou shalt rule," He said, "over many nations, but they shall not rule over thee" (Deut. xv. 6.) "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" (*i.e.*, to Israel—see Psa. cxlviii. 14); and Ezek., in chap. xxxvii. 16—28; Jer. iii. 18, xxxi. 15—17; Hos. i. 11; Amos ix. 14, 15; Micah. iv. 7, 8, all testify that Israel (with Judah in her train) shall gloriously return to Palestine to be a blessing in "the midst of the land" between Egypt and Assyria—she, as Jezreel, "the seed of God," being "the great one" and the deliverer—Jehovah's dominion (Psa. cxiv. 2)—to work out all these wonders. We see thus that Lieut. Kitchener in stating the anxiety of the people near Jerusalem for the arrival of the British, as rulers of Palestine to give them "the blessings of a just government," was only recording an Identity of our race with Israel—one of those facts looming in the close future which casts its shadow before it, and enables us "to see which way the wind is blowing."

Reader, the glorious future which is before our nation is due entirely to our Identity with Israel, and is only possible because our blessed Redeemer shed His most precious blood to obtain for us this and all those other most glorious blessings which we have received in past times, which we enjoy to-day, and which we shall yet obtain in the days to come, as God's people Israel, His chosen, and His favoured nation. Hallelujah!

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THE DRUZES OF SYRIA.

THIS remarkable people, whose origin and religion are alike shrouded in mystery, are an heretical Mohammedan sect, founded by Hamze, about the eleventh century. They believe in the unity of God, and in His manifestation in great prophets, among whom they reckon Christ, also Hamza, whose return to earth they expect, holding, as they do, the transmigration of souls. They are divided into the initiated and uninitiated, but observe the utmost precaution to keep the secret of their peculiar tenets; there is an impression that they worship the calf, and the vicinity of Hasbaya, one of their chief strongholds, to Dan, where Jeroboam set up the golden calf, may possibly favour such an assertion.

They are a race of brave, hardy mountaineers, occupying remote parts of Lebanon, and the Hauran or Bashan; while some consider them to be the descendants of the mixed races placed in the cities of Samaria by the King of Assyria, others look upon them as a remnant of the ancient Canaanites. However, *they consider that there is some connection between themselves and the English, whom they regard as friends and allies, and would gladly own their Maleka Victoria."—Report of the British Syrian Schools and Bible Missions, founded by Mrs. Bowen Thompson in* 1860, *May,* 1878.

AN AMERICAN REPORTS ON THE DESIRE FOR BRITISH GOVERNMENT IN EGYPT.

WE trust our readers have perused the three preceding articles in the order they are printed. We conclude with a short extract from a letter, from the Continent of Europe, just received, stating the opinion of an American gentleman on the state of affairs both in Palestine and Egypt. The writer, an English lady, states:—"We travelled here (Italy) with an American gentleman just come from the East. He said Palestine was no place for ladies to travel in (April, 1878), and only gentlemen who were strong and could bear roughing should attempt it. He said the country is in a dreadful state from misgovernment, and England *ought* to take possession of it. He also told me that he had been some hundreds of miles up the Nile, and everywhere he found them looking towards England, and hoping England would take the government of Egypt. We were surprised to hear this from an American!"

Our readers, we hope, note this unison in testimony? We have shown by clear and indisputable evidence that the populace and soldiery in European Turkey to a man look and long for the advent of British rule in that important portion of the East, where our great "Gate" is situated. Lieutenant H. H. Kitchener, R.E., testifies, as we have seen, that the inhabitants of the country near Jerusalem have set their hearts on British assumption of rule in Palestine; and the Druzes of Lebanon and the Hauran, we are told by quite another authority, are ready to accept as their *Maleka*, or Queen, our gracious Sovereign, the Empress of India, the Queen of this favoured land where Israel dwells. Now, finally, we have evidence of an American eye-witness to corroborate Lieutenant Kitchener regarding the Holy Land, and also to tell us what Elliot Warburton did long since in his "Crescent and the Cross," that "*England is expected in the East*" (BANNER, No. 58, Feb. 6, 1878, p. 51).

These, then, are tokens—are they not?—that the time has nearly approached when Israel, being summoned from her seclusion and her hiding, the glorious call is to be addressed to her, "Arise, shine! thy light has come!" Now "the kingdom, and the dominion and the greatness of the kingdom, under the whole heaven," is about to be given "to the people of the saints of the Most High," even to Israel (Dan. vii. 27; Psa. cxlviii. 14); and, therefore, the hearts of the Turks, of the Arabian and of the Egyptian Fellahin too, as well as those of all the Eastern races, is turned by the Lord Himself to the British as the only possible "deliverers and strong ones" to save them from grinding oppression and the terrible misgovernment of their native rulers. Thus, in fact, is God working out this problem; and thus, with the joyful consent of the Turks, of the Arabians, and of the Egyptians, will He give us, we believe, not only the great Gate, "our possession," but also the Land of Promise, and finally the rich *El Dorado* just discovered in the land of Midian, besides the Protectorate over the Province of Lower Egypt, to be confined, we believe, in the time to come, to the territory on the *left bank only* of the Nile.

BIBLE PORTRAITS.—I. JOSEPH.

BY JOHN T. GOTT.

(Continued from page 178.*)*

PART VII.

IT has often been urged that we cannot possibly be the Lost House of Israel because we are such a mixed people. This mixing began long ago, before Jacob's household went down into Egypt; and it continued even in Egypt. We read, that when they came out of Egypt there went up with them a mixed multitude, or a great mixture of people (Exod. xii. 38). When they were at Mount Sinai, God expressly charged them to drive out all the Canaanites; but they did not do it (see Judges i. 27, 36).

Thus from earliest times the chosen people have been a mixed people, for this very reason—that the Almighty destined them to be a great ingathering people.

Did not Joseph marry an Egyptian lady, and had he not two sons? When his father was blessing the lads, he made the sign of the cross*—mark that!—and put his right hand on the younger's head. Joseph was displeased, and said, "Not so, my father, for this is the first-born; put thy right hand upon his head." Now, although Israel's eyes were dim that he could not see, he knew what he was about; and thus we must learn he was Divinely taught and guided. Joseph's father refused, and said, "I know it, my son; I know it;" and he blessed them. In Gen. xlviii. 5, he said to Joseph: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt are mine; as Reuben and Simeon, they shall be mine." But how? Through the cross; not Joseph's way. The crossed hands, you see, by which is prefigured the cross of Christ, has played a prominent part since the days of the patriarchs. While it is perfectly true that we are a very mixed people, it is also true that there is a literal Israel in Britain. Remember Israel's laws, and consider Israel's duty.

"One law shall be to him that is homeborn, and unto the stranger that sojourneth among you" (Exod. xiii. 49). "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" (Lev. xxiv. 22). And is it not so still in this country?

Thus all strangers, being naturalised in Britain, participate in the national blessings poured down upon that people. But let us never forget the cross—the cross of Christ. If we are not true Christians in the sight of the living God, it will avail us nought whether we are of the literal seed of Abraham or not.

But even with this explanation there are still some who cannot understand how the literal members of the House of Israel

* "The true sign of Christianity and brotherhood."—*Major Nickle.*

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can possibly be individualised among such a promiscuous mixture of peoples. That is apparently a human impossibility, but it is the Holy One of Israel who hath promised to gather them out, and He will do it in His own way. "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. lv. 8).

An engineer was showing a literary gentleman through the different departments of his works, and among the many things that attracted his attention and aroused his curiosity was a large box nearly full of brass and steel filings. "What's the use of them?" he inquired. "Oh," said the engineer, "we separate the one from the other, and use them all up again." "Separate them! Why, that must be an endless task!" "Oh, not at all," said the engineer. "We do it this way." And plunging in a large magnet, he showed his astonished visitor the great ease with which he could gather out the steel filings and do that which appeared to him an insuperable difficulty.

So He who said, "I, if I be lifted up, will draw all men unto me," knoweth well His own people. But if we are brass filings, only "tinkling cymbals," we shall be left behind both in this world and the next. The attraction between Christ and all true Christians is irresistible, and nothing spurious can escape His scrutinising eye.

Note again that Joseph never heard the voice of the Lord; he never entertained angels; he never built altars and offered sacrifices that we know of; and he only spent about a seventh part of his life in the Land of Promise. Precisely the same is said of the House of Israel.

"Thou hast hid Thy face from us, and hast consumed us because of our iniquities" (Isa. lxiv. 7). The House of Israel has been cast out 2,600 years, and this is Israel's prayer: "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 it (*i.e.*, the land) 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" (Isa. lxiii. 17—19).

We come now to the last and most extraordinary circumstance in this wonderful history—Joseph's death-bed request. He "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

His father's had been buried in the Holy Land, and the Egyptians and his brethren would willingly have buried him there. Herein is the fact that his history portrays the history of the Lost House of Israel positively demonstrated in that, when his recognised brethren returned to their own land they were to take his bones with them. This was done nearly 200 years afterwards. His bones would then be dry bones—very dry bones.

Now let us consider Ezekiel's prophecy: "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord." In Ezek. iii. 14, he says the Spirit took him up.

Aeronauts tell us that when they are in the giddy heights of heaven, and look down upon the earth, it has to their vision the appearance of an immense valley. When, therefore, the Spirit lifted the prophet up, He set him down in what the prophet imagined was a valley full of bones. By this valley we must doubtless understand the earth. The Spirit caused the prophet to pass by them round about, and behold there were very many in the open valley, and, lo, they were very dry.

"And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. 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. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. 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; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves. And shall put My Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord."

1st. These bones were all round the world.

2nd. There were very many.

3rd. They were very dry.

4th. At the voice of the prophet, they were clothed with sinews, flesh, and skin, but there was no breath in them.

5th. When the breath came into them, they lived and stood up upon their feet, an exceeding great army.

6th. God declares that these bones are the whole House of Israel.

Now again:—

1st. There is only one nation, one race, literally scattered all round the world—the British people and the Jews.

2nd. There is only one people scattered all round the world having the character of being a multitudinous seed, and that is the "British."

3rd. Very dry bones denotes insensibility and unconsciousness. The British people are utterly unconscious of their ancestry, and insensible of their future destiny.

4th. The bones being covered with flesh and skin are represented as being without breath. Thus the British people, although clothed with the garment of Christianity, are nevertheless dead in trespasses and sins.

5th. When the Holy One of Israel shall breathe upon them His Holy Spirit, then will they stand upon their feet a people—an exceeding great army—whom the Lord hath chosen to make His name a praise in the earth.

6th. That people is the British nation; but when raised out of their graves, the world will know and acknowledge that they are the whole House of Israel.

(To be continued.)

ZIMRI, CYMRI, CIMMERIANS—OMRI, KYMRU.

BY L. E. DERIDDER.

(Concluded from page 175.)

PART II.

WE are told that the Zimrians were a restless, unsettled, nomadic race, repeatedly revolting and throwing off the Assyrian yoke; therefore, had they returned to their land, we should most certainly have had some account of them during the many invasions of this part of Asia by succeeding Kings of Assyria. It would thus seem that the Zimrians came to the conclusion to continue their migration through Armenia, and seek another district in which to settle; for we next find them, according to Herodotus, inhabiting the country North of

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the Caucasus, who gives an interesting account of their being driven Southward again by the Scythians: he gives no date for this migration, but it so happens that the Assyrian tablets of the time of Esarhaddon remarkably corroborate this statement, for from them we learn that during the reign of Esarhaddon commenced the migration of the wandering Tribes across the Caucasus—the Cimmerians who lived in this district were coming South and gradually occupying Asia Minor and Armenia. A branch of these nomads proceeded as far South as the land of Hupuskia, on the East of Assyria, led by a chief named Teuspa, probably with the intention of re-occupying the land from which they were driven by Tiglath-Pileser, which would lie in the direction they were taking. Esarhaddon determined to check these inroads, and marched to Hupuskia, where he defeated the Cimmerians, and killed their leader. The Cimmerians, checked in the South, then turned to the *West*, and overran part of Asia Minor. From this we are able to fix the date as being about B.C. 669, or nearly eighty years after we lose sight of them as inhabiting the country South-east of Assyria; and thus have also another reason for their Westward migration, besides being driven by the Scythians from the North. Herodotus tells us that when the Scythians invaded the Cimmerian country, the people and the kings were divided as to the policy of resisting the invasion—the kings being for resistance, and the people for flight. Each party being equal in numbers, they fought among themselves, and the one party—the royal race—having all perished, the people of the Cimmerians buried them near the river Tigris. The Cimmerians then evidently appear to have fled from the Scythians, and settled in the peninsula in which the Grecian city Sinope now stands. After this, and during the reign of Assur-bani-pal—the Sardinapulus of the Greeks—King of Assyria, the Cimmerians attacked Gyges, King of Lydia; in their first attack they seem to have been defeated, but in the second, Gyges lost his life, and the Cimmerians overran the whole of Lydia, but were afterwards expelled by Ardys, son of Gyges, and eventually were driven out of Asia by Alyattes, who appears to have been the grandson of Ardys. From this date we lose all trace of the Cimmerians or Zimrians, from any of the records of that period, as a people inhabiting any portion of Asia; but find them eventually occupying a part of these Islands as the Cymri and Kymru.

Let us now turn to Omri, who succeeded Zimri to the throne of Israel. This king, in the sixth year of his reign, built the city of Samaria, and although he did not name the city after his own name, other nations around did, more especially the Assyrians, calling it Beth-Omri and Beth-Khumry, and eventually the land also was called the Land of Omri, and the people Kymry or Khumry. Thus Vulnirari claims to have conquered the land of Omri, about B.C. 797. And the succeeding monarchs, Shalmaneser II., Assur-dan III., and Assur-nirari II., also claim to have made expeditions against the land; and we know from Biblical record that Pul, King of Assyria, conquered Israel. There seems to be great divergence of opinion among Assyrian authorities respecting the identity of this king with any of the Kings of Assyria, and, for all we know to the contrary, he may have been identical with either of the above kings, for Layard questions his identity with Tiglath-Pileser. We know to be a fact that, whenever the Assyrians conquered or invaded any country, they invariably carried away captives as part of their spoils to Assyria, and planted them in some of the cities they had the more recently depopulated. The captives taken from Palestine, in accordance with this custom of the Assyrians, would therefore be called Kymry or Khumry, and would most likely be planted to the North of Assyria, as we find nearly every expedition against Syria or Palestine was preceded by one into the regions North of Assyria; besides which, it would be in accordance with Divine revelation as to the place where Israel should be placed in their captivity, for Amos (v. 27), writing about this time, says, "Therefore will I cause you to go into captivity beyond Damascus, saith the Lord." Now, beyond Damascus, from Palestine, would mean to the North, on the head waters of the Euphrates, which country would lie directly in the track of the Cimmerians in their migration. The question therefore naturally suggests itself that, on the eruption of the Cimmerians, may not these Kymry have joined their migration? being equally nomadic in their habits, and national in character and associations. We are partly drawn to that conclusion from their apparent augmentation the further they migrated Westward, for had they not been joined by other people on their journey, they never could have conquered so powerful a kingdom as Lydia within so short a period of their being driven from the Caucasus comparatively weak in numbers. The foregoing arguments I venture to submit as the reason why the Welsh are found to retain the ancient names of these two branches of Israel—Cymri and Kymru.

Clifton, March, 1878.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 177.)

PART III.

The above extracts from the writings of the major and minor prophets distinctly teach us God's intentions respecting the past and the future of the two Houses or kingdoms of Israel, which David had previously defined or distinguished in the following words: "Judah was His sanctuary and Israel His dominion" (Psalm cxiv. 2).

1. Thus Isaiah specifies that Jehovah will be alike "a sanctuary and stumbling-block to *both Houses* of Israel," at the time when He brings back His people "for the *second* time" (the Exodus from Egypt being the *first* time) to the land which He gave Abraham and his seed as an everlasting possession, when "the outcasts of Israel" shall no longer envy the "dispersed of Judah" nor "Judah vex Israel." And much more to the same effect, as a patient investigation of Isaiah's words testify.

2. Jeremiah teaches that when the time has come for Jehovah to restore the two Houses to the land of their fathers, "the House of Judah shall walk to the House of Israel," and that "they shall come together out of the land of the North," when He will "make a new covenant with the House of Israel and the House of Judah;" and when He will "cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first," when they came out of Egypt. For "in these days the children of Israel and the children of Judah shall come together and seek the Lord;" and their iniquity shall not be found.

3. Ezekiel testifies on this wise:—Under the symbol of two sticks he describes the two Houses of Judah and Israel, adding, "Thus saith the Lord God: Behold I will take the stick of Joseph, representing the Tribes of Israel, and will put them with the stick of Judah, and they shall be one stick in Mine hand. I will make them one nation in the land of Israel, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And they shall dwell in the land where your fathers have dwelt, even they and their children and their children's children for ever."

4. Hosea teaches that though the sins of both Israel and Judah have been so great, as to be described under the term

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"rottenness," yet the time is coming when Jehovah has mercy upon them both, when "the children of Judah and the children of Israel be gathered together and appoint themselves one head." Then "will I say to them which were not My people, Thou art My people; and they shall say, Thou art my God." For though "the children of Israel abide many days without a king and sacrifice, afterwards they shall return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days.

5. Joel foretells that when Jehovah brings again the captivity of Judah, all the nations who have aided in the scattering of "My heritage Israel" will be gathered "in the valley of Jehoshaphat"—then "the Lord will be the strength of the children of Israel, Judah shall dwell for ever, and Jerusalem from generation to generation."

6. Amos names the four transgressions of both Judah and Israel, which brought down upon them the judgment of Jehovah—he speaks of Samaria, the Scripture name for the kingdom of the Ten Tribes of Israel, as distinct from Judah, under the suggestive title of "CHIEF OF THE NATIONS;" and fortells that Jehovah will "bring again the captivity of My people of Israel, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God."

7. Micah likewise mentions Israel under the name of "Samaria," as he does Judah under the title of Jerusalem; and then goes on to speak of "the remnant among the thousands of Judah returning unto the children of Israel," while the remnant of Samaria, or Israel, would be "among the Gentiles in the midst of many people as a lion among the beasts of the forest."

8. Nahum, writing just after the Ten Tribes had been carried captive by the King of Assyria, specifies the excellency of Jacob as distinct from the excellency of Israel.

9. Zephaniah distinguishes between "the remnant of the House of Judah," and "the remnant of Israel," and foretells their future restoration, when "I will make you a name and praise among all the people of the earth," when "I turn back your captivity before your eyes, saith the Lord."

10. Zechariah testifies that as "the House of Judah and the House of Israel" were once "a curse among the heathen," so hereafter they should be a blessing: "The House of Judah shall be as though I had not cast them off;" and the House of Israel "shall be like a mighty man, and I will sow them among the people, and they shall remember Me in far countries." Moreover, Zechariah, when foretelling the sale of Christ for "thirty pieces of silver," which was literally fulfilled, as we know six centuries later (compare Zech. xi. 12, 13, with Matt. xxvii. 9, 10), immediately after "breaking the brotherhood between Judah and Israel," appears to point to what undoubtedly was the case, that Judah was guilty of the tremendous crime of putting the Messiah to death, and that Israel was not. Zechariah likewise speaks of the future siege of Jerusalem, in which Judah, in an unconverted state, is doing battle alone against all the nations gathered against Jerusalem: "Then will the Lord go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives. And the Lord shall be King over all the earth," when, as the prophet Habakkuk says, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

11. Malachi merely distinguishes between the "treachery of Judah," and the "abomination of Israel;" then foretells that God would send the prophet Elijah "before the coming of the great and dreadful day of the Lord," whose mission would have the blessed effect of turning the hearts of the children of Judah to acknowledge Him whom their forefathers pierced and slew; when they will mourn for Him as one mourneth for an only son, in contrast to the fearful cry which all the people uttered before the judgment-seat of Pilate: "His blood be on us and on our children"—the echoes of which have been reverberating throughout Christendom for the last eighteen hundred years; though now every sign of the times seems to show that the prolonged judgment of God on the House of Judah, and in which the House of Israel had no share, is now at length coming to an end.

From a retrospective view of these prophecies we see that the distinction between the two Houses, or kingdoms, or nations of Israel and Judah from the time of Solomon's death, about 1000 years before the crucifixion, is specified over and over again, and that it will so continue until, in God's own time, they are again united and "made one nation in the land upon the mountains of Israel," and the greater David shall be their King and they shall be "no more two nations, neither shall they be divided into two kingdoms any more at all."

(*To be continued.*)

THE IDENTITY AT BERWICK-ON-TWEED.

WE have received a very full account of an able lecture delivered by Watson Askew, Esq., of Pallinsburn, at Berwick-on-Tweed, and have been requested to give it BANNER room. We have great pleasure in complying with this request, though our space will not permit our quoting it in full. What follows contains, we think, the material portion of the lecture, and will suffice to give our readers an idea of the character of Mr. Askew's views on our Israelitish origin—views which, we believe, he has been honoured by being the first to enunciate at Berwick-on-Tweed. We quote what follows from the *Berwick Warder* newspaper:—

ANGLO-ISRAELISM.—Last evening, Watson Askew, Esq., Pallinsburn, lectured in the Good Templars' Hall on "Speculations about Anglo-Israelism." The hall was filled with an influential audience. His Worship the Mayor presided, and introduced Mr. Askew, who, he observed, was no stranger to them. Mr. Askew at the outset said it must have occurred to all Bible-readers as a very curious and remarkable fact, that the history of the largest and most important section of the chosen people of God, that ancient people whose history was so minutely and accurately described in the historical books of the Bible, should have so completely ceased; and that for the last 2,600 years, since the time they were carried away into the land of Assyria, their place should be void and their identity completely obscured. He did not suppose that there was a single person in the audience who would not at once admit that the promises of God were certain and sure—(applause)—and that the promise made by God to the patriarchs, that their seed should be as the sand of the sea-shore, as the dust of the earth, and as the stars of heaven in multitude, was fully and firmly intended to be fulfilled. If that was the case, it seemed only a reasonable and logical conclusion that that great people must be in existence and were only waiting God's good time to be restored to recognition upon earth, and to their temporal as well as their spiritual inheritance. Many theories had been propounded to account for this phenomenon. There were those who held that the Ten Tribes were not lost at all; but that a sufficient remnant returned with the Jews from the Babylonish captivity, mingled with them, and ultimately shared their fate. This view was entertained by many old and learned commentators of the Bible; but the lecturer failed to see that this theory rested on a sure and certain basis in Holy Writ. It appeared to him not only to be opposed to the spirit of many of the prophecies, but also in opposition to the records contained in the historical books of Ezra and Nehemiah. In those books there were lists given of the people who actually did return under the leadership of Zerubbabel, and still later of Ezra. The lecturer gave the numbers brought back at the two different periods, and showed from the figures stated by Ezra and Nehemiah that they might fairly say that altogether 42,360 people were brought back. This left a discrepancy of 10,777, and no doubt they were the people of whom Ezra told us that they could not trace the House of their fathers; they could not trace their genealogy. Ezra recorded that there were 1,754 males, heads of families, who came up with him. It was calculated that those men with their families and servants would make 7,000 or 10,000 souls in all; but they were most distinctly told that those persons were descendants of the Babylonish captivity, and there was no ground for supposing that

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among their number there was a single person from the previous Assyrian captivity. Some people sought to identify the Israelites with the North American Indians, but he thought they would agree with him when he said that, as the Indians were decreasing and not increasing, there was no ground for that supposition. The prophecy of Isaiah, which spoke of the chosen people as being gathered from Assyria, Egypt, Media, Persia, the Euphrates, and then from the Islands of the Sea, which all commentators agreed was Europe, had led many to turn their eyes to the West to see if any Identifications could be seen in Europe between the present inhabitants and the lost people. He did not know of anything which had gained more ground than the belief that it was among the Anglo-Saxon race that they must look for a favoured portion of the Israelitish race. He next referred to several striking events in the history of our country, such as the threatened invasions by the Spanish Armada, and of Napoleon I., as occasions in which the providence of God was signally interposed on our behalf. He would like them to read the 58th chapter of Isaiah and see who it was of whom God promised that they should ride upon the strong places of the earth. It was those who let the oppressed go free, and he would ask what country was the first to liberate its slaves and endeavour to put down that infamous traffic in our fellow-creatures? (Applause.) He would also ask them to mark that those blessings were also promised to those who aided and assisted other nations in times of distress and adversity, and to those who kept the Sabbath. He would ask them if they saw any Identification here. (Applause.) In reading the prophecies he pointed out that there should be a very distinct line drawn between Israel and Judah. From the time of the separation of those nations it appeared to him that they were as distinct in every way as any two European nations of the present day who had sprung from the same parent stock. They found it nowhere stated that Judah was to have a large posterity. The blessings of the womb were never spoken of in connection with Judah, and it was estimated that at the present moment all the Jews in the world did not number above five millions. They, therefore, did not fulfil the promise, that they shall be as the sand of the sea and as the stars for multitude. About 720 years before the birth of our Saviour we lost all trace of the Israelites in the historical books of the Bible, and from that time we had to trace their destiny by the aid of prophecy and tradition. . . . . Mr. Stevenson, architect, in moving a vote of thanks to Mr. Askew for his very able lecture, said that the Good Templars of Berwick were indebted to Mr. Askew for filling their hall with one of the most select and appreciative audiences it had ever contained. The Rev. Mr. Lauder, in moving a vote of thanks to the Mayor for presiding, said that Mr. Askew had given the greatest exhibition of memory power he had ever witnessed. The lecture, which was delivered extempore and without notes of any kind, occupied one hour and a half in delivery.

ISRAEL'S IRONCLADS.

We think our readers would like to see a list of the superb ships of war constituting our second line of battle now ready, or all but ready to spring forward to the help of the magnificent force in the Levant representing the God-given power of Israel. We quote from the *Bristol Times and Mirror* of the 27th March, 1878, and in doing so desire to put aside all vain-glorious boasting. We point to facts, and if, by knowing the truth as to our materials for national defence, faithless Ephraim in the West should be taught to see that he is safe, and that the Lord God of Israel has him securely by His right hand, holding him even with the right hand of the righteousness of Jehovah-Jesus, we shall be doing good service to our "trembling" fellow-countrymen, who, not knowing or refusing to believe in their Identity, are really self-deprived of the comfort the Lord would have them feel. The editor, whose words we transcribe, stated as follows :—

Although we have such a splendid squadron in Eastern waters, the activity that has been displayed in our ports would enable us now to commission a fleet that will not be second even to the powerful array of ships at present employed on the Mediterranean station. By the end of this month the majority of the ships in the hands of the dockyards will be ready for the pendant, and others are under orders to be brought forward with rapidity. It is at Chatham that the largest number of ships is prepared to hoist the pendant, and from the Medway alone an imposing fleet could be despatched. Here there are the Monarch, with four 25-ton guns in turrets, two 12-ton chase guns on the upper deck, and one 7-inch gun on the main deck ; the Superb, carrying twelve 10-inch 18-ton guns ; the Northampton, having four 10-inch 18-ton guns and eight 9-inch 12-ton guns ; the Neptune, carrying four 35-ton guns and two of lighter calibre ; the Belleisle, with four 12-inch 25-ton guns on the battery deck ; the Penelope, with eight 8-inch 9-ton guns on the main deck and three light guns on the upper deck ; the Nelson, carrying four 10-inch 18-ton guns, and eight 9-inch 12-ton guns on the main deck ; the Euryalus, with fourteen 7-inch guns and two 64-pounders ; the Garnet, carrying twelve 64-pounder guns ; and the Cormorant, with two 7-inch and four 64-pounder guns. At Portsmouth there is a goodly number of powerful ships also available, including the Thunderer, carrying two 12-inch 38-ton guns in one turret, and two 12-inch 35-ton guns in the other ; the Dreadnought with 12-inch 38-ton guns in her turret ; the Hercules, having eight 10-inch 18-ton guns, two 9-inch 12-ton and four 7-inch guns ; the Triumph, with ten 9-inch 12-ton guns and four 64-pounders ; the Inconstant, with ten 10-inch 12-ton and six 7-inch guns ; the Boadicea, carrying fourteen 7-inch and two 64-pounder guns ; the Iris, with ten guns ; and the Bacchante, with fourteen 7-inch and two 64-pounder guns.

The Inflexible, the most powerful ship of war afloat, has not been included amongst those that might be sent to sea in an emergency, although there is little doubt that if she were taken in hand in earnest she could be commissioned in the summer. At Devonport the ships in reserve are well forward, and already has the order been given for commissioning the Invincible, Tenedos, Iron Duke, Emerald, Firm, Firebrand, and Firefly, with a total of 64 guns, many of them 12-tonners. To increase the number of ironclads available for duty away from our shores we might fall back upon some of the coast-guard ships, replacing them by vessels of the coast defence type. Those which might thus be made available are the Hector, Resistance, Lord Warden, and Valiant, having a total of 70 guns. We are thus in a position to send on active service another fleet of eighteen armoured ships, and twelve unarmoured vessels of various classes, the armoured ships having an aggregate tonnage of 135,800 tons, mounting 229 guns, and carrying 8,600 officers and men ; while the unarmoured vessels represent a gross tonnage of 30,000 tons, carrying 128 guns and 3,200 officers and men. Taken as a whole, then, this fleet would be capable of bringing into action 357 guns and nearly 12,000 souls. Then we should leave a sufficient force at home for the protection of our own shores, including seven heavily-armed and armoured turret ships, and a fleet of 32 gunboats specially designed and armed for coast defence. As regards the all-important question of manning, we are also fortunately in a thoroughly satisfactory position.

Reader, let us thank God we have such efficient protection in this time of terror and of apparent peril. Be sure, however, we are safe as the apple of God's eye, for He Himself says, "Fear not, fear not ! thou worm Jacob, and ye men of Israel. I will help thee, saith the Lord ; and thy Redeemer, the Holy One of Israel" (Isa. xli. 13, 14). The ironclads of Israel are but as means to an end, and that end is to inspire terror to her enemies, and to give confidence to His people to trust in Him, who, in the midst of war and conflicts, shall keep them, and them alone, "in perfect peace" (Isa. xxvi. 3).

THE "TIMES" GIVES EVIDENCE THAT "ISRAEL DWELLS ALONE."—On the 1st May, 1878, the *Times*, writing on the subject of the wild views lately enunciated by the Right Honourable John Bright and others, that this country has no interests whatever worth protecting in the East—none certainly worth the cost of war—said, regarding these absurd speculations :—"For our part, we shall be surprised if they command the assent of the majority of the people, or of sober judges of public affairs. WE HAVE BEEN ALONE BEFORE NOW in the maintenance of many a cause which has been precious to civilisation ; and it is, at all events, no argument against the course we have taken if we have to STAND ALONE ONCE MORE."

NEWS FROM FAR COUNTRIES.—"I have quite lately heard news from Canada and Sydney. I am also expecting a visit or letter from a friend just arrived from Melbourne. Canada says: 'The Identity is spreading most among the educated in the Dominion.' Sydney : 'That it is well known there; but that he had got a great deal of new light in the old country, which he would shed abroad on his return to the colony.'"—*Extract from a Letter to the Editor.*

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JUNE 5, 1878.

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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. II. No. 76. Entered at Stationers' Hall.] WEDNESDAY, JUNE 12, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE TREATY OF SAN STEFANO AND ISRAEL'S "SPLENDID HERITAGE."

BEFORE these lines reach our readers' hands the Congress will probably have met, or the arrangements for its meeting, which now look so encouraging, will have fallen through. If the alternative, indeed, be war for Great Britain (an impossibility), then we know that the Congress will meet, and Israel will be represented at it.

In our article published on the 10th April, 1878, in No. 67 of this journal, we thought the question whether "Israel would join the Congress?" was an open one, and we did not see sufficient leading in the Word of God to say decidedly whether, in the event, Great Britain would take her part as a member of the Conference or not. The probabilities, we thought then (and still think now), were against her participation in the meeting. But we must recollect that she did take a share, and a leading one, in the Conference held in Constantinople before the late war broke out, and it may be within God's designs that His people should again take their proper place, as "the chief of nations," in deciding what shall be the outcome of the so-called Treaty of San Stefano, which at present seems to be a compact binding upon no one. Who can tell whether the design of the Great Ruler of all events may not be, that at such Conference, arrangements shall be made which will place in peace His chosen ones—even the British Israelite nation—in charge of the Gate, aye, and of the whole of the Great Empire, Asiatic and European, which at present owns the Turkish sway? To state such a prospect almost takes away the breath, and certainly bewilders the mind. But we must recollect who the British are, and what their true destiny is. They are the House of Israel, God's chosen nation, His saints; and to them—we have Scripture authority for stating—being the children of Israel, "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given" (Dan. vii. 27; Psa. cxlix. 14). If such be the fact (and who can doubt it?), are we to shrink back in alarm because events are hurrying to their destined accomplishment; and the time has nearly come for Israel's "manifestation" as the true rulers of the world? Nay, these coming glories, which seem already to be "casting" their gigantic "shadows before them," should rejoice our hearts, quicken our faith, lead the nation to recognise their origin, see the faithfulness of their covenant Jehovah, and impel them, in earnest heartfelt prayer, to besiege the very gate of heaven for the full accomplishment of the promises of God, by the bestowal, upon our now unworthy race, of that glorious gift of God's Holy Spirit and new covenant of peace, which shall fit them to become the "inheritors of the earth," and the rulers, as Christ's vice-gerents, of all the kingdoms of the world.

Do our readers consider we are indulging in vain and visionary speculations when we think and say that the British, being Israel, are destined shortly to become the arbiters of the Eastern Question? also, as the controllers of the destinies of the Ottoman Empire, the rulers, not of the Indian heathen Empire only, but of a far more "splendid heritage"—the Asiatic Empire also, which now bends to the wretched rule of the Sultan of Turkey? We, however, in writing as we do, merely re-echo strange words and new thoughts, that any one who reads may find recorded in the leading columns of the first journal of the day, on the 28th and 29th May, 1878. Verily, events are hastening to their climax in very rapid fashion. In every one of these events we may see the hand of our God. Russia, as God's battle-axe, broke down last year the Turkish rule in Europe and in Asia. The infatuation of the Russian statesmen led them then *in secret* to draw up a Treaty, which, having forced upon the humbled Turks, they thought they would compel Europe, and especially Great Britain, to accept. They hoped thus, no doubt, eventually to seize the great Gate itself, and thereby the "splendid heritage" of the "holy places." But in all this they put out of their calculations one material factor. It was *the worm Jacob!* Great Britain, being God's people Israel, at once withstood the Muscovite, and has been face to face with him for months, before the walls of the mighty Gate, daring him to touch it, and threatening instant war if he should but lay his finger on it. The summons of the Indian troops has turned the scale; and now that Israel is found to be, not only supreme at sea, but chief of nations as a land-Power as well, Russia has given up all her objections to the Congress, con-

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sents to place the Treaty before the Powers for unlimited discussion (it is said), and shows a disposition to meet Great Britain in a way which apparently leaves nothing to be desired, *as far as British interests are concerned.* But what lies behind? Is the Eastern Question thereby settled? Not so, unless some securities be taken that henceforth the Turkish Government "cease to do evil and learn to do well." But who shall teach her that great lesson? Can Russia? The Turks and the Christians under the Turks detest her rule, and pray to *us* to be saved from it. Can Europe teach her? Europe, alas! is preparing for the "fiery deluge" about to be poured out upon it as God's Word tells us, and she has neither time, nor heart, nor inclination for this work. Who, then, can? The Turks, left alone, are in hopeless case and cannot mend. Let the *Times* newspaper, then, tell us; and the words are words of weight, which we all do well to ponder, for they are big with great events and point with no uncertainty to mighty issues. "When we ask," says the leader of the 29th May,

By what power such a regulative influence upon the Turks can be exerted, there seems but one answer. Europe as a whole can never effectually discharge such a task. Russia would provoke incurable distrust even among the races of the Turkish Empire themselves. England, on the contrary, has won in a remarkable degree the trust of these populations. She cannot be suspected of a desire for territorial acquisition. She has proved in India her capacity for dealing with Mohammedans, and insuring a just administration in territories including the most varied races. Her guidance and the support of her authority would offer a perfectly neutral, but at the same time effectual, assistance to the Porte in the work of internal reform. It would be a bold measure, but for that reason a wise one, *if we were to make up our minds to assume this position in respect to Asiatic Turkey.* With Turkey in Europe we are less concerned. There are other Powers more interested in it, and more capable of dealing with the problems it presents. But we might do wisely to accept a far larger degree of responsibility than we have yet done in respect to the remainder of the Turkish Empire. If, however, such reforms were to be effectually carried out, it would be indispensable that Turkey should be thoroughly assured against the risk of further disturbances on her frontiers. A period of unquestionable peace within the limits finally assigned to Turkey at the Congress must be assured to her, and a time given for the reforming influence to work.

Speaking of the character of the influence to be brought to bear by us on what is left of the Government of the Porte, the *Times* said:—

It may be the kind of advice which a political resident in India gives to the ruler of a native State; it may be some system of supervision such as was contemplated by the Constantinople Conference. But some constant pressure must be applied to the governing authorities of Turkey in order to insure the good government of the inhabitants of her Asiatic Empire. IT IS IN MANY RESPECTS A SPLENDID HERITAGE, and needs only a just administration to develop its resources.

"A splendid heritage" indeed. The rule and the dominion it is, added to our race, of Asia Minor, of Syria, of God's own land, the land of the inheritance, the suzerainty of Egypt, the care of Crete, and the dominion over the whole peninsula of "Araby the blest." This is indeed a "splendid heritage." And who is fitted for such a trust, who is worthy of such a charge, but God's people Israel? Israel blessed by her God, fitted by His Spirit for such a work, and skilled already by the Government of 250,000,000 of heathens, Mohammedans and Christians, in that other "splendid heritage" she has administered so well in the heathen Empire of the Eastern kings. We thank God for our Hebrew origin, and that God in His mercy has so distinguished us.

THE *Times*, the *Daily Telegraph*, the *Standard*, and the *Pall Mall Gazette* all give currency to the thoughts above indicated.—*Liverpool Mercury*, June 3rd, 1878.

ISRAEL'S BATTLES.

"BECAUSE THERE IS NONE OTHER THAT FIGHTETH FOR US, BUT ONLY THOU, O GOD."—*Book of Common Prayer.*

(*Continued from page* 155.)

No. XV.—BATTLE OF CORREGAUM.

IN a previous paper we described how an army of 2,800 men, British and native, repulsed a host of 25,000 under the command of the Peishwa, at Kirkee, and how, after confronting each other for several days, the latter force was seized with a panic and fled during the night, and how, owing to this unforeseen occurrence, the town of Poona was taken possession of by the English without another blow being struck. We will now follow up the fortunes of this Peishwa, who had dared to gather his hosts against the chosen ones of God; and at the same time notice another wonderful example of the fulfilment of God's promise of success of the Israelite few over the Gentile hosts.

As our readers may remember, the Battle of Kirkee was fought on the 5th November, 1817, and the town of Poona was occupied on the 17th by the British, the Peishwa having fled on hearing of the junction of General Smith's division with the force with the Resident. Leaving a small detachment behind to strengthen the garrison of Poona, General Smith hastened in pursuit of the Peishwa, who, however, managed to elude him, and, finding escape to the South impossible, doubled back upon Poona intending to retake it. A detachment was at once ordered thither from Seroor, a village about two marches from it. This force consisted of 300 native cavalry, 600 Sepoys, and two guns with twenty-six English artillery-men, under the command of Captain Staunton. The detachment marched from Seroor on the 31st December, 1817.

On the morning of New Year's day, 1818, they saw before them the Peishwa's army, consisting of 20,000 cavalry and 8,000 infantry. Half way between the two forces was the village of Corregaum on the banks of a stream. Captain Staunton at once advanced to occupy it, and the enemy's infantry did the same. At once a fierce struggle commenced in the village, but by dint of numbers the Arab mercenaries of the Peishwa gained possession of the greater portion, as well as the small fort which is to be found in nearly every village in the Deccan, and is always built in the most commanding position. Planting two field pieces upon it, they tried to drive the British from their part of the village. The Arabs again and again desperately charged, but were repulsed time after time with great loss, owing to all avenues of attack being enfiladed by the British fire. Thanks, however, to their overwhelming numbers, at sunset they had the advantage. Five out of the eight British officers were *hors de combat*, one of the guns had been captured, most of the wounded had been slaughtered, but still our brave handful refused either to retreat or surrender. On the contrary, notwithstanding their sadly diminished numbers and their hunger, thirst, and weariness, for they had marched twenty-eight miles before commencing this action which they had so nobly sustained since morning, they assumed the initiative, and desperately charging and recharging the enemy, succeeded in retaking the captured gun, and in driving back the Arabs. Little by little they forced them to retire, until by nine o'clock the whole village was in the hands of the British, and our Sepoys were at leisure to refresh themselves after their nobly won victory.

In this wonderful way were 926 British given strength to overcome 28,000 of the enemy. Not, however, without terrible loss, for all but three of the English officers were killed or wounded, one-third of the cavalry and infantry, and of the English gunners, twelve were killed and eight wounded.

Next day the Mahrattas refused to attack our sadly diminished force, just as they did at Kirkee, and in the evening Captain Staunton returned to Seroor, which he entered with

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colours flying and drums beating, after having performed one of the most gallant feats of arms "whereof the world holds record."

Surely we need not point out to our readers the hand of God in this? Humanly speaking, it is utterly impossible that 900 men should dislodge from a fort and beat off the field 28,000 of their own countrymen, equally well equipped, and equally courageous. But not only in this case do we see it, but in very many instances—throughout all our Indian campaigns in fact. In the history of what other nation do we see this unvarying and miraculous success in the field? and under circumstances which so exactly fulfil the conditions required by God's promise to His own people—viz., that "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." "If Thy people go out to battle against their enemy, whithersoever Thou shalt send them and shalt pray unto the Lord . . . . then hear Thou in heaven their prayer and their supplication and maintain their cause." "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" (Isa. liv. 17; 1 Kings viii. 44, 45; Deut. xxviii. 7).

Very shortly after this gallant action was fought, our enemy, the Peishwa, was finally humbled. He and his large army wandered about, and at every turn were met by a division of the English forces, and defeated. In less than six months he lost his commander-in-chief and the greater part of his host. On the 3rd June, 1818, he, with a small band of Arabs who alone remained with him, surrendered to Sir John Malcolm, on certain conditions which were eventually ratified by the Governor-General, who would not allow promises to be broken to even such a traitor as the Peishwa, although he could not approve of them. The office of Peishwa was abolished, and Baji Rao became a mere pensioner of the British Government; affording thus another instance of the humbling and abasement of him who dared to gather his forces against the God-protected and therefore invincible Israelite nation.

JOHN BUTTERWORTH.

A PROPHECY AND ITS FULFILMENT.

THE PROPHECY.—"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. ii. 34, 44).

THE FULFILMENT.—*The Times* newspaper of March 1st, 1878, speaking of Russia and Great Britain, says:—

In her relations with this country at least, Russia is restrained by pledges so clear, so emphatic, and so solemn that if she were to break them, she would put herself beyond the pale of civilized diplomacy. Nor, even if she were to commit the enormous material mistake of defying moral scruples, is so eminently shrewd a Power likely to underrate the strength and the endurance of this country. England, as Russia must know, is stronger relatively as well as absolutely than she was when she withstood the gigantic military force of Napoleon at the time he had all the rest of Europe at his feet. *On that occasion she destroyed his Empire and liberated the Continent by tenacity even more than by brilliant feats of military skill*, although the Peninsular war is sufficiently rich in exploits of valour. The same endurance could be shown again at the call of a similar necessity. Russia has already suffered severely in her contest with a State which was bankrupt, disorganized, and torn with internal dissensions. She would scarcely, therefore, like to invite an incomparably greater trial of strength. She will be the less ready to make so wanton an experiment because it would imperil the possession of all she has won.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 186.)

PART IV.

BUT Mr. Cornall, and those who think with him, contend that the House of Israel returned to the land of their fathers, together with the House of Judah, at the expiration of the predicted seventy years' captivity in Babylon (notwithstanding the well-known fact that the House of Israel had been carried into captivity by another nation, for an unlimited period, between one and two centuries earlier), and that, consequently, the House of Israel was equally guilty with the House of Judah in rejecting and crucifying the Lord of glory.

Here we are directly at issue. There is no possible way of bridging over the tremendous gulf which separates us in the interpretation of God's infallible Word. As Canon Farrar, at the Croydon Church Congress, in 1877, quoted a declaration once made by Dr. Pusey to Professor Maurice, who held unscriptural views on the doctrine of the atonement, that they did "not believe in the same God," and that the Professor readily accepted this natural conclusion; even so, if the passages already adduced from the major and minor prophets fail to convince Mr. Cornall, or any one else, that the restoration of the House of Israel did *not* occur when the House of Judah returned from their seventy years' captivity in Babylon, but had to take place, and will do so when they shall dwell together under one king in the country of their fathers, and shall no more be plucked out of the land which God gave to Abraham and his seed as an everlasting possession, and in which their children and their children's children shall abide for ever and ever,—we must come to the same sorrowful conclusion that we don't believe in the same Bible, every word of which we know to be infallibly true, and ought to be believed of all men; as it is written in the Book of Proverbs, "Every word of God is pure," or, as the Psalmist expresses it, "The words of the Lord are pure words: as silver tried in a furnace of earth purified seven times."

Mr. Cornall, in his contention that the House of Israel were restored to the land of their fathers contemporaneously with the House of Judah, is supported by an eminently calm and philosophic historian, the late Dean Milman; and as the latter has given his reasons for so concluding in a far simpler and less confused manner than Mr. Cornall has done, it will be better to test the reasoning of so distinguished a writer than any one less known in the records of historic fame. Dean Milman, when speaking of the "Ten Tribes," in his interesting and learned "History of the Jews," says, "There is ample evidence in the later prophets that they considered the restoration of the Jews to the Holy Land as common to both races, Israel (Ephraim) and Judah." And the Dean goes on to quote the following Scripture in confirmation of his views: "So Ezekiel xxxvii. 19: '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 the stick of Judah, and make them one stick, and they shall be one in mine hand. . . . 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.' This is no remote or, as it may be said, Messianic prophecy of the final restoration: it refers to the Babylonian captivity" (vol. i., p. 376, 4th edit.). The question to be decided is, Does the Word of God, as delivered by the prophet Ezekiel, refer to the return from Babylon, B.C. 536, or to some

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future restoration which shall be visible to all the world? The Dean argues on behalf of the former, we contend for the latter. Now, supposing that the Dean, in place of stopping short exactly where he does, had only continued to quote from the same chapter to which he refers, he would surely have seen the fallacy of his reasoning. Let me supply the Dean's very serious omission, as recorded in the sacred oracles of God. Ezekiel continues, at ver. 24—28, to speak of Jehovah's intentions towards "the Tribes of Israel" when united "with the stick of Judah" (ver. 10) in the following way, which I will beg you to mark attentively, as they are decisive of the question at issue:—"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 have dwelt: and they shall dwell therein, even they and their children, and their children's children for ever, and My servant David shall be their prince for ever. Moreover I will make an everlasting covenant of peace with them. . . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I, the Lord, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

Now does not this show, as clearly as language can teach, that there is no reference whatever in this chapter of Ezekiel to the return from Babylon? 1st, There is the promise of "David My servant" being their King for evermore. David the Lesser had been in his tomb nigh six centuries when these words were written. Christ, the Greater David, had not yet appeared; and when He came to His own people, His own received Him not, but rejected Him, and finally put Him to a cruel and shameful death. 2nd, Has the promise of the restored Houses of Israel and Judah, formed into "one nation in the land of Israel" and their dwelling, "they and their children and children's children for ever," been fulfilled according to the promise of God's Word? Common sense us tells that it was not at the time of the return from Babylon, nor has been so at any time since. 3rd, Has God's "sanctuary been set up in the midst of them for evermore?" and have the heathen known that the Lord has "sanctified Israel" during the last 2,400 years since the return from Bablyon, as the prophecy solemnly declares will be the case when the Houses of Israel and Judah are united as "one nation," and "My servant David be their prince for ever?" To such questions there is no need to wait for a reply. They speak for themselves, and the condemnation of those who attempt to interpret prophecy in the way which Dean Milman, in this instance, has attempted to do is self-evident and conclusive.

The Dean's omission of the key to the rightful understanding of this prophecy reminds me of a similar treatment of the "judicious" Hooker by one of the leading controversialists of the present day. After Dr. Pusey had been condemned, nearly forty years ago, by the Hebdomadal Board at Oxford for his teaching on the subject of the Lord's Supper, wishing to support his own views by an appeal to certain Church authorities, he published his condemned sermon with a catena of English divines appended. Amongst them were found some lengthy extracts from Hooker, but by a very singular, and I fear I must add very suspicious, circumstance, that memorable and golden sentence, so well known to all the readers of Hooker, in which that illustrious divine sets forth his view of the Lord's Supper, which every loyal member of the Church of England cordially accepts, but which appears to be in direct contravention of Dr. Pusey's doctrine—namely, "The real presence of Christ's most blessed body and blood is *not to be sought for in the Sacrament*, but in the WORTHY receiver of the Sacrament—*only in the very heart* of him who receiveth Him"—WAS OMITTED. Either through ignorance of what Hooker had really written on the subject, or else by a remarkable exercise of that literary and intellectual acumen which enables Dr. Pusey (as he boasts) to swallow the decrees of the Council of Trent and the Articles of the Church of England at the same time, he has quoted both the paragraph which precedes and the paragraph which succeeds the golden sentence of Hooker given above, but the sentence itself he carefully passes over, as if it had never been written at all! It is the old story of the play of Hamlet performed with the principal character pointedly left out.

So appears to have been the dealing of the late Dean Milman with Ezekiel xxxvii., and I think I shall be able to show that Mr. Cornall has endeavoured to follow his example.

(To be continued.)

THE TESTIMONY OF AN ITALIAN TO THE TRUTH OF OUR IDENTITY.

AT page 131 of No. 68 of the BANNER OF ISRAEL, published on the 17th April, 1878, we stated that we hoped ere long to have permission to make known to our readers "some authentic information we have received in proof of the fact that the Identity is making way in quarters in Italy, where, till now, we had not the remotest idea such views of Scriptural interpretation would be acceptable."

Although we have not full authority even now to refer to names or addresses, we have at length received leave to enter on some details which will, we feel sure, interest our readers and satisfy them that as in the British Empire, so now abroad, the glorious news of the discovery of God's ancient people, the Lost Ten Tribes of Israel, is causing joy and gladness, and is already fulfilling that prediction of the prophet—namely, "that it" (the discovery and restoration to favour of Israel of the Ten Tribes) "shall be a praise and an honour before all the nations of the earth, which shall HEAR all the good that I do unto them" (Jer. xxxiii. 9).

An Italian Evangelist, "one of the oldest Italian Evangelicals," a divine who has deeply studied the prophetical portions of God's Word, and, we believe, has also published on the subject, has had the Identity of the British races with Israel brought before him. In what way it was presented to his mind we know not; but of the result we are assured in the the words of his friend, who wrote to us lately to say, "that of one thing he is quite convinced—British Identity with Israel."

On the 27th April the Signor, who is imperfectly acquainted with English, wrote as follows to our friend in Italy, by whom the translated message is forwarded to us:—"I have been for the past week prevented studying as I wished the subject of Israel *alias* England. Nevertheless, when I can spare an hour or two, as I have done this morning, I feel the better, the happier, and the stronger for it, and more able to battle with the sorrows of life. 'The Lord is faithful, He has sworn and He will fulfil. For thus saith the Lord, 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!' Yes (continues the Signor), the day is coming when our ministers will begin their sermons with such words as these. What more beautiful, more dear, more powerful? Therefore, you are free to say to our friends in England, that they may make known to others that an Italian Evangelist, one of the oldest Italian Evangelicals, *studies this noble subject, and does his best to spread it amongst his countrymen.* Perhaps soon he will be able to do more. But the future is in the Lord's hands. No newspaper has yet been willing to print your articles (some translations into Italian from the BANNER), but I have myself now written one, in which I attract attention to the subject. Let us hope it may be accepted. I shall indeed be grateful to you if you will assist me in the translation of the 'Forty-seven Identifications,' I have completed the 15th. When you write to Mr. Hine, give him

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my warm congratulations, and remind him of the words of our Lord, 'I thank Thee, O Father, that Thou hast hidden these things from the wise and prudent, and revealed them unto babes.' He has no need to be reminded of this—still it will not be unwelcome to him that *even from Italy* there comes an echo of sympathy, for it may encourage him in his struggle against the wisdom of the wise."

Thus wrote the Signor. Our readers, we are convinced, will regard this testimony as glorious confirmation of the truth of our teaching in regard to the Identity. We have here the instructed, not the blind, testimony of a godly, learned preacher of the Gospel, himself "a son of Abraham by faith," though by birth a Gentile Italian, bearing noble evidence, from independent study in his own beautiful mother tongue, that this thing is true! Surely our Cornalls, our Walkers, our Benhams, our Cliffords, and those mistaken British brethren who have derided us, and scoffed at us and our teaching must now "pause and inquire" how it comes to pass that an Italian minister, one as learned as they are, one as near to the feet of Jesus as they are, regarding this subject from a foreign standpoint, sees and recognises Israel in the national lineaments of of the British, while of the British themselves he says truly in another letter, now before us, "that the greater number of them have the vail still drawn over their eyes," so that they do not even recognise themselves to be God's people Israel.

Reader, let us who now "see" take courage and redouble our energies in spreading these glorious truths! The Lord is manifestly working with us, and for us, for His own name's sake; and let us rejoice that He selects even our poor, unworthy instrumentality to effect objects which are destined to advance at last the glory of God.

LAZARUS SICK, DEAD, AND RAISED TO LIFE AGAIN.

WITHOUT wishing to insist upon the views which the reader will find stated below, we think there is some instruction to be found in the story of our Lord's grandest miracle, connected with the death and resurrection of Lazarus of Bethany, "whom Jesus loved," when viewed in the light of the Identity. We think the whole circumstance and history constituted, besides their immediate teaching as testimony of the Lord's Divine love and power in raising the dead, an enacted prophecy and a parable, showing forth the death, burial, and the glorious resurrection, yet to take place, of Israel, of the Ten, and Israel also of the Twelve, nay, of the thirteen, Tribes.

Lazarus was a Hebrew, he was one the Lord Jesus loved (John xi. 3—5). The children of Israel were Hebrews, and they were those whom Jehovah loved for their father's sake, chose and redeemed (Deut. vii. 6—8).

But Lazarus was sick, and his sickness being unto death, he died. So Israel was sick with sin. Their life before and after they came out of Egypt was one prolonged sin against the Lord. Moses so described it in Deut. ix. 6, 7. And then God gave them His holy law in Sinai; and when the law came, sin, which seemed comparatively dormant before, revived, and Israel "died" (Rom. vii. 8—11).

When the Lord heard that Lazarus was "sick," "He abode still in the same place where He was." He did not hurry to his relief. He let him suffer, and He let him die, "that they might believe God had sent Him to redeem His people" (John xi. 6, 42). So when Jehovah knew that Israel was sold under sin, dead in trespasses, He did not send His Son to redeem them at once. For two days (*i.e.*, for nigh 2,000 years) He abode still in the same place where He was, and did not go to their relief.

Lazarus, being dead, was finally buried, and put out of sight, and even yet the Master came not. So Israel, having died at Sinai, died in trespasses and sins, was buried "in their graves," "outcasted," banished, "lost," and "not reckoned among the living nations." Still God made no sign in their favour. He cometh not even yet "to open, and to bring them up out of, their graves" (Ezek. xxxvii. 13).

When Lazarus had been dead four days and "was one" (as the Greek has it) "of four days" or "of the fourth day," the Lord went to him, searched for him to raise him from the grave. So Israel is now, reckoning from Sinai, one of the fourth day, or of the fourth thousand years. In B.C. 1491 he died, when the holy law was applied to his spiritual state, and in God's sight he was a corpse. Up to A.D. 1882 the interval will have been 3373 years. Three thousand years elapsed, and the dead one will have then long entered on the fourth period of a thousand years. "Lord, by this time he stinketh," we may well say, for he hath been "four days" (4000 years) a corpse.

But the Lord's compassions fail not. Nothing is too hard for Him. Though corruption had set in, and doubtless dissolution had far advanced, the Lord drew near the tomb, the stone-sealed tomb of the four-days' dead one, and He cried, "Lazarus, come forth." So, at the Reformation, the Lord approached Israel of the Isles, and ordering the stone of ignorance and superstition to be removed, cried with a loud voice, "Israel, come forth." In each case he that was dead "came forth," a living man, a living, fruit-bearing, fruitful nation. But how attired?

Lazarus came forth in "his grave clothes," "bound hand and foot in grave clothes," his face tight bound in the corpse's napkin, and these garments were defiled and horribly soiled with the pollutions of the tomb, sodden and reeking with the mephitic vapours, and tainting fluids of the just-opened grave. And Israel? After A.D. 1550, when the Reformation set her "free" from the death-sleep of 900 years, how did *she* issue from the grave? and what appearance does she exhibit to us to-day? Alas! no better than that of Lazarus. "Bound hand and foot," she is still with the soiled garments of the dead about her, her face bound with the revolting napkin of the four-day corpse. These garments cling to her yet, though she is now a corpse no more. Drunkenness, ungodliness, Sabbath-breaking, uncleanness, the social evil, fraud, covetousness, and all manner of wickedness and sins are about her body politic still, covering her as with a cloke, and verily the grave clothes still tie her "hand and foot," so that she "cannot do as she would;" but has to cry, like the apostle, "O wretched man that I am! who shall deliver me *from the body of this death?*" (Rom. vii. 24).

But the answer soon comes. Relief is sent to Lazarus by the same loving Almighty Friend who raised him. "Jesus said unto them" (to the by-standers), "Loose him and let him go" (verse 44). So it is with Israel. His corruptions and his vile and evil ways will cling to him though the true life has now been granted to the nation, till the Lord sends relief to him from without. Nothing he can do for himself will in the least avail. He cannot liberate himself. The ministry of the Word, without the power of the Spirit, cannot destroy his ungodliness. Temperance and teetotal movements, apart from the aid of the Divine Spirit, cannot cure his drunkenness. Education and moral restraints of nineteenth century enlightenment, independent of God's Spirit and His teaching, cannot change his heart nationally. Nothing but the power of the Spirit, nothing but the "new covenant" granted as promised, will in the least avail, and accordingly the Lord hath promised to "loose him and let" Israel "go," what time He grants the whole nation His new covenant, first to Israel, then to Judah, as distinctly promised and predicted in Jer. xxxi. 31; and Heb. viii. 10.

And what was the ultimate object of those stupendous exertions of the Divine power in the two cases, the resurrection of the dead Hebrew man Lazarus, dead four days and "stinking?" of the dead Hebrew *race*, dead 4000 years, and "stinking" with the corruptions of a mortality which is

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described in Isaiah i. 6, as "wounds, and bruises, and *putrifying* sores, not closed, nor bound up, nor mollified with ointment?" The object in both cases was precisely the same—

GOD'S GLORY.

In that of Lazarus "that men might believe" (verses 15, 42), and thus show forth "the glory of the Lord Jehovah" (verse 40); in that of the national Israel that the Houses of Israel and Judah, as well as all the Gentiles and heathen, "may know that He is the LORD"—"Israel's Lord God" from that day "and forward" (Ezek. xxxviii. 23, xxxix. 22).

The prophecy of Caiaphas, which was the result of our blessed Lord's miracle, is worthy of our deepest study. Identity, we think, throws a strong light upon it. It was to this effect—"It is expedient," he said to his fellow-councillors, the chief priests and Pharisees, "that one man die for the people, and that the whole nation" (the Hebrews) "perish not." "And this he spake," the sacred record adds, "not of himself; but being high priest that year, he prophesied that Jesus should die for that nation"—Judah, which then represented the seed of Abraham. "And not for that nation" (Judah) "only; but that also He should gather together in one the children of God that were scattered abroad." The reader surely is reminded at once of Hosea's words (chap. i. 10, 11), speaking of the *Lo-ammi* (multitudinous Israel) of the times of their "scattering:" "In the place where it was said unto them, Lo-ammi, Ye are not My people, there it shall be said unto them—'Sons of the living God.'" "Then," chronologically, "then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land. For great shall be the day of Jezreel"—which was Israel of the Ten, not Judah of the Two, Tribes.

N.B.—Much of the above line of thought was suggested to us by an address delivered at the last monthly meeting of "The Bristol Israel's Identification Association," by our valued friend and co-adjutor, L. G. R.

BIBLE PORTRAITS.—I. JOSEPH.

By JOHN T. GOTT.

(Concluded from page 184.)

PART VIII.*

1. THUS have we seen that Joseph, the beloved son, is typical of Ephraim, the "pleasant child," God's "dear Son" (Jer. xxxi. 20).

2. That Joseph, lost to his father for so many years, is typical of Ephraim (Lost Israel, the Ten Tribes), from whom God has hidden His face for 2,600 years.

3. That Joseph, passing through so much trial, trouble, and affliction, bore the yoke in his youth, thus portraying the many unknown vicissitudes through which the youthful House of Israel passed.

4. That Joseph's great temptation when made an overseer, his sublime victory, and his bitter persecution at the hand of Potiphar's wife, aptly portrays the temptation, persecution, and ultimate victory of the noble Protestant Reformers of this country.

5. That Joseph's servitude and rapid advancement to the highest pinnacle of honour under the new name of Zaphnath-paaneah, the "preserver of the age," was utterly unknown to his brethren, thus portraying the fact that the Lost House of Israel must be found holding the highest national honour, bearing a new name, acting as the preservers of the age, and still unrecognised by the House of Judah; and I unhesitatingly say, that there is only one nation to whom such a description can be applied, and that nation is Great Britain.

6. That the famine was in all lands in the days of Joseph when he supplied the wants of the starving millions, is typical of the famines abounding in all lands in our own days. And has not Israel in Britain magnanimously done her duty and saved the lives of starving millions?

7. That when Joseph was found, he was a man speaking another tongue, worshipping the one true God in a manner different from his fathers, observing manners and customs different from those of his brethren, whose manner of life had not changed, thus portraying that the recognised House of Judah may look upon Lost Israel in Britain—found—and observe in them every one of these traits distinctly marked.

8. That when Joseph's brethren came, it pleased King Pharaoh well, thus portraying the time when the Lost Tribes shall be re-united to their brethren; for then God's name will be glorified among the heathen, and the whole world will resound with the praises of the Holy One of Israel.

9. That the family of Jacob were saved and protected during times of trouble by a nation whose destinies were wielded by a Hebrew of the Hebrews, thus portraying that a nation must eventually be found offering the same protection in times of trouble, and whose destinies must be wielded by a Hebrew of the Hebrews, known to the world under a new name—to wit, the Earl of Beaconsfield; and, since the days of King Solomon, no nation has ever had such a Prime Minister except the British nation.

10. That the Egyptians yielded up their lands, cattle, and bodies to Joseph, and the heathen nations of the earth are doing the same to us.

11. That Joseph ordered his bones to be carried up to the Holy Land; and God's Word declares that the dry bones of the House of Israel shall be raised, re-vivified, and restored to the same place.

These are some of the many points of similarity between the history of Joseph and the history—of the British people—of Israel in Britain; and I think sufficient Scriptural evidence has been advanced to support the facts—that Israel is in Britain, that God has declared the end from the beginning, and from ancient times the things that are not yet done.

The restoration will bring in the dawn of one of the most glorious eras of the world's history—the thousand years of millennium rest.

"For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."

Thus will man once more be restored to that blessed state which Adam enjoyed in Eden; and thus will the Holy Land become once more a veritable Eden.

* We request the words "*Egypt is also coming*" at page 178, col. 2, Part vi., of this series of papers may be crossed out by the reader. We doubt if there be Scriptural evidence that Egypt will come into the hands of the British in the same way as the Transvaal, &c.—J. T. G.

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We are living in critical times. The war in the East is an ominous sign, but this Eastern Question must be settled ere Israel and Judah can return to the land of their forefathers, because they must return in peace. Our neutrality, our entire withdrawal from these people at this particular time, must be maintained to the bitter end, and, being maintained, it will demonstrate to the whole world the truth of God's Word, and bear testimony to the fact that literal Israel is in Britain. We have much to fear that other European nations may possibly be drawn into this conflict; the carnage may be of such a frightful nature that for years to come man may fear to resume the use of deadly weapons of war. Let us all watch, Bible in hand, the course of events in the East, and let us have firm faith in the Holy One of Israel, who fought so many battles for our forefathers, who hath wrought so valiantly for us, and who hath promised to shield us by His Almighty protection during this critical time.

There are dark, troublesome days coming, but already we may see the silver lining of that black cloud; and we know that they who wait upon the Lord shall renew their strength (Isa. xl. 31). They who wait upon the Lord shall not be ashamed (Isa. xlix. 23).

ST. GEORGE'S DAY IN MONTREAL, CANADA.

ALL honour to Dean Bond, the Very Rev. Dean of Montreal! On Tuesday, the 23rd April, 1878, being St. George's Day, the annual celebration of that auspicious anniversary took place in Montreal. Services were held in honour of the occasion at 8 p.m. in St. George's Church, the preacher being the Very Rev. the Dean. "The church was full," says our informant, "of enthusiastic Englishmen, who listened to the Dean with marked attention." The special Psalms read were xx., lxxxvii., and xcvii., and the Lessons, Ezekiel xxxvii. 15—28, and Romans xi. When our readers have noticed what these Psalms and these Lessons distinctly indicate, they will be prepared for the Dean's most excellent and eloquent sermon, which follows below. It publicly proclaimed his firm adhesion to all our views regarding the Identity of the British race with the Lost Ten Tribes of Israel. We are glad to know that to fill the vacancy in the see of Montreal, likely soon to occur, there is much probability of Dean Bond being selected as the new Bishop. "Such a man," says our Canadian friend, "as Dean Bond, who is not afraid to come out boldly with his opinions, in spite of the fact that they are at variance with pre-conceived ideas, howbeit not interfering with any question of doctrine, is worthy of being made Bishop; and we can only hope that the agitation in his favour will be successful."

Our readers will be pleased to peruse the published notes of the Dean's sermon on this remarkable occasion. We take them from the Montreal papers, *The Star* and *The Gazette* of the 24th April, 1878, the one paper supplying what the other has omitted, and *vice versâ*. The account is as follows. We leave it to our readers for their consideration, without note or comment, being quite sure they will not fail to notice the salient points bearing on our all-important question:—

The sermon was preached by the Rev. Dean Bond. He took for his text Isaiah xliii. 21: "This people have I formed for Myself—they shall show forth My praise."

Englishmen, do you claim this promise as your heritage? It is a glorious creation, "formed by God Himself," and equally glorious the object of that creation, "they shall show forth My praise." There is no greater object in human life than this—to show forth the praise of God.

But these words were written primarily of Israel. How, then, can you claim them as your possession? Do you identify our nation with Israel? There was a time when that question would have met with a good-natured laugh, but that time is past and the controversy has now reached a point where the Identity of the British people with Israel has to be met with serious and sound argument. When thoughtful men discover that a people speaking one tongue by being scattered amongst a nation of another speech, may adopt the language of that other people, it shows that a change of language is no insuperable difficulty in receiving the theory. And in like manner, change of climate and manner of life produce an entire change in the features of an entire people. These thoughtful men (guided by Scripture) sought for the Lost Tribes where the Assyrians had carried them captive, and found land-marks to prove their emigration Northward; it removed obstacles from the path of Identification. They found also that the people of the British Isles could be traced to the region of where trace of the Ten Tribes was lost. Then these thoughtful men tested these things by the Word of God, and found that one was wonderfully illustrated by the other. Hosea speaks of Ephraim as cast out of the covenant, but at last comes mercy, and they are to be brought home converted and saved. But where are they to be found? He says that at the roaring of the Lord they shall "tremble from the West." Isaiah says, "they shall cry aloud from the islands of the sea." This points with singular significance to the British isles. Where is the prophecy fulfilled? "I will sow them among the people—they shall remember Me in far countries." I can see it in the spread of our people over the face of the globe, and their faithfulness to their religious principles. Then we hear that the Israelites are to return from the land where they were led captive; this land is from the West. But where is the "multitude of nations" that his seed should become? Where is the seed of Israel numbered as the sands of the sea? Where is there any sign of their pushing the people together to the ends of the earth with horns like the horns of unicorns? And where is the "chief of nations," whence there is to be a shout of song and gladness for Jacob? He, the preacher, could see that all this may be fulfilled in England; but where else to look for these Ten Tribes, he did not know. He spoke of the position England held before the world, and how her upright policy in the Eastern Question had rivetted on her all eyes. Great Britain is a company of nations extending right round the world, all welded together firmly. All her colonies have the greatest sympathy and regard for the mother land.

The speaker then referred to the fact that all the nations of the earth were waiting to learn what England would do in the "Eastern Question," and referred in glowing terms to her proud position among the nations of the earth, and the Englishman's love of his own country in whatever part of the earth his lot might be cast, and proceeded to consider the work of the British Church, the spread of the British tongue. Consider the toil of the British missionary, sending the Word of God, translated into their own tongue, to almost all the nations under heaven. And then, Englishmen, there are two or three things personal to yourselves which I must say. Your being an Englishman, or even an Israelite after the flesh, will not save your soul. You must be born again of the Spirit. You may believe (as I believe) that the sons of Old England will be true to the call of duty, but the only faith that will save you in dealing with Divine justice is faith in the Lord Jesus Christ. And, again, love of country and of kinsmen was a passion with the Israelites. Englishmen, let it be the same with you. Your heart turns to Old England with admiration for her noble bearing in all the crises of the world, and you are confident that she will fulfil her splendid destiny. Her home has ever been the refuge of the down-trodden and the persecuted. From that home her sons have gone forth to form colonies, until they have become a "company of nations," and she has carried the Gospel into every new home which they have formed. Surely God is in the midst of such a nation as this. Beloved, never forget your kinsmen according to the flesh; make your countrymen and countrywomen feel that there is an English hand and heart to welcome them.

He concluded by urging the claims of those coming out as emigrants to the country, on Englishmen who are in better circumstances.

A SIGNIFICANT FACT.—Perhaps few things, to the mind of the practical man, have been more amazing than the profound belief existing, sown abroad and cultivated by the journals of this country, that the day of English hardware is over, and that henceforth Englishmen must be content to be the carriers and factors of the world, and leave manufacturing to the more inventive brains and constructive fingers of other nations. We are sorry for the believe in this creed, but, as an ounce of fact is worth a bushel of reason, we give a fact. One of the principal sewing machine makers in our town has had an order from a house in the same business in America, for *one thousand* of his machines, as the buyers were unable to make anything so good at the price on the other side of the water.—*Martineau and Smith's Hardware Trade Circular* (Birmingham).

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JUNE 12, 1878.

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

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

VOL. II. No. 77. Entered at Stationers' Hall.] WEDNESDAY, JUNE 19, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE GATES—ISRAEL'S LEADING IDENTIFICATION.

WE wish to present to our readers what has very recently been strongly impressed on our own mind—namely, that of all the Identifications of the British nation with Israel, incomparably the greatest, the most important and the leading mark by which our origin may be certified, is "the Gates!" We are prepared to prove this in the present paper, and shall be much surprised if our readers do not concur with us in the conclusion we shall arrive at—viz., that the foundation of each and all the principal Identities is nothing more or less than the one we have now under our consideration. Let us look to it for a short time. We usually say, and rightly too, that the chief indications by which it may be confidently affirmed we are Israel are—

1. The multitudinous population appertaining to the British.
2. Our possession of the "desolate heritages."
3. Our answering to the description, "A nation and a company of nations shall be of thee."
4. Our security in our island home, never conquered by the Gentile nations or invaded by the alien with success.
5. Our boundless wealth.
6. Our maritime supremacy.
7. Our heathen Empire.
8. Our colonial dominions.
9. Our possessions which girdle the earth.
10. Our missionary operations.
11. Our national character for universal beneficence.
12. Our dwelling "alone" and separate from the Gentiles.
13. Our hatred of slavery and our mission to abolish it utterly throughout the earth.
14. Our ever-increasing territorial acquisitions, promising universal dominion.
15. Our faculty of ruling over many nations, and impatience of the rule of the alien ourselves.
16. The Gates as the developing cause of all the above.

The foregoing, as our readers know, are some of the principal marks and signs God's Word allots to Israel of the Lost Ten Tribes, in the latter days, and it records them as the clues by which we may be enabled now to identify them.

We wish to show that each of these Identifications depends upon the "Gates" for its origin or its development. Gifted with the Gates, the other Identifications have had scope, and Israel has been enabled to appeal to them as evidence of her ancestry. We shall notice the latter in the order previously mentioned—

1. As to the multitudinous seed. This would have been no blessing, but rather a curse, to our nation had our teeming multitudes been deprived of the colonial Empire of Great Britain. Without "the desolate heritages," without her foreign possessions, as outlets for the shoals of emigrants who annually leave our shores, the British people must have died of sheer starvation and forced each other out of being in the narrow limits of our Western isles. But the "desolations" of the earth, the colonial and the heathen Empires too, which enable us to provide for the redundant population of our race, are ours; and how did we providentially obtain them? By means of the Gates. For "these Gates are cities; and the Gates being taken, the cities are entered; and the cities surrendered, the country is conquered" (Bishop Patrick on Gen. xxii. 17).

2 and 3. "The desolate heritages" we see have only been secured by the operation of the gift to Israel of "the Gates," and the Identification which points to our development into "A nation and a company of nations," has the same origin too; for without the colonies or desolations of the earth on which to locate them, our British colonial Empire or "company of Anglo-Saxon nations" could never have had existence at all.

4. Our position, further, as an unconquered people, "securely dwelling" in our island home, depends mainly and distinctly upon the promises in Isa. lx. 11, that our home "Gates" should be "open continually, not shut day nor night," thus never blockaded by the foreign foes or menaced by their fleets, that the stream of foreign imports, and, therefore—

5. Our "wealth" might constantly pour in upon our "favoured" land (Isa. lx. 5; Deut. viii. 18).

6. As to our "maritime supremacy," it is obvious that that depends as much upon our "Gates" in foreign lands as upon our "wealth," which latter, as we see above, is itself a consequence of our possession of this same gift. For "the

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Gates" are the means by which the maritime power of our nation is strengthened; and each foreign stronghold which is owned by the British Lion, adds its quota to the imports that the home Gates in their turn receive. Every such foreign Gate acts as a secure harbour, coaling station, or *rendezvous* for our navy and for our commercial fleets, where our war-ships find safe refuge, and whence they issue forth to protect and consolidate our acquisitions in the regions beyond.

The heathen and colonial Empires (7 and 8) of Great Britain, as we have shown in our papers on "The Geography of the Gates," have been acquired and built up solely by our original possession of "the Gates," which have enabled us to take hold of each and all of these noble appanages of our race and nation. "The Gates" have empowered us also to secure those many countries on the earth's surface where British might, now localised, has put a girdle or cordon of military stations (9) round the Gentile nations of the earth.

10. Our missionary operations, which deal with "all the nations" and "all the families of the earth," depend on Israel's "possession of the Gates." For, without the latter, our nation could not have had the influence or the power to force the Gentile nations and the great heathen world to listen to our Gospel message. God's plan is ever to subdue the earth by "Israel, His dominion," in order that it may be brought to the acknowledgment of "Judah, His sanctuary" (Psa. cxiv. 2). That domination has been mainly gifted to us by the possession of "the Gates." The British characteristic of international universal beneficence (11) depends on our national wealth that confers the power to give; and this again, as God's Word shews, hangs upon His gift of the open home "Gates"—"open continually"—that these very "wealth"-bringing "imports" may peacefully flow in (Isa. lx. 5, 11), and the return "exports" as safely go out.

Our separation and severance (12) from the Gentile world is one of the marks put upon Israel by reason of her "possession of the Gates." For she alone of all the nations holds them—a unique inheritance, which marks us off from the rest of the nationalities, as a peculiar, God-favoured people—a people who "dwell alone."

And how should we perform the rôle (13) of the liberators of the slave if we had not had "the Gates" throughout the world? These give us the maritime supremacy, and the naval power, which has thrown the police of the ocean highways into our hands, and constitute us, as Israel, *par excellence* those set apart "to let the oppressed go free, to break every yoke, and to undo the heavy burdens."

The "Gates," undoubtedly, secure us (14) the power to increase our territorial possessions; for, as all men now see, each distant "Gate" acts as the cause of the acquisition of further, and yet more distant additions to the ever-increasing, ever-growing domination of the mountainous fifth monarchy of Daniel, "the kingdom of the stone," which God Himself has set up to subdue the globe.

Lastly (15), the Gates have given us the means, and the power too, to bring under our rule and government those many nations, races, and peoples who constitute to-day the British Israelitish Empire of Queen Victoria. We can see, if we reflect, that had God not given us the "Gates," we should not have been able to fulfil the destiny which has prescribed to us the faculty and power "to rule over many nations," while they shall "never rule over us;" for we should have lacked the naval supremacy, the wealth, and the universal territorial dominion which "the Gates" confer.

Reader, let us thank God we are Israel. Being Israel, God has, as His choicest blessing, the very central blessing round which the other four revolve in His own sworn oath to Abraham our forefather (Gen. xxii. 17, 18), gifted our nation with the possession of "the Gate of our enemies," because He foreknew that with this all the other promised glories, mercies, and blessings would follow in its train, and that, possessed of this, Israel would be the most powerful, the most successful, the most wealthy, the most beneficent, the most Christian, and the greatest missionary power on the face of the earth.

Again, we say, let us thank God for the gift of "the Gates;" for what they have given us in the past, for what we obtain by them now, and for what we are yet destined to receive from them in time to come, when the "great Gate of all the Gates of our enemies," even Constantinople, shall have lapsed (in peace) into the keeping of the destined heritors, God's people Israel, the British, and thus lead to our acquisition of the land itself—the land which He hath given to their fathers for an inheritance (Jer. iii. 18). Then, but not before, will be given us, as His last and royal gift, "the Gate of My people, even Jerusalem," where the Lord Jesus Himself shall reign over us His chosen ones "for ever and for evermore" (Micah i. 9; Ezek. xxxvii. 23—28; Isa. xxiv. 23; Matt. ii. 6).

ISRAEL'S FOREIGN AND COLONIAL TRADE.

THERE is a prevailing feeling abroad among our countrymen who are not well acquainted with the facts, that the foreign trade of the United Kingdom is rapidly falling off, and that, in the end, the commercial prosperity of the country being in jeopardy, we shall soon have to deplore the downfall of the commercial prosperity of the nation, and with it, one of the chief sources of the national wealth. We think it right on the present occasion to endeavour to dispel these misgivings; for, in fact, while there is no doubt there is, for the time being, a somewhat serious falling off in our export foreign trade, as we lately admitted, the colonial trade of Great Britain, that which she carries on with the heathen and the colonial Empires of the nation, never was so prosperous or so promising for the future as it is to-day. We are about to quote from a paper read for Dr. Forbes Watson, the Director of the Indian Museum, on "The Character of the Colonial and Indian Trade of England, Contrasted with her Foreign Trade."

Our colonial trade was, he said, distinguished from our foreign trade by certain characteristics which considerably enhanced the importance it already possessed. Dr. Watson grouped the colonies as—1, trading and military stations; 2, plantation colonies; 3, agricultural, pastoral, and mining. Taking first these last, such as Australia, Canada, and the Cape, he found that while English trade with the United States, our best foreign customer, would be £2 5s. per head, that with Canada was three-fold greater, with Australia seven-fold greater, and that with a colonist at the Cape fifteen-fold greater. In the plantation colonies, such as the West Indies, Ceylon, and Mauritius, the trade per white inhabitant amounted to £310, of which £165 was English. In the case of the trading stations, such as Hong Kong, Singapore, and Malta, the few European residents were but the intermediaries of a vast trade with the adjacent foreign countries, so that the total amount of trade for each white inhabitant was £10,000, of which, £2,000 was English. The returns for 1876 placed India ahead of every other country in the absorption of British produce and merchandise, whereas in 1869 it ranked third only, standing behind the United States and Germany. He stated that between 1869 and 1876 the exports of British home-produce to the British possessions had increased £17,000,000, while the exports to foreign countries sunk £6,000,000. Foremost among the leading export trades of England, constituting about one-third of the whole, was the cotton trade, and in 1876 the British possessions absorbed 40 per cent. more cotton manufactures than in 1869. In 1876 the colonial demand for our cotton wares rose to two-fifths of our whole export, while against its increase during the eight years of £6,300,000 we had to set a falling off in the foreign demand amounting to £4,500,000. Similar observations applied to most of the other trades, the foreign demand being either stationary or declining, while the exports to the British possessions were rapidly rising.

Do not our readers see in all this the goodness and kindness of our God in giving us our colonies, and especially the heathen Empire in India? Just at the time when our conti-

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nental customers, hitherto our best, are about to be withdrawn from the pursuits of peaceful trade, and to be plunged into the maelström of the "fiery deluge" of war soon to burst upon them, God has provided for Israel's national prosperity by enlarging our colonial and Indian trade to such an extent that we shall, practically, not feel the loss of that with the Gentile nations at all. The trade with our own possessions is, we see, rapidly rising, and India, especially, is now far ahead of every other country in the world in its power of absorbing British produce and merchandise. In 1869 she was third in the list, being behind the United States and Germany, but so rapid has been the increase of trade with that land, which some declare to be of no importance to our nation, that in 1876, the despised heathen Empire proved herself to be our very best customer for "British produce and merchandise." The look-out, therefore, for our nation, instead of being dark and discouraging, is glorious in the extreme, for the United States, our best foreign customer, has yet a boundless power of absorption of British goods (when free trade has been adopted by the States the rise will be even more rapid still). Canada and Australia (States yet in their very infancy) are even now three-fold and seven-fold better customers to us, respectively, even than the United States—the Cape being fifteen-fold more important still. When we reflect that by God's covenant these nations are tied to the mother country as "the company of nations" promised to Jacob's seed in perpetuity, and that they will so abide for ever, in bands of love and loyalty to "the central link," in the British Islands, we see before us a boundless prospect of prosperity for our race and nation, which should fill us all with the deepest gratitude to God, and with joyful praise. Reader, let us thank Him that we are Israel; also that while the Gentile nations of the Continent are preparing for the most deadly, disastrous succession of wars this earth has ever known since time began (Rev. xvi. 19), we, God's chosen people, are surrounded by a cluster of friendly nationalities of our own race, speaking our own language, adhering to our own laws, institutions, manners, customs, and, above all, to our own true Protestant religion. With these we are and shall be enabled to carry on a commerce which is truly world-wide, international, and cosmopolitan in its character—a commerce which embraces the four quarters of the globe, the heathen Empire in India, the possessions of Great Britain, and those many lands and races where, the British Israelite being located, their colonies belt the earth, and their military drum never ceases for a moment to resound round the globe both by day and by night.

WHY DO WE WISH TO FIND LOST ISRAEL?

(*Continued from page* 358, *Vol. I.*)

XII. Because the operation of the new covenant, and the outpouring of the Holy Spirit on the race *universally*, will confer the following ten blessings on the British nation, now proved to be "Lost Israel"—viz., 1. They will no more forsake the Lord God of Israel. 2. They will henceforth cease to worship idols, and will abjure idolatry in all its hideous forms. 3. They will cease to take the Lord's name in vain. 4. Sabbath laws will no longer be needed; for the Lord's-day shall be nationally kept as God would have them keep it. 5. Parental disrespect will be a sin of the past, and the honour of the father and of the mother will be paid according to the command. 6. Murder, manslaughter, and culpable homicide, will be unknown crimes among them—the first risings of sinful passion which lead to the commission of these awful offences being also repressed. 7. The social evil and all unfaithfulness in the marriage state will be wholly abolished and abrogated. 8. Falsehood, chicanery, perjury, and false-witness, will be things of the past. 9. Property of all kinds will be secure; for the thief, the robber, the burglar, and the whole of the criminal classes, who prey now upon the wealth of their neighbours, will be banished from the nation. And 10. Covetousness, the root of all the evils, will be gone.

FROM THE QUARTERLY JOURNAL OF PROPHECY, JULY, 1855.

WE commend this extract to our readers for consideration:—

"THE CHILDREN GIVEN TO CHRIST.

"The reason why He is not ashamed of them is, because of the eternal designation and donation of the Father: 'Behold I and the children WHICH THE LORD HAS GIVEN ME.' The first point of consideration is, When were the children given to Christ? Before their vocation, because it is the ground of their effectual calling: 'All that the Father hath given Me shall come unto Me.' But when were they given? They were given in the covenant of redemption. 'Thine they were,' says the Lord Jesus to the Father, 'and Thou gavest them Me;' and for those who are given, Christ is surety, as Judah was surety for Benjamin: 'I will be surety for him; of my hand shalt thou require him; if I bring him not back unto thee, and set him before thee, then let me bear the blame for ever.' This is the seed which, on the other hand, the Father promises He shall see. It is true, that to Him they are Benonis; He dies in travail of them, yet shall they prove Benjamins: 'He shall see of the travail of His soul and be satisfied.'"—*Duke of Manchester.*

QUESTIONS SUGGESTED BY THE FOREGOING.

1. What special blessing did Moses pronounce upon Benjamin? (Deut. xxxiii. 12).

2. What was the object God had in view when He would not rend the whole kingdom out of the hand of Solomon? (1 Kings xi. 31, 32, 36).

3. What Tribe was chosen to be this "light?" (1 Kings xii. 21).

4. To whose inheritance did Jerusalem fall? (Joshua xviii. 28; Judges i. 21).

5. What Tribe is addressed in Isaiah xlviii. 1, 2?

6. What is their special mission? (Isaiah xlviii. 20).

7. What Tribe is specially told to gather themselves together and flee out of the midst of Jerusalem, when Jerusalem is about to be delivered up to the Romans? (Jer. vi. 1).

8. Did our blessed Lord confirm the prophecy to His disciples? (Matt. xxiv. 16—22; Mark xiii. 14—19; Luke xxi. 20—24).

9. Who were our Lord's disciples? (Isaiah viii. 16 to ix. 2).

10. How is it that Benjamin is found with Ephraim and Manasseh in Psalm lxxx.?

11. Was not the apostle to the Gentiles of the Tribe of Benjamin? (Rom. xi. 1).

12. Were not all the disciples supposed to be Galileans?* (Matt. iv. 12, *et seq.*; John i. 43, &c.; Acts i. 11; also "Life of Christ." By F. W. Farrar. Vol. i. chap. xviii., p. 254). "Judas—perhaps the only Jew in the apostolic band." "He came to His own and His own received Him not" (John i. 11). His own were the Jews. "But as many as received Him, to them He gave power to become the sons of God. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (compare Gen. xxx. 22—24, xxxv. 18).

13. Why was there such a difference between the Galileans and the Jews, if the former were of the Tribe of Judah? Now let the reader consult Jer. xxiv. The good figs, the children of Benjamin (Jer. vi. 1), which were come out of the waters (or peopie) of Judah (Isaiah xlviii. 1, 2), went into captivity for their good, and when they returned to their own land learnt the lesson the Almighty had taught them in Isaiah xlviii., and were ready when Christ came to accept Him (Isaiah viii. 16—18); and if they had not believed on Him, would have ceased to have been the "light" (verse 20) partaking of the true "Light." The bad figs (the children of Judah) are to this very day (Jer. xxiv. 9, 10) fulfilling their shares of the prophecy, and cannot

* Dr. Smith's Smaller Bible Dict.—"Galilee."

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point to one of the children of Benjamin (so we believe) amongst them. Surely then, the Word of God being true, these who have left the Jews, wherever they are, must be found as God's people, as described in verse 7: "And I will give them an heart to know Me, that I am the Lord, and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart." And let me ask, Where in all the world do we find such a people *par excellence* amongst the nations of the earth—the first missionaries, proclaiming to Israel the British, and to the end of the earth, "The Lord hath redeemed Jacob?" L. G. A. R.

"JACOB AND ISRAEL."*

By Abraham Storey.

PART I.

In reading the prophecies concerning the children of Israel, we not unfrequently find each of the prophets when speaking, apparently of the same people, using two names in the same passage by which to designate them. Thus, for instance, "Jacob and Israel," a form common to all the prophets, but more frequent in Isaiah than in the rest; also the forms, "Israel and Judah," "Ephraim and Samaria," and the like.

It has often occurred to me that this combination is very remarkable. The question has frequently presented itself, "Are these different names in the same passage synonymous, or is there a distinct meaning to each?" Such a question, respecting the use of the form "Jacob and Israel," presented itself a short time since to my mind, and set me about investigating the case. The result was that I became convinced that, as a rule, there are two distinct ideas intended, and that the different names are not synonymous. I think one or two quotations will show this.

"The Lord will have mercy on Jacob, and will yet choose Israel, and set them"—a personal pronoun plural—"in their own land" (Isa. xiv. 1). "Fear not, thou worm Jacob, and ye men of Israel" (Isa. xli. 14). Why should the humiliating term "worm" be applied to Jacob, and the exalted one "men" to Israel, if the term "Israel" is not here intended to have a superior signification to that of Jacob?

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel" (Isa. xliv. 5). Does not the fact that the one who shall "surname himself by the name of Israel" is the one who shall "subscribe with his hand unto the Lord," imply that Israel is here of a higher signification than Jacob. "Jacob My servant, and Israel Mine elect" (Isa. xliv. 4). "The Lord hath redeemed Jacob, and glorified Himself in Israel" (Isa. xliv. 23).

"He that scattereth 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"—a personal pronoun plural—"shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord," &c. (Jer. xxxi. 10—12).

Without further quotations, let these passages suffice to illustrate the point that there is, in some passages, as plain a distinction between the terms Israel and Jacob, proving that they are not synonymous, as there is between Israel and Judah, and House of Joseph and House of Judah, and the like.

It was noticing this which led me to search for the reason; and, in the association of these terms to one people, my mind naturally fell back to the association of the same terms to the one person, Jacob. On reading the circumstance of Jacob's wrestling, in Gen. xxxii. 24—32, the last verse convinced me that there was some application of this case to Jacob's posterity. "Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because He touched the hollow of Jacob's thigh in the sinew that shrank."

In pondering over the subject, and considering whether other points in this narrative, beside the dislocation, might not have an application to the children of Jacob, I found in one of the prophets an indication that such was the case, and which established my impression that Jacob's altered name, and the general circumstance of his wrestling with the angel, had some meaning, bearing on the history and condition of his posterity. That passage is Hosea xii. 4, "Yea, he had power over the Angel, and prevailed: he wept, and made supplication unto Him; he found Him in Bethel, and there He spake with us." Evidently the people about whom the prophet was then speaking, signified by the term "us," were not living when Jacob so wrestled, except in the sense in which the apostle Paul, in his day, referred to the Tribe of Levi paying tithes to Melchisedec in their father Abraham. Now, taking example by the prophet Hosea, and the apostle Paul, who, in the above instances, thought fit to shew that circumstances, which had taken place centuries before, were, nevertheless, applicable to those of their day who had taken no individual part in them, we consider that we are justified in applying this narrative to the children of Israel; and, of course, believing the British race to be the once "lost," but now "found," sons of Jacob, that even we also have an interest in the application; and that with "us," as well as with our forefathers, the Lord spake when He spake to our father Jacob. Let us then consider "in what respects the circumstances of Jacob's wrestling are significant of the circumstances of Jacob's posterity."

We may notice in a sentence, before going to the subject proper, that Jacob's history has a two-fold character—viz., a "Jacob" side, and an "Israel" side. The Jacob side is that of the early period of his life, when he was under the influence of others; when his hopes or fears were influenced by his surroundings, thus making him to a certain degree the creature of circumstances. The Israel side is that of the later period of his life, when he rises above the control of circumstances, and from a servant becomes a master; from the controlled to the controller. On the Jacob side we see such characteristics as appear to us, with our light, at least questionable. On the Israel side we see his character in a purer, calmer, and more decidedly righteous condition; and this elevation of character recommends him to our esteem and admiration. And why this change? Simply, I believe, because, when he met with the Angel, he met with the "Angel of the everlasting covenant," the "Saviour of the soul," before whom, as Hosea says, "he wept," and "unto whom he made supplication." This was, I think, the time of Jacob's conversion, the time when he was "justified by faith;" and, from this time, "living by his faith," he brought forth "fruit unto holiness, the end thereof being everlasting life."

Let us now turn our attention to the several points of our subject, which are offered in the following running and somewhat terse comment on Jacob's wrestling:—

"Jacob was left alone;" the supplanter without a friend; significant of the isolation of our Saxon ancestors, when, about A.D. 449, they were without a settled home, and, as "wanderers," found their way to our shores, and, without a friend, begged to have a resting-place.

"There wrestled a Man with him." There was an apparent temporal power against his temporal power; "a Man" with him, significant of the future progeny's struggles; human agency with human agency; people with people; nation with nation. The leave to settle in the Isle of Thanet was given to our Saxon ancestors, on condition that they should assist the ancient Britons to expel the Picts and Scots. Their position was to be maintained only by successful struggle.

* A Paper read before the Young Men's Christian Association, Mount Pleasant, Liverpool (Room No. 3).

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"Until the breaking of the day." The struggle continued through the night. In the uncertainty of darkness, that which afterwards proved to be supernatural, appeared to be, like himself, only human. So, through the dark period of our past struggles our contentions with opposing powers seemed to our ancestors to be like themselves, only human. But since we have come out of this darkness into the break of day, we see, on looking back, that Divine power lay behind, testing the vigour and cultivating the bone and sinew of our national frame. In the uncertainty of our condition we did not see, as now, that supernatural strength was perfecting itself in our weakness.

"And when He" (the Angel) "saw that he prevailed not against him" (Jacob). Human instrumentality, although it was made use of by God "to prove the people," yet, did not, nor was it intended to, prevail against the Saxons so as to cause their utter overthrow.

The Saxon historian, Sharon Turner, referring to the critical condition of the Saxons, when they were in the North of Germany, and the contemplated subjects for the Roman conquest, says, in language full of the most important meaning on the case in point, "Tiberius became Emperor, and Germanicus, his son, renewed his father's victories. Germanicus was carrying all before him, when the jealous policy of Tiberius caused Germanicus to be called back from the swelling tide of victory, although he asked but one year more to extend the Roman Empire to the Elbe. Had this prayer been granted, the Saxons might have glided off the page of history for ever; but this people was not destined to be entombed by the ambition of lawless conquerors. The Saxons have survived the fall of the capital, and have equalled the glory of its masters in pursuits of noble merit."

"He touched the hollow of his thigh," the mainstay or support of the body. If a "touch" could disable, what strength could have withstood the full power if it had chosen to be exercised. "I have chastised you," said the Lord to Israel of old, "but a little;" "My wrath is kindled but a little;" I will not punish so as "utterly to destroy you." So, had God chosen to have brought the whole force of human agency against His people, they would have been totally annihilated, and, to-day, utterly extinct.

"And the hollow of Jacob's thigh was out of joint as he wrestled with Him." The disjointing of the ancient kingdom of Israel was the result of a contention or controversy which the Almighty had with His people.

(*To be continued.*)

THE GEOGRAPHY OF THE GATES.

No. I.—PERIM (*continued*).

OUR readers who commenced the perusal of the series of papers with the above heading, in No. 3 of *Israel's Identity Standard*, in October, 1876, recollect that we gave there an account of the mode in which our race as Israel obtained possession of the island of Perim, and constituted it then and there a British Gate, if not of the first class, yet one of vast importance as closing the Southern exit of the Red Sea. On that occasion, quoting a work by Capt. Colomb, R.N., we gave, as we thought, an accurate account of the way we obtained the prize, and noted how cleverly the British Political Resident and Commandant at Aden—then Colonel, and afterwards Sir William, Coghlan—baffled the French naval officer, and planted the British flag on Perim before the Frenchman could get there. We have since been searching in various directions for confirmation of Capt. Colomb's amusing narrative, but have failed to obtain any till the mail from Bombay, of the 8th April, 1878, brought us the following from some nameless reader of the BANNER in India, who could not have given us a more welcome "Overland Letter" than the one which contained merely a newspaper cutting—quoted below—that tells its tale as follows:—

THE TRUE STORY OF THE OCCUPATION OF PERIM.

In Lieutenant Low's "History of the Indian Navy," Sir William Coghlan tells the "true story" of the occupation of Perim. He writes:—

"Under the title of 'Political Resident and Commandant,' I administered the government at Aden from 1854-63. During the years 1855-56, the French were remarkably busy in the Red Sea; they had their vessels of war poking about every hole and corner of its Southern end, and outside as well as inside the straits, in search of a suitable spot for a settlement. They tried the Camarans first, afterwards the village of Obokh, and various other places I do not now remember. Of course it was my duty to keep a watchful eye on their proceedings, and to report them to Government. I was anxious about Perim. It would have been a great mortification to the British Government to have had the French flag flying there. Hence I addressed the Government at Bombay in urgent terms. I have no copy of my letter, but a private letter of Lord Elphinstone's to me, dated Bombay, the 3rd of October, 1856, says:—'Your report about Perim is also a most interesting one, and I have sent it home by this mail to the Secret Committee with a very strong recommendation that we may be allowed to occupy the island, which, in the event of the ship canal being made through the Isthmus of Suez, must become a place of very great importance.' There you have the origin of the re-occupation (as we termed it). On the 17th of December, 1856, Lord Elphinstone wrote me a confidential letter, enclosing the Secret Committee's despatch in reply, directing the occupation, which was accomplished, I think, on the 12th of January, 1857, by Lieutenant Templer, in the Mahi. But during this interval (the 3rd of October, 1856, and the 12th of January, 1857) I was made uneasy by a report, from reliable sources, that a certain French brig-of-war was preparing to start from Reunion, for the purpose of taking possession of Perim! And sure enough, on the 10th or 11th of January, 1857, that vessel arrived at Aden, JUST AS TEMPLER WAS ABOUT TO LEAVE FOR THE ISLAND, under the instructions which I had already issued to him on the authority of the Government at Bombay and the despatch of the Secret Committee. Instantly I packed him off, and the thing was done. The French captain made no communication to me as to Perim; all he said was, that he was going to the Red Sea, and had put into Aden to repair some damage he had sustained in a gale off Guardafui. But for this accident he would probably have passed Aden and got to Perim before Templer got there in the Mahi! The Nisus was a heavy brig of eighteen guns (sailing only). She had sprung her bowsprit and foremast, and required some iron forgings which could not be made on board. I cheerfully gave all the assistance asked for. I went off to the vessel and arranged that my arsenal should forge the iron bands according to model, and I had the satisfaction of seeing the Frenchman dismantle his wounded spars for the necessary repairs.

"There you have, very briefly, the bare facts, with none of the fun of the various stories which have sprung out of them. The dinner to the French captain and officers *may* have been given, though I have no particular recollection of it; but it is likely they did dine with me; and as to the champagne, that also is likely, as I always kept a good brand. But there is no foundation for the story that I first intoxicated my guest, and then 'pumped' him, and sent off at dead of night to forestall him! In reality, Perim was not named betwixt us. I had accomplished my object, and was satisfied, and the Frenchman was too late. In due time, the little garrison was located, the requisite buildings erected, provisions supplied, and a lighthouse built. Perfidious Albion got roundly abused for a time, till her perfidy was obliterated by some other occurrence, and Perim remains a British possession. The Royal Navy had nothing whatever to do with the matter. Captain Pullen, in the Cyclops, visited the harbour, and surveyed it, after we had occupied it and settled ourselves; he made a passing reference to the survey which the officers of the Indian Navy had already completed, which was the survey made by Lieutenant Lamb, of the Elphinstone, at my request."

It will be seen by the above, which was from the pen of the Political Resident and Commandant himself, that, in the main, the account we gave in October, 1876, was correct. French designs on Perim were more than suspected in 1855-

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56. A French man-of-war was actually on the way to the Red Sea in January, 1856, and the violent presumption was, that the officer commanding was about to take possession of Perim for France! But a gale of wind at Guardafui damaged his vessel—a fact which caused our nameless correspondent to enter as an appropriate marginal note to the word Guardafui a quotation from Matt. viii. 27, "Even the winds and the sea obey Him!" The Lord thus clearly meant Perim for a British Gate; and He caused His storms to spring up, and so to injure the French war-ship, that a detention at Aden was needful to repair damages. But, lo! in the interval, just as the Frenchman made the port of Aden, "Templer, in the Mahi, was about to leave for Perim," and did actually forthwith take possession of it for Israel as a "Gate," thus constituting it her property for ever in the name of the Lord! We do not know but that we prefer the "True Story" of the taking of Perim, as now detailed to us by Sir William Coghlan, to the more dramatic, but most amusing and striking, version given by Capt. Colomb. The results being the same, we thank God for the wondrous way in which He constituted our nation "the possessor" of this "Gate." We beg our readers, in pondering on it, to regard it as one proof more of our Israelitish origin, and of the manifest interference of our God in our favour, when He established us there, as elsewhere, "the Gateholders of the world" in general, and of that at Perim in particular.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Saville, M.A.,

Rector of Shillingford, Exeter.

(*Continued from page* 192.)

PART V.

Mr. Cornall, in his zeal to prove that "the Anglo-Israel heresy is both false and dangerous," adduces in support of his view, that inasmuch as God promised a numerous seed to Abraham, this promise "was fulfilled long ago," giving a reference to Deut. i. 10, and other passages, though admitting "it will receive a fuller completion when the Gentile period closes" (pp. 11, 12). The promises which Mr. Cornall considers were "fulfilled long ago," are stated in Genesis as follows:—that Abraham should become "the father of many nations;" that his seed should become "a nation and a company of nations," consisting of "thousands of millions;" and compared, in point of numbers, to the three-fold comparison of "the stars of heaven," the "dust of the earth," and the "sand of the sea-shore." Mr. Cornall refers to Deut. i. 10, x. 22; 1 Kings iv. 20, in proof that these promises were "fulfilled long ago." In the three passages to which he refers, I observe that God's Word states at the time of the exode the race of Abraham had become as numerous as the "stars of heaven;" and five centuries later, in the days of Solomon, and just before the separation of "Judah and Israel" into two nations, it had increased sufficiently to be compared to the "sand which is by the sea in multitude;" but the third and most extensive comparison of all—*viz.*, "the dust of the earth," concerning which God had "said unto Abram, I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Genesis xiii. 14—16)—Mr. Cornall omits to notice. The fulfilment of this promise is apparently alluded to by Moses, in the continuation of one of the passages to which Mr. Cornall refers, and which, by a culpable omission, he has abstained from noticing. For, whereas, Moses says, in Deut. i. 10, to all Israel: "Behold, ye are this day as the stars of heaven for multitude," the next verse continues, "The Lord God of your fathers make you *a thousand times so many more as ye* (now) are, and bless you, *as He hath promised you.*" As far as we can gather from the sacred Scriptures and from secular history, the population of the seed of Abraham at the time of the exode, in the sixteenth century B.C., amounted to about 2,000,000. Five centuries later, in the days of David and Solomon, when Israel was at the culminating point of its glory in both wealth and numbers, and before the separation of the Ten Tribes from the House of Judah, the population may, possibly, have reached the number of 20,000,000. It certainly never exceeded it. Again, five centuries passed away, the House of Israel, containing by far the most populous portion of Abraham's seed, had long been carried into captivity by the Kings of Assyria, and at the time of the destruction of Jerusalem, when Nebuchadnezzar carried the House of Judah captive to Babylon, the numbers were reduced to much the same condition as that of "all Israel" at the time of the exodus from Egypt. During the seven centuries which intervened between the Babylonian captivity and the Roman invasion in the first century, their numbers slowly rose to about 5,000,000, of which 2,000,000 were destroyed in the war which the Romans waged against them, while the remainder were "scattered among all people, from the one end of the earth even unto the other," as Moses had foretold: "The Lord shall scatter you among the nations, and ye shall be left *few in number* among the heathen whither the Lord shall lead you" (Deut. iv. 27, xxviii. 64). Consequently, the descendants of the House of Judah, or the Jewish people, as they are commonly called at this present day, do not now number, according to various computations which have been made, either above 10,000,000 or below 7,000,000; the mean of 8½ millions being, probably, nearest the truth.

Now, how very far short does this fall of the promise to Abraham that his seed should be "as the dust of the earth; so that *if* a man can number the dust of the earth, then shall thy seed also be numbered;" or of the promise renewed to Isaac, in the person of his wife Rebekah, when Laban's sons blessed their sister, saying, "Be thou the mother of *thousands of millions*, and let thy seed possess the Gate of those which hate them" (Genesis xxiv. 60); or of the blessing which Israel (Jacob) was inspired to promise respecting Joseph's seed, which did not belong to the House of Judah, that his sons Ephraim and Manasseh should grow into a "multitude in the midst of the earth," and that the special blessing of multiplicity of seed should be "on the head of Joseph, that was separate from his brethren, above the blessings of my (Jacob's) progenitors unto the utmost bounds of the everlasting hills" (Gen. xlviii. 16, xlix. 25, 26); or of the saying of Moses, already alluded to at the time of the exode, "The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as He hath promised you."

Truly may we marvel when we compare any of the most populous nations of the earth in the present day as regards multiplicity of seed. We are instantly convinced that nothing in the past history of Abraham's seed—even in the time of Solomon when reigning in all his glory—at all approaches the promise that it should one day become so populous, amounting literally to "thousands of millions," so that it would be as impossible to number it as it would be to number the dust of the earth. Science has scaled the heavens, and attempted to number those bright orbs of night which reflect so lustrously their Maker's glory. Science might possibly estimate the number of the sands on the sea-shore, by computing the grains contained in a cubic foot, and then estimating the extent of the littoral surface of the oceans of the world; but it is quite beyond the mind of finite man to devise a scheme by which the dust of the earth could be computed.

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Now let us consider what numbers the most noted and populous Empires of ancient and modern times have attained unto. Gibbon supposes that Rome, at the height of her power under the Cæsars, may have had a population of 120 millions. And the Empire of Napoleon I., in the beginning of this present century, might, including those portions of Italy, Germany, and Spain, which he stole from their owners, have reached the number of 70 millions. There are three Empires in the world at this present time whose respective populations, at least as regards two, show numbers, therefore, as far as multiplicity of seed is concerned—a true test—far in excess of anything which the world has ever yet seen. The Chinese Empire is believed at this present time to have a population amounting to 400 million souls. The British Empire nearly 300 millions. The Russian Empire about 90 millions. Which of these three Empires has any, or all, of the characteristic marks besides that relative to the multiplicity of seed, as set forth in the only test to which we can refer—viz., the infallible Word of God—will be the subject of our further consideration.

(*To be continued.*)

Correspondence.

THE FRENCH METRIC SYSTEM IN THE UNITED STATES, AMERICA.

To the Editor of the "Banner of Israel."

So many anonymous rumours have been filling the air of late to the effect that our Transatlantic brethren in the United States had actually and nationally adopted the anti-Israelite metrology of France, in the shape of the metric system of weights and measures of that country, that we have much satisfaction in communicating the following official notification. It has just been sent to us by Mr. Harkwell A. Powers, of Cincinnati—a good man and true—whose essays on, and discoveries in, both the Great Pyramid and the Ten Tribes of Israel are alluded to with the highest commendation in the third edition of Piazzi Smyth's "Our Inheritance in the Great Pyramid;" and whose services, we are happy to say, we have secured for the publication of our own BANNER in America:—

"THE METRIC SYSTEM OF WEIGHTS AND MEASURES NOT ADVISABLE AT PRESENT.

"(*Special Telegram to the Commercial.*)

"Washington, March 30.

"The Secretary of the Treasury answers the inquiry made by the House of Representatives by stating that, in his opinion, 'it is not advisable to make the metrical system of weights and measures obligatory in any transactions at present.' Furthermore, he says:

"'The law now legalises and permits that system to be adopted in all cases with the consent of the parties. While the metrical system is undoubtedly the more perfect in theory, the old system of weights and measures is so engrafted upon the business habits of our fellow-citizens that a new system should not be adopted until it is well understood and acquiesced in by the body of the people. I think great confusion, many inconveniences, and much litigation would arise from its hasty adoption. Congress might properly, in any revision of the tariff, adopt this system, stating in the law, however, the equivalents of the old in the metrical system; but even this change would create some embarrassment, and is of doubtful utility.'

"C. P. Patterson, the Superintendent of the Coast Survey, and Professor Hilgard, the Inspector of United States Standard Weights and Measures, to whom Secretary Sherman submitted the House resolution, unite in the expression that—

"'Our habit is to have our laws follow our customs, and not our customs our laws; the first being from the people, and the last from the arbitrary action of irresponsible authority. To effect the change referred to without shock to the people, and great loss to very large investments, it would be necessary for the law to require that all Governmental and State business and returns should be expressed in the terms of both systems—the system now in use and that proposed to be introduced—side by side; that the metric system should be taught in all institutions of learning, both public and private, and that there should be constant agitation and energetic pressure of the new system upon public attention by all persons earnestly interested in the change, for a period of not less than thirty-five years. It is certain that very few adults now living would ever become familiar with the units of the metric system, but would retain the habit of reverting to the *foot*, the *pound*, and other units—mentally, at least—even after the law had disfranchised the old units.

"'The problem of a change of the kind proposed in a great commercial, agricultural, and manufacturing country like our own is vastly more difficult than it would be in nations the larger portion of the inhabitants of which deal only in a limited manner with small quantities.

"'A matter so grafted into the daily habit and thought of the whole people can only be changed by, as it were, the slowest absorption, and not less than thirty-five years will be required to effect even a semblance of a change, after the date of the law fixing a time when the new system shall be compulsory.

"'Some enthusiasts earnestly believe, taking counsel of their own earnestness and hopefulness, that a complete change could be effected throughout the country in, say, from five to ten years; but we have only to remember the length of time it has required for the decimal coinage—the most facile of all standards of change—to obtain universal acceptance and usage in all parts of the United States.

"'In some places, to this day, after a hundred years of trial, we occasionally hear that "eight shillings make a dollar;" and only a few years since we heard of "picayunes" and "bits," which, respectively, were worth 6¼ cents. and 12½ cents., suggesting the naturalness to the uninstructed mind (a majority in all countries) of the binary system in lieu of the decimals, as the system of halving is almost universal. The decimal is, for all scientific computations, indispensable, but it is still an open question which is the best for ordinary use in life—the decimal or the binary—this *natural* or that artificial system.'

"Professor Hilgard doubts whether the international units of measure will ever wholly take the place of others in our domestic transactions."

The result, our readers will observe, is, that Manasseh has not yet, probably never will, adopt the metric system, which is atheistic, anti-Israelite, and can never be embraced by God's chosen people. For He is the God of measure, weight, and number, and His standard is not the standard on which the metric system is based.

FROM THE "FORTNIGHTLY REVIEW."

To the Editor of the "Banner of Israel."

"ENGLAND AND THE WAR.—Mr. Stanley has returned, bringing from his wonderful expedition the news that the Congo is the grand route to the interior of Africa. Only a great Power can prevent this discovery from opening the road to the introduction of the slave trade, and from letting loose all the calamities which follow thereon. Soon English missionaries will start in this direction, other pioneers of civilisation will plant themselves on Lake Nyassa and Lake Tanganyika, who will advance Northwards on the Zambesi, by way of the Transvaal, now united to the Cape. If English capital and the English spirit of enterprise could penetrate freely into Egypt, a railway would soon unite the Mediterranean to the two great lakes, which bear the names of Albert and Victoria, as if to show to whom they OUGHT TO BELONG one day or other. Thus slavery would be finally abolished, and the whole of Africa, traversed from side to side by the currents of civilisation, would for the first time form part of the human family . . . . Now, no doubt, if England has her hands too full already, we should be willing to reserve for France this part of pioneer in the task of civilising Africa. Unfortunately, as her population does not increase, France cannot send swarms abroad, and, besides, her position in the continent makes it necessary for her to keep all her children for home defence, and to avoid any scattering of her forces. The work can only be accomplished by England. The adventurous spirit of her travellers, her merchants, and her missionaries attracts her to this direction, and her insular position gives her full liberty of action. England has already too many interests in Egypt to be able to shirk the duty of extending thither her protection, and sooner or later it will inevitably be done."

H. R. is requested to give his name and address confidentially to the Editor, who wishes to communicate with him on the subject of the three valuable MSS. received before publishing them.

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 78. Entered at Stationers' Hall.] WEDNESDAY, JUNE 26, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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GERMANY'S TROUBLES.

IN common with every right-thinking Englishman, we have heard with horror and distress of the late dastardly attempt of an assassin to take the life of the veteran Emperor who rules in the German Fatherland. We rejoice that this second attempt, of what is possibly a Socialist conspiracy, has failed; and that though the Emperor was wounded he is likely, with God's blessing, speedily to recover. But this, alas! is not the whole of the trials God has sent our neighbours. The destruction, within sight of our Eastern coasts, on a calm day, in broad daylight, of the Grosser Kurfürst, a powerful ironclad of the Germany navy, by an accidental collision with their flagship on Friday, the 31st May, 1878, was a disaster which was attended with the loss of nearly 300 lives—brave German sailors who, in a moment, were launched into eternity by what seems a preventible occurrence, but which has cast a gloom over the German nation just as the Congress, which is summoned to discuss the Eastern Question, was about to meet in Berlin. But a far deeper and more permanent distress afflicts the body politic of the German people, and that is the sudden and portentous rise, in the midst of that nation, of Socialism of the worst description. This, in truth, is a system which "would pull down all governments, level all aristocracies, blot out the boundaries of all States, and put the appliances of capital thereby into the hands of the manual labourers." Prince Bismarck is trying hard to put this trouble down, as he has the Catholic clergy by the Falck laws. But he has not succeeded. And why? The reason finds its echo in the *Times*, but it is recorded first in the Word of God. There we read that in these, the last days, just when the "waters of the Euphrates are dried up," and before the seventh angel pours out his vial, "three unclean spirits like frogs come out of the mouth of the dragon, of the beast, and of the false prophet" (Rev. xvi. 13). The Socialistic sore we believe to be the unclean spirit first mentioned, which has its origin in Satan's mouth. The leaders of this movement in Germany frankly admit that they mean to gain their ends by war and revolution, and not by peaceful means.

Their object is to destroy all rights in property; to set aside all religion; to root out the belief in the future state, and even in the very existence of a God. We cannot wonder, therefore, at such furious outbursts of devilish hate, as those we have witnessed lately in the two attempts made within a month, on the life of a respected monarch, when principles like these have gained that firm hold upon the German people, which we are assured they have now acquired. The Socialistic societies, whose programme is "property partition," are more than 100,000 strong in Germany. They had six journals which advocated the cause in 1869—now about fifty. They spend annually, to propagate their horrible principles, over £15,000 a year, and the cause, as it is admitted, has, in late years, advanced throughout the land—in the German Parliament, and out of it too—with giant strides. Why cannot it be put down? The *Times*, in its leader of the 4th June, 1878, replied to this question, "Why could not the propagation of Socialistic doctrines be stopped?" by the answer which has its counterpart in the Apocalypse, "*Because they are in the air!*" God's Word says "the seventh angel poured out his vial into the air," and the leading journal recognises the Divine description of the judgment by recording that these Satanic movements, which strike at the root of all government, all social rights, of family life, of religion, and all godliness, decency, and peace besides, "*are in the air.*" "A fanatical unscrupulous Press carries them to the door of the peasant and artisan. They are spread by an organisation almost as compact as the Romish Church herself."

Such is this modern outbreak! and its symptoms, which we see around us in Germany, tell, we fear, of the powerful forces lying latent in that Gentile land, ready, at the Lord's bidding, to break forth into fearful violence, when "the great earthquake," now impending, and the fiery deluge which shall accompany it, are permitted by our God to devastate, ruin, and destroy "yonder ill-consolidated Europe," what time Israel with Judah are ushered back in glory to their own land. But do we look in the future for outbreaks of similar Satanic agencies in these favoured lands of ours where Israel has her home? On this point, we think that, while we have nothing seriously to fear in the ultimate result, there seem good grounds to anticipate that Satan will certainly endeavour to introduce even into Britain the disorders which we see are ready to scourge and devastate the Gentile races of the Continent. God's

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Word tells us that, just prior to the great outpouring of the Holy Spirit, ere "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob," "the enemy shall come in like a flood;" and the only defence against that awful visitation of evil, and of threatened destruction by the wicked one, will be "the Spirit of the Lord," who "shall lift up a standard against him." Before that standard he *must* needs go down (Isa. lix. 19). We have not yet seen that flood of threatened iniquity. The billows of that ocean of evil are indeed rising in their might, as we all know; but their force is not ripe yet, nor is their aspect so terrific and so imminent as to call for the Lord's immediate interference. That is prepared, doubtless, for its destined hour (perhaps in 1882), and when it arrives we shall see, we expect, a sudden, stupendous, and glorious deliverance effected for our race, our Church, and our country, which will be nothing less than the operation of the Lord Himself, when "He lifts up a standard against the enemy." But in the case of Germany, and of the other Gentile lands and races, we know that no such succour being given them, these "spirits of devils, working miracles, 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).

Reader, let us thank God that, being His people Israel, we are to be in that day on the winning side—the side of safety; and that the Lord being with us, lifting up for us the standard of His protection, the powers of hell, whether Socialistic or otherwise, will be impotent to injure us, because He hath set His love upon us, and will keep us safe, secure, and in perfect peace, even to the end (Isa. xli. 8—14, xxiv. 3, xxvi. 12, 20, 21).

CAPT. PHILIP H. COLOMB, R.N., ON "THE GATES."

Do our readers happen to know the Journal of the Royal United Service Institution? If not, we strongly recommend them to expend sixpence on the purchase of No. xciv., Vol. xxii., of 1878, to be had of W. Mitchell & Co., 39, Charing-cross. We urge this on account of the excellent "Naval Prize Essay for 1878," which appears in that number, by Captain Philip H. Colomb, R.N., a distinguished and able officer, to whom, if we mistake not, we are indebted for the information we published in 1876, regarding the mode of our acquisition of the Gate of Perim, and to whom we again alluded in our recent article on the "True Story of the Occupation" of that island Gate.

The prize essay in question will prove most deeply interesting to all Israelites, even to those who do not belong to the talented writer's profession, since it deals with "Great Britain's" (therefore Israel's) "Maritime Power; How Best Developed as regards—1. Fighting Ships; 2. Protection of Commerce; 3. Naval-Volunteer, or Supplemental Force; and 4. Colonial and Home Defence." The essay, of course, is somewhat technical and scientific, and much there must necessarily be in it which, to lay minds, will be incomprehensible. But it is full of sterling, sound common sense, and its arguments and facts, as laid before the reader by the gifted author, are quite down to the level of the ordinary reader, and therefore ought to be in the hands of every lover of his nation—in this case of every "Philo-Israelite." When the reader has perused the essay, his attention, we know, as a careful reader of the BANNER, will be fastened chiefly on two pages of the work—viz., upon p. 13, where a map of "the Gates," with which we Israelites are so familiar, appears admirably depicted; and on p. 21, where a section (35) is devoted to the enumeration of these very "possessions" of our race, couched in language so remarkable that the military friend who forwarded us the book says, that "it reads as if it had been written by Philo-Israel, the author of the 'Inquiry' and the editor of the BANNER!" We know, for the best of reasons and quite certainly, that the latter did not write the section of the essay in question; but we are sure, from its sentiments, that Captain Colomb, if not an Israelite himself, will become one in belief as soon as the subject has been fairly brought before his mind.

Our readers must now judge for themselves, as we purpose to quote the passage for their information, begging them to note that one of the only three words throughout the whole essay printed in "large capitals" is the word "GATES" therein. We observe also that if Captain Colomb did not mean to quote Gen. xxii. 17, we hope he meant us, whose eyes are opened to our origin, to understand that he alluded to that promise when he asked, "Possessed of these Gates, how are enemies to pass them?" "Thy seed," said the Lord, "shall possess the Gate of his enemies;" and three of these nine words (the most important of the whole besides) Captain Colomb has incorporated in their very sequence, into the concluding argument, grounded on the *premises* he previously laid down.

The 35th section of the essay, then, is as follows:—

"Sec. 35.—But, before leaving finally the geographical part of my essay, it is worth while to note how a sort of destiny has possessed us, not only with a command over all the great commercial routes, but with the GATES of these routes. Egypt, it is well understood now, is tied to us by bonds of friendship and interest, and gives us the Gate of the Red Sea route to the East; we already hold the Gate of the Mediterranean, and the outer Gate of the Red Sea. Galle is the Gate leading to the East and South-east trade routes—Singapore, that of the China and Japan highways. The Cape of Good Hope forms the Gate of all Eastern trade routes in the Southern hemisphere; while the Falkland Islands command the Gate of all Western roads by water there. 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."

If the reader will take the trouble to count them, he will find Captain Colomb mentions the word Gate, or "Gates," no less than eight times in this short extract!—and he also fully recognises them as tied to our race by a "sort of destiny." He is the first secular author who has distinctly and clearly described all these positions by their Scriptural and most appropriate name, "the Gates." Whether wittingly or not, he has also attached to them a sentiment which singularly accords with God's promise to Abraham: "Thy seed shall possess the Gate of his enemies." Who, then, will venture to assert, as some do even now (some, too, who believe in our origin and battle nobly for our views!), that our "possessions" in these "chains of posts" are in no wise "Gates," and have no reference whatever to the sworn promise of our Lord to our great forefather, Abraham, and his seed for ever? We ask such to read Captain Colomb's essay, and to study with care his chart of "the Gates" of Israel—the Gates of Great Britain, as he terms them. They must then be satisfied, as he is, that these gifts are unique—a "sort of destiny," appertaining to our nation, and to ours alone, which has linked to us maritime supremacy, the command of all the commercial routes of the whole globe, and finally, are that "chain of posts," or fortresses, which Captain Colomb, as a scientific naval man, can designate by no better name than GATES, and which is the very term God Almighty Himself selected and used 4,000 years ago, when He made oath to Abraham, and promised him, saying: "Thy seed shall possess the GATE of his enemies;" the "GATE of those that hate them." We British are those Hebrews—the seed of Abraham—and we "possess" those very "Gates," *teste* Captain Colomb, which constitute a menace to our "enemies," and enable us, as he shows, to defy such of them as dare to threaten our ocean world-wide trade, or dispute with us a dominion which literally now extends to the four quarters of the earth—"to the West, and to the East, and to the North, and to the South" (Gen. xxviii. 14).

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THE POSSESSION OF SYRIA.

In the *Scotsman* of March 4, there appeared a long letter from Mr. Edward Cazalet, dated Liserb, Nice, February 27, 1878, from which the following is taken :—

Instead of having to deal with a Christian population and a country freed from Turkish misrule, Europe finds itself, as the result of this war, confronted with the probabilities of an offensive and defensive alliance between Russia and Turkey. Should Russia be successful in forming this alliance, she would have it in her power to occupy any portion of Turkish territory, either at the mouths of the Danube or on the Hellespont, either on the Euphrates or at the gates of the Holy Sepulchre. Such, I take it, is the position of affairs which Europe and England have to deal with. European interests are at stake on the Danube and on the Bosphorus ; English interests are at stake on the Euphrates, and even on the Suez Canal. If, then, Russia, adopting the policy of our Government, finds it in the meantime for her interest to retain Turkish rule at Constantinople, and Europe is condemned to submit to these unfortunate conditions, what under these circumstances should be England's course of action? With regard to the Danube and Dardanelles, it is Germany and Austria, and not England, who should take the lead in checking, if they think proper, Russian encroachment. If Germany and Austria are satisfied that the mouths of the Danube should fall into the hands of Russia, that the Black Sea should become a *mare clausum* to the fleets of other nations, and that the occupation of Turkish territory by Russian troops should be indefinitely prolonged, then it would be folly on the part of England to come forward single-handed as the champion of interests which are more Austrian and German than European. All that it becomes England to do under such circumstances is to support, as far as practicable, the wishes and aspirations of the Christian populations of Turkey, and especially of Greece. England's security consists in this—that should a hostile fleet from the Black Sea at any time threaten free communication with India by the Suez Canal, she has it always in her power to blockade the Dardanelles, and effectually prevent any exit into the Mediterranean. The same reasons which would render it hazardous for England to force an entrance into the Black Sea in opposition to the wishes of Russia and Turkey—viz., the difficulty of victualling and coaling the fleet, the want of any harbour of refuge, and the danger of not being able to get back again—must operate at least with equal force to prevent Russia from sending her fleet into the Mediterranean against the desire of England.

Our interests in keeping the Euphrates Valley and the Suez Canal free from Russian control are of a different character altogether. It is well to speak plainly on this subject. A Mohammedan rising in India, if not a probable contingency, is certainly not beyond the range of possibilities, and this possibility must be greatly increased so long as jealousy and suspicion continue to reign between the Courts of St. James and St. Petersburg. Can England, then, quietly contemplate the possibility of our communication with India being cut off by an occupation of the Euphrates Valley by Russian and Turkish troops, and the free passage of the Suez Canal threatened, not by a few ships of war, which we have no great cause to fear, but by a hostile army operating in Syria? It is for England to see that this possibility does not at some inopportune moment become a probability. This view was forcibly stated in a remarkable speech by Lord Dunraven in the House of Lords on Thursday, February 22nd, and I cannot doubt that before long it will receive more general attention. That Syria must fall under the protectorate of one or other of the Great Powers admits of little doubt, and it behoves the English people to consider before it is too late how great their interests are in that country. Let me enumerate some of these interests.

In Theodore Martin's "Life of the Prince Consort," vol. iii., p. 168, the Prince, in a letter to Mr. Herbert, points out that "the chief cause of our failure in supplying with sufficient quickness the expenditure of men in the Crimea was the want of an intermediate depôt upon which Lord Raglan could draw at pleasure." The distance between England and the Crimea is 3,000 miles, and the time it took to send our troops was two months, under the most favourable circumstances. The Prince's suggestions for remedying this evil were at once adopted, and contributed in no small degree to the ultimate success of the undertaking. How much more must this want be felt in the event of a Mohammedan rising in India? During the last rebellion the fortuitous circumstance of troops being on their way to China possibly saved to us our Indian Empire, but that is not likely to occur a second time. Is it not desirable to make some provision for such a contingency whilst yet there is time? and if so, what position can be better chosen for a permanent depôt than Syria, where 20,000 English troops, supplemented by levies in the country, would add vastly to our strength and prestige in the East? With a railway to the Persian Gulf, these troops would be within a week or ten days' sail of Bombay. Syria is said to be in want of good harbours on the West coast ; but the report of the Select Committee of the House of Commons in 1872 shows that a good harbour may be made either at Iskanderoun or in the Bay of Selencia, which would serve as a terminus for the Euphrates Valley Railway in the West, whilst the harbour of Grane could form the terminus of the Persian Gulf, and M. de Lesseps has already put the port of Said at the disposal of our Government in the South. No better position could possibly be chosen to protect our passage to India by the Suez Canal.

I need scarcely point out how an English army in Syria and an English fleet on the coast of Asia Minor might assist any Power holding Asia Minor to resist further Russian aggression on the Asiatic side of the Bosphorus ; and if our hold of India were ever really endangered by Russian interference, from Syria it is alone that we would have it in our power to threaten Russia at her basis of operations, Tiflis.

Syria would be a half-way station for our troops on their journey to India. A two years' residence in some well-selected positions would serve to acclimatise young troops on their way out. Such stations would be much valued as sanatoriums by men and officers on their way home, or on sick leave. The high altitudes along the brow of Lebanon are as cool and pleasant during the summer months as France or England; whilst Beyrout and Suweidyeh form excellent winter residences for invalids. It was through the armed intervention of England that, in the year 1841, Syria was transferred from Egyptian to Turkish rule—a change which has been sadly prejudicial to the interests of that country. At that time Lord Palmerston was in office, and his policy, as he explained to the French Ambassador, M. de Bourgoing (see Guizot's Memoirs, vol. iv., p. 525), was to separate the Sultan from his Egyptian vassal by a desert—viz., Syria, reduced to that state under Turkish rule. Lord John Russell, in his letter to Lord Cowley, dated November 7, 1860, speaks with equal disregard for the future of this country. "What" (he writes) "will become of the province of Syria after its evacuation by French troops? It must take its chance!" Lord Palmerston's forecast of the future of Syria under Turkish rule has been too literally fulfilled. To Syria, assuredly, reparation is due, and if to effect this object England has to incur some outlay and responsibility, she should grudge it the less as she herself is mainly responsible for the sad condition to which that country has fallen.

This subject was broached on January 1 of the present year in a letter from "A Bengal Civilian of Twenty Years' Service," calling attention to a lecture delivered at Tonbridge, by Mr. Edward Cazalet, on the Eastern Question; but no further notice seems to have been taken of it.

Our assuming the protectorate of Syria was named in the event of the fall of Turkey, followed by a very remarkable passage, which I give verbatim:—

By the fall of Turkey, Syria would be left unprotected, and no power in Europe could reasonably object to our protectorate. It is by this means only that the long-projected scheme of the Euphrates Valley Railway could be carried out. The advantages derivable from the possession of an alternative and more expeditious route to India, are too obvious to need explanation. The people themselves would gladly welcome their new rulers. The English are more interested in the Jews and in their country, than any other nation in the world, and, under English protection, the Jewish nation, after 1800 years of exile, would have it in their power to return again to their own country.

The letter concludes thus:—

My aim is not to give an analysis of the lecture, but rather to call public attention to it, with the object of asking the country to examine for itself the Eastern Question from this particular point of view.

We must ere long hear much more about this, and now the BANNER can be procured at the railway stations, there is every probability that Identity knowledge will spread more rapidly, especially as the nation seems to be gradually educating itself for the acceptation of the truth. In speeches, letters to the

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newspapers, and in leading articles, "blind witnesses" are more actively engaged than ever to this end.

Mr. Cazalet ought to have a thorough knowledge of Russia and everything Russian, but he seems, in portions of his letters not quoted, to think that we have not so much to fear from that country. This makes his blind testimony more striking. Had he carefully compared the present position of affairs with prophecy, he could not have failed to see the distinction between the Jews and Israel, and, on the other hand, the connection between Israel and the British nation.

JOHN S. ANDERSON.

Upper Norwood.

"JACOB AND ISRAEL."

BY ABRAHAM STOREY.

(*Continued from page* 201.)

PART II.

THE union of the kingdom, under Rehoboam, was broken by the revolt of the nine Tribes; and when Rehoboam took measures to restore the union, the word of the Lord, by the prophet Shemaiah, forbade the union, and commanded, saying, "Return every man to his house, for this thing is from Me" (1 Kings xii. 24). Thus, in the actual struggle, it seemed to be but man with man, human power disjointing human power; but it was the "hand of God" that "touched" the mainstay, and the disunion followed; so that "the hollow of Jacob's thigh was out of joint as he wrestled with Him."

We may here remark, that this dislocation is to be replaced. Men may say the thing seems impossible, but God has declared that it shall be. Great as may seem the disjointure, the same hand that, by a touch, so overcame, shall again, by a touch, restore. "And it shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people . . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. xi. 11, 12). "Thus saith the Lord"—What, then, does it matter to God's people what men may say to the contrary?—"Thus saith the Lord, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 21, 22).

"And He said, Let Me go, for the day breaketh." The day would have revealed the true supernatural character of the Angel. But such a disclosure would, no doubt, have caused Jacob to have failed in his intention, and to have given up the struggle in despair. For what hope of success could a man expect to have over an angel, the human over the superhuman? So, had Jacob's posterity seen the power of God behind the powers with which they struggled, they would no doubt have ceased the conflict, and, as a certain consequence, been overcome. But this was not God's design. The end of His contention with them was their good, and to encourage perseverance in their struggles towards the possession of an ultimate good, it was necessary for the Divine presence to enshroud Himself in a mantle of darkness.

"And he said, I will not let Thee go, except Thou bless me." One cannot help wondering at the manifest presence of that instinctive perception in Jacob of some goodness and power to do good in the person of his mysterious fellow-wrestler. May not this have been the operation of that power, common to all prophets, by which they perceived that ultimate good lay behind the Israelitish people's conflicts; although how, in such unlikely circumstances, that good should finally be manifested was a problem they could not solve? And have not we, in our past history as a nation, entered many contests resolutely maintaining our grip of that on which we had taken hold; because, although not seeing how the good we desired was to be accomplished, we have felt an instinctive impression that ultimate blessing would come out of the contests, and that a mysterious Providence was working out such an end? Before Identity light revealed to us the certain fact that God has been with us all through our past history, it must be admitted that this instinctive perception was a characteristic trait of the English race, as may be gathered from innumerable sources in the writings of the past. This has been one of the secrets of that faith by which the remnant of God's people have so unwaveringly and earnestly, with "strong cries and tears," maintained a firm grip of the "unseen;" for had they wavered or doubted of God's goodness, the nation would have had no one to have pleaded for it, or to have constrained the Divine presence to remain with us until He had blessed us. Our nation little knows how much it is indebted, not to its own forces, but to the conflict of God's "reserves" (Rom. xi. 4) for the rapid advance of our glory on earth, as well as for the nation's spiritual good.

"And He said unto him, What is thy name? and he said, Jacob" (*i.e.*, supplanter). When other nations have questioned us as to our position and possessions, have we not had to confess that our character has been that of supplanters? The Anglo-Saxon race were supplanters from the first, and have maintained this character up to a somewhat recent date. As Jacob, the servant among the nations, we have worked craftily and subtilly for our own ends, and, in many cases, without exactly doing injury to others (nay, perhaps, nations have, in a sense, said, like Laban when Jacob was his servant, "I have learned by experience that the Lord hath blessed me for thy sake"—Gen. xxx. 27), we have, nevertheless, ever regarded our own interests. And yet, is it not a fact that, while we outwit the craftiness and ever-changeable vacillating schemes of other nations—as Jacob did Laban's, the Gentile Syrian—these same nations know, even to-day, that the maintenance of their connection with us is the best assurance of blessings, in a temporal sense, to themselves? And though time has tempered our youthful dash and impetuosity, and we now act with calmness, and patient, cautious deliberation, there have been many things in our past history about which, to use Sharon Turner's language, "we need show a delicate shame." But, then, our name was truly Jacob, the body politic uninfluenced by higher motives than that of self. As Jacob we then did that which seemed right in our own eyes. We did not know our higher mission, or that, in our contests, a higher power than human was working towards our good.

"And He said, Thy name shall be called no more Jacob, but Israel" (*i.e.*, a Prince of God), "for, as a prince, hast thou power with God and with men." It is a noteworthy fact that, up to this time, Jacob, although fearing God, and often calling upon Him and putting his trust in Him, had set up no altar of worship, as he did after this time. 'Tis true Jacob, just before this, sacrificed on Mount Gilead after he had sworn, "by the fear of his father Isaac," to stand by the covenant made between himself and his father-in-law Laban. But this seems to be no more than a legal oath, as it were, such as custom in our courts binds upon men of all characters when they stand up as witnesses. In the case before us, Jacob is struggling for a higher condition of things; in the earnest request, "bless me," it seems to be implied that the God-wrought moral and spiritual change in his soul is asked; in fact, Jacob pleads for his own conversion, and with this change comes the higher characteristic blessing. Influenced by the higher power of the "law written in the heart," the man should prevail with both "God and man."

(*To be continued.*)

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ISRAEL AND MANASSEH KEEP HOLY THE SABBATH DAY AT THE PARIS EXHIBITION.

We have not for a long time drawn attention to the important Identification of the Houses of Israel and Manasseh which heads this paper. Not that the subject has failed to engage our attention; far from that. We have several articles, bearing on this mark of our origin, written and ready for insertion in the Banner; but the demands of the Eastern Question on our space, and the many interesting and important papers which are crowding on our hands from various quarters, have hitherto made it impossible for us to find room for them.

The recent occurrences at the Paris Exhibition, as recorded for us in the *Christian Herald*, of May 29, 1878, are too striking to be allowed to pass, and we shall, therefore, call the attention of our readers to them without delay. A friend, who refers to the matter as "blind testimony" on the part of the chief actors in the scene, asks "where the representatives of other nations were while Manasseh joined Ephraim in their noble defence of the Lord's-day?" It is obvious, of course, to us whose eyes are open to our Identity, why the representatives of only the British, the American, and the British-Colonial Exhibitors took part in this noble stand for Sabbath observance in the heart of godless Gentile Paris. It was because Christian Israel —the sons of the living God—"keepeth Sabbath." Being tied to that day and its observance, as its pre-ordained "sign" by which the Lord may know them to be Israel, and they that He is Jehovah (Ezek. xx. 20; Exod. xxxi. 13—17), it was right, natural, and proper that the British, Colonial, and American "exposants" at the Paris Exhibition should bear testimony among the scoffing Parisians, that they, and they alone, are Israel—a godly, dominant race, whom "the Lord hath formed for Himself, and they shall show forth His praise" (Isa. xliii. 21).

The account to which we have referred is as follows:—

On Friday morning, May 3, 1878, a meeting of British, American, and Colonial Exhibitors was held under the Canadian Trophy in the Paris Exhibition. Several clergymen were present, and Mr. Weylland, of the London City Mission, agent in Paris for the Lord's-day Observance Society. After a general conversation, a letter was read from the Rev. Dr. Forbes, mentioning that "At the last Exhibition in Paris, in 1867, a resolution was passed dispensing with the attendance of exhibitors on the Lord's-day, and this became the rule in the British portion of the Exhibition, sanctioned by the Royal Commission, which, however, intends to act differently at this Exhibition; but it is most important that the exhibitors should make known their minds on the subject. I feel it is a national question. We are on our trial before the world, and are only acting in obedience with the laws of God and of our country, and in harmony with the religious views of the great majority of the people in England and America, when we try to uphold a due observance of the Lord's-day."

Mr. Weylland then said:—"Gentlemen, we represent countries which placed honour upon that Divine institution, the Sabbath Rest, in their own magnificent and successful exhibitions, the first of which was held in London, and the last in Philadelphia. Consistency requires that we should observe the Lord's-day in Continental countries. This, gentlemen, you did at the first French International Exhibition, held eleven years ago in this Champs-de-Mars, and also at Vienna. In my hand I hold documents and letters of great importance, containing the names of quite 120 British and American exposants who are favourable, and many of them earnest in their desire for the proper observance of Sunday in this vast temple of the industries and arts of the world. Our nations are blessed with the Sabbath institution; and, since the object of these exhibitions is the transferring of whatever is good from one nation to another, let us endeavour by a good example to impress upon France the importance of securing that great gift of Almighty God to all His creatures—a seventh day of rest; time for the toilers everywhere to acquaint themselves with Him their Creator, and with the salvation accomplished by His Son from heaven, even Jesus, who is Lord even of the Sabbath day."

Mr. Wilson (of Wheeler and Wilson's sewing machines) observed: —"As an American, I may remark in our country we observe the Lord's-day, and, by a large majority of States, closed our exhibition on that day. Here we are united, and will certainly follow and act with our brother exhibitors from England and the Colonies, and, if you will allow of it, I will move—

"That this meeting of exhibitors agree not to require the services of attendants in their several departments on the Lord's-day, or to expose their exhibits when doing so would require personal care or labour."

Immediately after the reading, every hand was held up in its favour, and ten exhibitors and agents, with the three clergymen present, and Mr. Weylland as secretary, were appointed to act and obtain signatures to the resolution. A canvass was made with very great success for adhesions to the resolution, and on the Sunday, although 100,000 visitors went to the Exhibition, there was almost complete cessation of business in the departments of the English-speaking exhibitors.

All honour to the Rev. Dr. Forbes, to Messrs. Weylland and Wilson, for their manly, faithful words and acts, whereby they have, at personal loss, and some worldly disadvantage as to their own interests, proved to the whole world, representatively assembled at the Exhibition, that Great Britain and her colonies being Israel of the Ten Tribes, and America being Manasseh "of Israel," "a people, and a great one," God's Word has been literally fulfilled, and they are showing that sign of their origin which He said they should exhibit, in keeping holy the Sabbath day. (*See postscript at end of page* 211.)

UNITED IN DEATH.

It has certainly caused us no surprise to witness the collapse of Turkey in Europe, believing, as we have already stated in more than one article, that it is a part of the country of the Edomites, and, therefore, according to various prophecies in the Old Testament, destined to disappear from the face of the earth as a distinct nation, together with that portion that yet exists in Asia. Yet we cannot but think the future distribution of Edom's power will be under very different circumstances from those that have accompanied the late loss of Turkish territory.

In reading Ezek. xxxii. we have felt surprise, considering past circumstances, at the evident fact, that at the future overthrow of Edom's "kings and all her princes" (ver. 29), she will be found fighting with Israel's great predicted enemy of Meshech and Tubal, for it is stated that, when slain, they are to lie dishonoured by being mixed with the slain of the uncircumcised, whose names are given in ver. 26: "Meshech and Tubal and all her multitudes." This, then, must be after the event spoken of in Jer. xlix. 17 and following verses, where we read (ver. 22), "at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs;" but their wholesale destruction is not there intimated.

That their final destruction is to be of such a character, that the nation of Turkey or Edom will wholly disappear as such, is certainly asserted in Oba. 16, where it is stated that they shall be "as though they had not been;" and if we look at verse 45 of 1 Esdras iv., whose books are now claimed by some, at any rate in parts, to be of an inspired character, we shall see that what was probably an unpardonable sin was committed by Esau's descendants, even the burning of God's temple in Jerusalem; while in Oba. 12 we read allusions to their offensive conduct towards the children of Judah, and in verse 10, they are warned they shall be cut off for ever for their violence against their brother Jacob.

Some may accuse us of a hard, unchristian spirit which thus leads us to point to the threats of God's vengeance on an existing people, but we think cruelty often lies the other way; and that men who are too merciful and benevolent to declare God's announced judgments on those that offend Him, and who do not seek peace by His appointed way, individually and nationally, even by faith in the merits of Christ's sacrifice for the sins of

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all men, are, in truth, more cruel than merciful, by causing God's warnings to be of none effect.

As a specimen of the shifts to which Israel's spiritualisers are reduced, we must mention we have lately heard it stated by one whose power, earnestness, and large experience in Christian work gave weight to his words, that Edom was a little country, hating and being hated by Israel, and was finally destroyed by the Jews; and that the passage beginning Isa. lxiii. 1, refers to the enemies of the truth, represented by Edom, opposing themselves to the Church of God. We would ask, if this be so, what is the meaning of Jer. xlix. 21?

The history of late years would lead us to expect that Russia's sins against Turkey are so dire, that for them ever to be found fighting side by side, cannot be received as possible; and many no doubt have marked with amaze the friendly intercourse that has apparently lately taken place between the victorious Russian Grand Duke and his prostrate enemy the Sultan. Meetings which, we should think, must have been pre-eminently distasteful to the subdued potentate, and calculated to cause some embarrassment to the successful enemy, have taken place, and have apparently resulted in soft words, the display of polished manners, and the courteous interchange of gifts. As yet, however, the result of this intercourse has not succeeded in alienating our old friend and ally; but we think we already see signs of the prophesied change as we read in the *Times* of April 11th, "Mr. Layard has again succeeded in paralysing for the present the Russian endeavours to obtain the friendship of the Porte." "For the present!" significant words, implying, we cannot but think, what we fully expect, that before many years the hosts of Edom will be joined to those of Meshech and Tubal in opposition to Israel, and preparing for themselves the bed of death which they shall occupy, according to God's Word, with the uncircumcised (Ezek. xxxii. 29).

We have little doubt that a system of cajolery, flattery, and baseless insinuations whispered against us, will be, if it has not already been, adopted, and will bear fruit, causing Edom to work out its God-proclaimed destiny, by linking its fate to those who are to be overthrown in accordance with the will of God in His own appointed time.

We would also point out that another people are named as to be sharers in the sad fate of the multitude of the uncircumcised, and that is Elam, or Persia, whose ruler not many years past was received in this country with a marked cordiality and generous hospitality, and whose country has largely benefitted by the introduction of the fruits of our civilisation in various particulars. Nevertheless, it is hereafter to be found on the side of our enemies (Ezek. xxxii. 24), there to find that the false prophet is impotent to save their hosts from the wrath of the Lord of heaven.

Remembering this, we are struck by the fact that the Shah of Persia has visited the capital of Russia at a time which we cannot but consider to be a peculiar one for a visit of friendship or courtesy, seeing how Persia's co-religionists have lately suffered at the hands of Russia's potentate. Doubtless the Shah will be gently and affectionately dealt with, and lured into a tender intimacy with, and confiding trust in, his friends of the North.

We know that our Master's plans are carried out at times with startling unexpectedness on the part of His people, when He intends that they should be unaware of what is at hand; but we believe He would have us study the signs of the times, and we think the above, which we have noted, are two marked signs of a coming change in the views and feelings of some present allies of Israel. We would suggest that the seed is being, or about to be, sown, which is to bear evil fruit to many—*when*, we cannot tell, as God has not revealed the day and the hour; but we think, judging from what are called natural causes and effects, the seed may very quickly spring up into vigorous life, and the ill weeds grow apace. L. P.

April 15th, 1878.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 203.)

PART VI.

Multiplicity of seed was one of the most distinct promises recorded in Holy Scripture of the blessings promised to Abraham and his posterity. Israel, according to the prophecy of Isaiah (xxvii. 6), was to "blossom and bud, and to fill the face of the world with fruit," and to become such a multitudinous nation that it would be reckoned by the enormous number of "thousands of millions" (Genesis xxiv. 60). Thus the seed of him who was destined to become "the hive of the world," would be so numerous that it is compared in the Divine Word to "the stars of heaven," "the sand of the sea," and "the dust of the earth for multitude."

That this promise of a multitudinous seed was fulfilled in "out-cast" Israel rather than in "dispersed" Judah is probable for the following reason:—

The peculiar blessing which Jacob, when dying, was inspired to deliver respecting Joseph and Ephraim, the representatives of the House of Israel as distinct from the House of Judah, is thus stated in the book of Genesis:—

"And Israel stretched out his right hand and laid it upon Ephraim's head; and his left hand upon Manasseh's head; and he blessed Joseph and said, The Angel which redeemed me from all evil, bless the lads; and *let my name* (of Israel) *be on them*, and the name of my fathers Abraham and Isaac; and let them grow into *a multitude in the midst of the earth.* And when Joseph saw that Jacob laid his right hand on Ephraim, it displeased him, and he said, Not so, my father, for Manasseh is the first-born, put thy right hand upon his head. And Jacob refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become *a multitude of nations.*" "Joseph is a *fruitful bough.* . . . The Almighty shall bless thee with blessings of heaven above, blessings of the deep that lie under, *blessings of the breasts and of the womb.* The blessings of thy father have prevailed above the blessings of my progenitors *unto the utmost bounds of the everlasting hills;* they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren" (Genesis xlviii. 14, 15, xlix. 22—26).

It should be remembered that this distinct promise of a multitudinous seed to Ephraim, representing the House of Israel as distinct from the House of Judah, was to happen, not in the days of David and Solomon, the culminating era of their national greatness before the separation of the Twelve Tribes had taken place, but during the Christian dispensation, or days of the Messiah, as the expression which Jacob uses in blessing his children is well known to mean, when he "called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you *in the last days.*"

Jacob's blessing of Joseph and Ephraim as regards multiplicity of seed is supplemented in a similar way by "the blessing wherewith Moses, the man of God, blessed the children of Israel before his death. . . Of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good-will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and

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upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like *the horns of unicorns*: with them he shall push the people together to the ends of the earth; and they are the *ten thousands of Ephraim*, and they are the thousands of Manasseh" (Deut. xxxiii. 1, 13—17).

It may be well to notice that our Authorised Version, following the example of the LXX., "with an unfaithfulness not common to them," as Adam Clarke justly observes, have translated the Hebrew as "the horns of unicorns" or a one-horned beast, as in the margin, which, if the translators had been from the sister kingdom, woud have been condemned as an Irish bull. And this, indeed, would be a more correct rendering, for the Hebrew word ראם translated "unicorn" is, in reality, a species of wild bull or buffalo, such as existed in the East (see Job xxxix. 9), and in former days in Great Britain. And the comparison of a two-horned animal, such as a bull or buffalo, is very appropriate to the blessings promised to the descendants of Ephraim, as "pushing the people together" by extending its power and dominion even "to the ends of the earth."

It appears, then, from Scripture, that the blessing of a multitudinous seed, as numerous as the dust of the earth, was more especially promised to that portion of Abraham's descendants, which is commonly known as the Ten Tribes of the House of Israel, frequently spoken of under the name of EPHRAIM, which signifies "double fruitfulness," and so named, probably, as having been born during the seven years of plenty, and prophetically significant of future superiority over his elder brother. Ephraim, though the youngest son of Joseph, was the one on whom the blessing of the dying Jacob more peculiarly rested, and whose seed would become in the latter days "A MULTITUDE OF NATIONS."

Hence, after the death of Solomon, the separation of the Twelve Tribes took place, and the formation of the two kingdoms of Israel and Judah was effected, the history of Ephraim becomes in a double sense that of the kingdom of Israel, for not only did the Tribe become a kingdom, but the kingdom embraced little besides the Tribe. It is interesting to trace from the few statistics recorded in Scripture, how the blessings promised especially to Ephraim, as compared with Manasseh, could only refer to the latter times—*e.g.*, at the census in the wilderness in Sinai, at the time of the exode, whereas, the Tribe of Ephraim numbered 40,500, against Manasseh's 32,200, forty years later, at the time of Eisode, Manasseh had advanced to 52,700, while Ephraim had fallen to 32,500.

Eight centuries later, the prophet Hosea represents the kingdom of the Ten Tribes under the two-fold name of "Israel" and "Ephraim;" while, figuratively, the prophet, when predicting their being cast out from the land of their forefathers, describes their future condition under the three-fold name of *Jezreel*, "the seed of God;" *Lo-ruhamah*, "no more mercy;" and *Lo-ammi*, "no longer My people." Their mother's name, *Gomer*, I shall consider presently, as it affords some teaching to the subject of our consideration. Hosea foretells that while God would cause the kingdom of Israel to cease, and would no longer have mercy upon that House, while He would give the House of Judah a little longer trial, adding that, nevertheless, the number of the children of Israel should be as the sand of the sea; and then, speaking as he was moved by the Holy Ghost, and looking onward into the far future, the prophet predicted an event which is yet to be accomplished: "The children of Judah and the children of Israel 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" (Hosea i. 4—11).

The prophet, alluding to the cause of the fall of the two kingdoms, pointedly declares: "The pride of Israel doth testify to his face; therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them. . . . Ephraim shall be desolate in the day of rebuke; among the Tribes of Israel have I made known that which shall surely be. . . . Ephraim is broken in judgment, therefore will I be to Ephraim as a moth. . . . and as a lion. . . . Ephraim is a cake not turned. . . . Ephraim also is like a silly dove without heart. . . . The watchman of Ephraim was with my God: but the prophet is hated in the house of his God. . . . Ephraim is smitten, their root is dried up. . . . My God will cast them away, because they did not hearken unto Him; and they shall be *wanderers among the nations*. . . . O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. . . . I will heal their backsliding, I will love them freely: for Mine anger is turned away from him; I will be as the dew unto Israel. . . . Ephraim shall say, What have I to do any more with idols? . . . Who is wise, and he shall understand these things; for the ways of the Lord are right, and the just shall walk in them" (Hosea v.—xiv.).

(To be continued.)

DUNEDIN, IN NEW ZEALAND, REJOICES IN THE IDENTITY.

GLAD tidings come to us from Dunedin, in New Zealand. On March 22, 1878, what is described in the *Morning Herald* newspaper as a "most enjoyable lecture," was delivered there by Mr. W. L. Rees, M.H.R., in Knox Church. The Rev. Dr. Stuart occupied the chair. The lecture was fairly attended, 180 being present. Mr. Rees's lecture on "The Lost Tribes and their Identity with the British," seems to have been fully up to the mark. He alluded to the very considerable amount of mental vigour in England and America which the subject was exercising among "our people," and paid a high tribute to Mr. E. Hine (which we gladly re-echo) for his efforts in urging it on the British public. The lecturer is deserving of our best thanks for bringing the matter so ably before our antipodean brethren. We trust when he next addresses them he will be in possession of recent literature on the subject, which adds to our list of Identifications those of the foreign and home "Gates," the wealth, and expected new covenant blessing, thus strengthening our claims to be regarded as the lost nation, and, by unrebutted and irresistible evidence, proving we are indeed identical with God's chosen and hitherto hidden ones.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Rev. J. Jamieson, in his "Eastern Manners and Customs," says: "It was the wise policy of the Roman Government to allow every man who entered the army, to choose a companion or comrade, who should be his constant friend, sleeping or waking, in weal or in woe. This was to compensate him in some measure for all he had given up, and to strengthen him in the hardships he would have to endure. He was not allowed to marry, nor to retain any of the civil relations of life, but was from that day forward the devoted slave of his country, moving hither or thither, according to the will of his commander, without the slightest let or hindrance. This fact presents to my mind the idea, that there was no amalgamation between the Romans and the British people, during the stay of the former in this Island—at any rate, not among the common soldiery. But there seems to have been an exception made in the case of superior officers as in the case of Pudens the Roman senator, who married Claudia, a British lady. Both are mentioned in 2 Tim. iv. 21. And we are pleased to know that the good Constantine, from whom the Sublime Porte received its name (that being his favourite capital), was born at York, his father being the Emperor Constantius and his mother a British lady of the name of Helena."

S.

Leeds Anglo-Israel Association, 1878.

POSTSCRIPT to article on "Israel and Manasseh keep Holy the Sabbath Day," &c, on page 209.—Several of the French papers are loudly crying out against the exaggerated Sabbatarianism of many of the English exhibitors, who not only do not come to the Exhibition on Sunday, but order their cases to be covered. In France Sunday is a day of relaxation as well as devotion, and such rigourism is not thought to be in good taste.

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 79. Entered at Stationers' Hall.] WEDNESDAY, JULY 3, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE CONGRESS AND THE RIVAL JEALOUSIES.

THE Congress is already in session, and the Powers of Europe, with Great Britain and Russia united, are now peacefully discussing the condition of the Eastern Question, and how it is to be settled. Man clearly imagines that it will be in his power to arrange the momentous issues now awaiting disposal, in such wise, that the Eastern Question shall once and for ever be put on a satisfactory and peaceful footing. Vain imagination! God's Word tells us that "the Lord shall go forth as a mighty man, and shall stir up jealousy as a man of war; He shall cry, yea, roar; He shall prevail against His enemies" (Isa. xlii. 12). That time, we believe, for the reasons we gave in detail in BANNER No. 49, Dec. 5th, 1877, is at hand, and, therefore, we conclude that a cruel war having just concluded, and a Congress being at work to stay, if possible, the progress of further hostilities, the Lord purposes, sooner or later, to defeat those hopes, and to stir up the jealousies which are present in abundance everywhere in the political atmosphere, ready to neutralise all the efforts of the Congress towards peace.

Let us see what those jealousies are as now more distinctly matured than they were when we noticed them last year. In the first place, the Russians have conquered the whole territory of European Turkey, and are the *Beati possidentes* of Prince Bismarck; such "possession" being secured by the Treaty of San Stefano, and by an immense force of the three arms, flushed with victory, quartered on the spot, and quite unwilling to abate one jot of the vantage ground gained, which has brought them up to the walls of the coveted possession—the great "Gate" of Israel—Constantinople. The Lord has only to stir up Russia's "jealousy," and make her averse to yield Bessarabia, or the territory South of the Balkans, and we have at hand the materials for another gigantic war! Then there is Roumania indignant, sore, and angry at Russian spoliation of Bessarabia; furious at Europe's apparent indifference at that high-handed act of robbery, and ready to fly to arms if the "retrocession" be not vetoed by the Congress.

The Turkish Empire again is, as a provincial journal describes the scene, the "*corpus vile* (or the CARCASE), out of which Russia, Austria, Roumania, Servia, Montenegro, Bosnia, Herzegovina, Thessaly, Epirus, Greece, are all preparing to carve the parts they covet." These are, in fact, "the eagles" gathered to the prey, and that prey is shrieking *in articulo mortis*, striving to obtain relief from its hosts of persecutors at the hands of the Congress—persecutors, who are each ready, at the least sign of weakness, to fall on each other; for which purpose they all stand ready, armed to the very teeth.

Here we have, indeed, a terrible task which the Congress has to accomplish. It is a Gordian knot, which seems impossible to unloose, but which must be cut to free! Surely these are the very "jealousies" the Lord says He is ready as a "Man of war" to "come down and stir up!" Here are the materials for the most dreadful wars this afflicted earth has ever witnessed—wars which God's Word, we think, accurately described when it spoke of them as "an earthquake, such as was not since men were upon the earth—so mighty an earthquake, so great"—what time there fell upon men a "great hail" (a Northern Power's visitation) "out of heaven," "every stone about the weight of a talent"—a "plague which was exceeding great" (Rev. xvi. 18, 21). But what will be the position which Israel, the Lion Power, will take up in all these complications? Will these "stirred-up jealousies" affect her so as to draw her into the trouble, or injure "British Interests?" Nay, our readers know such is not our opinion! We have all along, when the clouds have been darkest, and hope has fallen to the lowest, held firm our faith that for Israel there will be no war now! We abide by that conviction, and we urge on our readers again and again, "Fear not!" "Fear not!" "The Lord hath ordained peace for us" (Isa. xxvi. 12), and we have no reason to suspect Him! He abides faithful, and to us, being His chosen people, His aspect is smiling love! Let us trust Him! For He is Jehovah our God, and we are Israel His people! We believe that the results of this Congress (if there be results at all) will be that Russia will concede all British Interests—that the Straits will be allotted to the protection of Israel's ironclads. We think, also, that ere long we may see the great "Gate" itself surrendered to the guardianship of its rightful heritors, the chosen people of the Lord Jehovah, with, it is now

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certain, the protectorate of the Asiatic Empire of the Turk besides.

Whatever may be the Divine purposes in regard to this last wonderful arrangement, there is no doubt in our own mind that not a single British Interest will be injured at this crisis of the Eastern Question; that ours will be to stand by and "see" the operation of the Lord's vengeance and indignation on the Gentile Nations of the "earth" poured out, and in peace and safety, in security and confidence ourselves, to prepare for the glorious times of Israel's and Judah's "return" to their inheritance, when the Lord Himself shall "go before us, and the God of Israel shall be our rereward" (Isa. lii. 12). May that day soon arrive, and may the Lord the Spirit be early poured out on our entire race, to fit us for this our glorious destiny, for the sake of the Redeemer Saviour, who died to procure all these glorious blessings for us (Joel ii. 28; Jer. xxxi. 31; Luke i. 68).

ISRAEL'S PROTECTORATE OF ASIATIC TURKEY, AND THE GATE AS HER METROPOLIS.

THE following we take from *The Edinburgh Courant* of June 5th, 1878. The extract exactly expresses our own views of the present grave crisis in Israel's history; and we believe the Editor's statement of the past, present, and future prospects of current affairs worthy of the deepest study. He said:—

Which is the best of all available administrations for the long-suffering East? It is not a great stretch of vanity in a Briton to consider that his own country has hitherto achieved the greatest success in the government of inferior races. India and our Colonies are certificates of the unflinching justice and the invariable beneficence of our foreign rule. Europe is prepared, and even eager, to recognise the superiority which history assigns us. A proposal to assume the responsibility of peace and order in what remains of Mussulman dominion would be made by a British Ministry without exciting a spark of the distrust which follows the slightest movement of Russia in the vicinity of Constantinople. England is too powerful to be suspected of small or selfish ambitions. She can speak for Europe without her motives being questioned; and if any great State can be credited with a love of good government for its own sake, it is she. The word has but to be said at a European Congress, and the largest and best part of Europe would undoubtedly sanction the establishment of a British protectorate in Asiatic Turkey, *if not in Constantinople itself.*

The journalist concludes his reflections on the crisis with the following very remarkable sentences:—

In five years England could do more for Asiatic Turkey than any other nation in the world could accomplish in half a century. It might cost money, and greatly aggravate the already excessive labour of Parliament, but how many of the domestic questions which bulk so large at present would shrink into nothingness beside it? Such a protectorate would certainly cut the Gordian knot of the Eastern Question. It would permanently muzzle Russia. It would secure immoveably and for ever our naval position in the Eastern Mediterranean. It would give us the command of Egypt without the odium of annexation. British capital would find a new outlet abroad under the control of British intelligence and British law. The finest soldiery in the world would stand in tens of thousands at our disposal. Our road to the East would be unassailable, and even unapproachable by any hostile force. A few thousand Englishmen distributed in the forts of the Levant, and in the chief towns as far East as the valley of the Tigris, might yet save Asia from a repetition of the convulsions which at last have broken up European Turkey.

Nothing we can say could add to the extreme importance of the above! The views thus enunciated seem to us the natural outcome of the present deadlock in affairs. There is no remedy for the miseries of the Eastern Question, as it relates to the Porte, but the good government of the Turks and other Asiatic races. There is none qualified but God's people Israel to administer such a rule! Given that "splendid heritage," and what follows? There will follow "the preparation of the way of the kings of the East," with British capital and the "possession" of the promised "Gate" as the seat of that magnificent Eastern Empire—a "possession," the reader observes, which will accrue in PEACE (Psa. lx. 9, 10; Isa. xxvi. 12).

Thus far had we written when the publication by the *Globe* on the 14th June, 1878, of the agreement between the Governments of Great Britain and Russia came to our notice. It filled us with wonder and satisfaction, at the rapid ripening of events towards the final goal to which all affairs are pointing now. The clause of the agreement which, of course, has arrested our attention, as well as that of every Israelite in the land, is the 11th, wherein it is stated that "Her Majesty's Government are of opinion that the duty of protecting the Ottoman Empire from the danger of future extensions of the Russian Frontier, (a duty) which henceforth will rest largely (*d'une mesure spéciale*) upon ENGLAND, can be effected without exposing Europe to the calamities of a fresh war." Here, then, we see announced what we have already spoken of as "Israel's splendid heritage"—namely, the protectorate of the whole Asiatic Empire of Turkey, with the necessity (as all can see) of the occupation, in some form or other, of Constantinople, as the seat of Government, whence the ruling Power must issue its commands (Gen. xxii. 17). Let the reader notice also that the Agreement specially recognises the fact that these changes need not be introduced by, or lead to, a European war. *That* we believe ourselves, as already stated. "British Interests" satisfied, no war involving our beloved land can occur. But alas! other questions, such as the "Retrocession of Bessarabia," remain; and in these the British Government declare in the Agreement itself, they do not feel called on to interfere, since this nation is "not sufficiently interested in the question" to justify her (standing alone) in opposing it. These burning questions then remain; and they, we anticipate, will, when 1881-2 approaches, be the very fire-brands and electric sparks which will originate the great earthquake, and that fiery deluge of God's wrath which we see will overtake and destroy yonder "ill-consolidated Europe," and bring ruin on a scene where now the cry seems peace, "peace and safety," when, in truth, the only real prospect is "sudden destruction, as travail on a woman with child; and they shall not escape" (1 Thess. v. 3).

THE "ROCK" ON THE GREAT PYRAMID.

WE have long been waiting and watching for some deliverance by the *Rock* on the subject of the Great Pyramid, and have at last been gratified. The editor has, as our readers well know, taken his stand long ago in regard to the general question of the Identity. The only word to describe it in his vocabulary is "a craze." The Right Rev. Bishop Titcomb is the subject of a "craze," and the many able men, clerics and laymen, who believe in our Israelitish origin are, in the *Rock's* estimation, though right in the main as to their religious views, simply gone "crazy" in reference to the Identity. Not that the *Rock* ever attempts to argue the point, or to show where this "craze" begins or ends. That would not suit the purpose of the editor, if he has one. He does not deny the Scriptural distinction between Israel and Judah. Nor that these are the latter days when the restoration of the Jews may soon take place.

It is the attempt even to discover where the Ten Tribes are, much more the daring impiety and absurdity of supposing they are the British, that raises the *Rock's* ire and solemn mirth in turns. The result is, that those responsible in that paper for their treatment of this vitally important subject, read

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nothing, think nothing, conclude nothing, and know nothing about it; but dismiss it peremptorily from consideration and discussion with the *dictum* that it is "a craze." In regard to the Great Pyramid, the treatment is the same. The state of ignorance in which the editor is content to remain is exactly that which one expects from those who glory in their refusal to open their eyes or ears, and decline to "see" when the matter is distinctly pointed out to their mental vision. Some one has lately forwarded a communication to the *Rock* on the subject of "Pyramid mysteries." The correspondent is evidently an opponent to the views so ably enunciated by Professor Piazzi Smyth in "Our Inheritance in the Great Pyramid." Commenting on his letter the editor publishes the following in his Notices to Correspondents at page 185 of the No. for Friday, March 1st, 1878: "Like you," he says, "we utterly repudiate the monstrous notion that the 'Great Pyramid' can help us to the true interpretation of the teaching of Holy Scripture. Any work that countenances such a delusion comes out under a cloud, be its other excellencies what they may. It is a *physical impossibility* for us to read through all the books, &c., that are sent us; hence objectionable teaching sometimes escapes."

What the latter sentiment may refer to, of course, we cannot say. But we gather that the writer of the notice in the *Rock* has not studied Piazzi Smyth's work, knows not how or in what way Great Pyramid teaching helps to the interpretation of the Holy Scripture, and consequently lays down the law on the subject after a very imperious but ignorant manner. We imagine that the *Rock* pictures to itself that the Great Pyramid runs counter somehow to the dogmatic teaching of God's Word, and is consequently horrified at the idea. He fails to apprehend the fact, that being God's "sign and witness unto the Lord of hosts" in the land of Siriad, the altar to the Lord in the midst, and a pillar at the border of the land of Egypt," it stands as a material corroboration in certain respects of the truth of God's Word written, testifying like the Jew, certifying like the desolate land of the inheritance, and pointing, like Lost Israel herself, to the fact that the Lord God of hosts is a true and a covenant-keeping God, that His Holy Word is literally and accurately true from first to last, and that this stupendous monument in stone, erected long before the Book was ever written, is a silent and unanswerable material protest and witness against man, that the Lord Jehovah is the God of all science, of all prophecy, of all Scripture, of redemption, and of salvation too. How all this is shown to be a fact, the editor of the *Rock* knows not, and cares not, for he inquires not. "Let him pause and inquire!" and we promise him that (in consequence) "his knowledge shall be increased."

"The Kings of the East" and the "Stone Kingdom."—We take the following sentence from the preface of a very rare work—namely, the second edition of "The Kings of the East." No wonder our correspondent, E. K. R., of Manchester, told us on the 7th November, 1877, in Banner No. 45, that this book and another ("The Prophetical History of the Church and the World"), from which we have already published extracts, enabled him to see "Our Identity" when the subject was brought before him. The writer in the preface in question said, "Reflection and research have enabled the author confidently to state, from a close comparison of history with the prophecies, that the Empire of Britain is the Empire of the Stone" (Dan. ii. 35, 45). We hope soon to present the reader with a few extracts from the work in question which cannot fail to interest and to throw light upon the Identity of Great Britain with the Stone Kingdom—that is, the mountainous fifth monarchy of Daniel.

More "Cords and Stakes."—Messrs. S. W. Silver & Co. have received the following telegram from Sydney, dated June 17th:—"The New Guinea fever is subsiding. Gold in payable quantities has been discovered at a distance of two days from Port Moresby. Annexation without further delay is considered urgent for many reasons.—*Bristol Times and Mirror*, June 20th, 1878.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,

Rector of Shillingford, Exeter.

(*Continued from page* 211.)

PART VII.

Jeremiah, writing about a century after Hosea, when the House of Israel had been carried captive by the Kings of Assyria, predicts the future glory of Israel and Ephraim in the following words:—

"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. For thus saith the Lord: Sing with gladness for Jacob, and shout *among the chief of the nations*, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them *from the North country*, and gather them from the *coasts* (or sides) of the earth: *a great company* shall return thither. I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and *Ephraim is My first-born*" (Jer. xxxi. 6—9).

And the same prophet speaking of Ephraim's future glory as the chief among the nations of the earth, and the first-born of God's Israel, and the representative in a national sense of Abraham who was the predicted "heir of the world" (Rom. iv. 13), says:—

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it: neither shall they walk any more after the imagination of their evil heart. In those days the House of Judah shall walk *to* (margin) the House of Israel, and *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. 17, 18).

There are four things worthy of note in the prophecy of Jeremiah respecting Ephraim as the representative of the House of Israel. 1. Ephraim is described as "the first-born of Jehovah" or "My first-born," whereas Ephraim was not literally so, but only constituted such by way of covenant blessing by the dying Jacob. 2. Ephraim is represented, at the time of the restoration of Israel, as returning "*a great company*" to the land of their fathers, which accords with the repeated declarations in Scripture, to which I have already alluded, of the multitudinous seed being promised to Ephraim, as Zechariah x. 7—9, expresses it: "They of Ephraim shall be like a mighty man; their children shall increase as they have increased, and they shall remember Me in far countries; and they shall live with their children and turn again." 3. Ephraim is represented as returning not only "from the North country," but also "from the coasts or sides of the earth," which is expressed by Isâiah xliii. 5, and xlix. 12, "from the North, and the West, and the East"—*i.e.*, from the land of Sinim, which denotes, speaking generally, from all parts of the world. 4. Ephraim appears to be spoken of as the chief of the nations at the time of Israel's restoration; for the expression of Jeremiah, translated in A.V., "shout *among* the chief of the nations," is literally "shout as" or "like as the chief of the nations;" and by a singular coincidence the word here rendered "chief" is the same as that used by Ezekiel xxxviii. 2, when speaking of the "*chief* prince of Meshech and Tubal," or, as the LXX. translate it, "the Princes of Russia, Muscovy, and Tobolsk," and as Gesenius observes that ראש means "undoubtedly the Russians, who are mentioned by Byzantine writers of the tenth century, under the name ὑπὲρ Πῶς, dwelling to the North of Taurus." By Jeremiah, Ephraim then is described as emphatically "the chief of the nations" at the time of Israel's restoration to the land of their fathers.

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Now, I would fain ask what nation amongst the great kingdoms of the earth fulfils these conditions of being *facile princeps* in respect to her population, her strength, and her colonial Empire? for that is the only sense which can be affixed to the promised blessings connected with Ephraim, which, according to Isaiah xxiv. 13—15, and Hosea xi. 9, 10, is represented as a maritime nation dwelling in the isles of the sea to the North-west of the Land of Promise. Now, of the three most populous nations of the earth, to which I have before referred—viz., China, Russia, and Great Britain—the latter is the only one to which all the marks, by which we are to discover the scattered Tribes of the House of Israel, can be said to apply; and if it cannot be said of Great Britain that she is "*chief of the nations*" in respect to her standing armies, as compared with the other Great Powers of Europe, she is confessedly so in other respects to which the prophecies more immediately point—viz., in her naval strength, which is said to be equal to all the other navies in the world. And it is curious to trace back the truth of the old song—

"The flag that's braved a thousand years
The battle and the breeze."

For it is exactly a thousand years ago since our own Anglo-Saxon Alfred the Great laid the foundation of the British navy, whose supremacy has been proved at different epochs of our national history—as *e.g.*, in the time of Edward III., A.D. 1340, when the King obtained a great naval victory over the French at Sluys, on Saturday, June 24, though it might have been fought on the day previous, which our Edward refused to do, "because," as he said," our Lord Jesus Christ was put to death on a Friday, and we will not shed blood on that day;" so another great naval victory was obtained in the reign of Elizabeth against the Spanish Armada, and finally in this present century by the crowning victory of Nelson in the Bay of Trafalgar.

And further, the House of Israel, with her multitudinous seed, is represented as having that seed located along the "coasts," or sides, of the earth, which exactly resembles the possessions of the British Empire, which is so extensive in its colonies and its commerce, that on it, as it has been truly said, the sun never ceases to shine—*i.e.*, the morning gun and the British drum are heard in some part or other of the world during every one of the twenty-four hours which constitute our day and night.

That the blessing of a multitudinous seed more especially belongs to the seed of Joseph and Ephraim, as representing the House of Israel rather than to the House of Judah, may be seen in this well-known fact. At this present time, the Jews scattered amongst all the nations of the earth whither the Lord has driven them, according to the prophetic threat, do not number, according to the greatest estimate, above 10 million souls; whereas, assuming that we are of Israelitish origin, the Anglo-Saxon race, equally scattered throughout the world, though under very different conditions, already numbers between one and two hundred millions; and so rapid is the growth of population in England, the United States of America, and our vast colonial Empire, which may be said to comprise the whole of the Anglo-Saxon Empire, compared with other portions of Christendom, that it has been estimated by the end of the next century, if the present dispensation lasts so long, it will have increased to the enormous magnitude of *one thousand millions*, when the prayer on behalf of Rebekah's descendants will have been literally accomplished. As a specimen of this rapidity, the *Times*, of June 6, 1877, mentions that "the population of South Australia is estimated at 225,677, being an increase of 15,000 in the course of the last year," by which it appears that the population of South Australia doubles itself in fifteen years; and at this rate, at the end of 100 years, the Anglo-Saxon race, in that colony alone, which is by no means the most favoured of our colonies for growth of population, will have reached the number of 31 millions. And this is just the rate of increase, of a population doubling itself every fifteen years, which happened to the seed of Jacob, whose family of seventy souls, when they went down to Egypt, increased, during their 215 years' sojourn in the land of Ham, to about 2,300,000 souls, the probable number of the whole population at the time of the Exode, when the number is stated, in *Exodus* xii. 37, to have been "600,000 on foot that were *men*, besides (women and) children."

(*To be continued.*)

LA GRANDE PYRAMIDE A VAINCUE.

THE following has been sent us from Durban, Natal, in South Africa, by our friend and co-adjutor there, Mr. J. Bowers Janion, the writer. The facts first appeared in a Natal paper, but we consider the communication of such importance that we place the whole before our readers without delay.

The results confirm the accuracy of the Great Pyramid figures, and stamp that splendid monument to be, what it is in truth, God's altar, pillar, sign, and witness in the land of Egypt; that He is true, that He is the Author of all science, the Creator of all things, and the Redeemer of that people, to testify to whose origin and future glories this building now stands forth, and exists to-day as the Divine evidence. We beg attention to Mr. Janion's words—

THE SUN DISTANCE.

In my lecture on the Great Pyramid, delivered last Wednesday evening, I stated that, according to calculations made from Professor C. Piazzi Smyth's (Astronomer-Royal for Scotland) measurements, "the mean distance of the sun from the earth is 91,840,000 miles, corresponding with 8·9 seconds of parallax, which is the mean of all the most reliable computations during the last twenty years."

I further said: "An English astronomer in New Zealand made preparations to observe the last transit of Venus on the 9th Dec., 1874, but as the morning of the transit was cloudy all over those islands, nothing could be done. However, the French and German observers, in some of the neighbouring islands, were more fortunate, and obtained good observations, and within a few months of the date of the transit, they computed them, in conjunction with other French observations made in Pekin. The result, which was at once made known to the scientific world, gave 91,800,000 miles, or almost exactly the same figures which were monumentalised in the Great Pyramid 4044 years previously (B.C. 2170). It seems strange that the result of the English observations, giving the result as 93,300,000 miles, should only have been made public during the last few months, or three years after the date of the transit. I hope that we may soon ascertain the reason given for this long delay; for, independently of the figures brought out not agreeing with the French and German results, or that they exceed the Pyramid figures by nearly a million and a half of miles, the unexplained delay gives good grounds for suspicion that some radical error has taken place."

Mr. Cockburn Muir, commenting on "the report of the Astronomer-Royal, Sir G. B. Airy, on the observations of the transit of Venus, 1874," says: "The sun's distance is declared to be 93,300,000 miles. A correction of one and a half per cent. may yet very well be due to the Greenwich work. M. Le Verrier would have given these gentlemen a wider margin, so little value did he set on the work of 1874. The essence of science is exactitude. That which is uncertain or not yet exact, is not science. It is guess-work. We have now to wait until it be seen what the astronomers will make the sun's distance by the transit of December 6, 1882. There was more science, pure and exact, in the little finger of the Pyramid builder than in all the pates that were worn bald by 'too much learning' without humility. This witness was set up precisely to 'confound the wisdom of this world.' When the 'star-gazers' have agreed among themselves that in very truth they know how far it is to the sun, it will be time enough to discuss their doctrine."

When I delivered my lecture I hardly thought that the proof of "some radical error" having taken place in the results of the English observations was so close at hand. The *E. P. Herald*,

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published in Port Elizabeth, of the 12th inst., has the following sub-leader :—

THE TRANSIT OF VENUS.—A FEATHER IN THE CAPE CAP.

"The observations made of the transit of Venus in Port Elizabeth appear to grow in importance, as the following extract from a letter received by Mr. H. L. Splinder from the Astronomer, will show :—

"'I have taken for the contact the mean of your times—7 hrs. 25 min. 23 secs. and 7 hrs. 25 min. 38·5 secs., or 7 hrs. 25 min. 31 secs. chronometer time. With this time corrected for error of chronometer, of course, I find, from a comparison of your observation and those made at Mokattem, Suez, and Thebes, a value of 8·93 for the solar parallax. This agrees very closely with the general result which I arrive at from the egress observations available to me at present, and is not 0·05 secs. in error, according to the best determination of the solar parallax which I can make. At Greenwich, in some most unaccountable way, they assigned the value 8·385 to the solar parallax from your observations; but they assigned 8·495 as the value obtained from the Cape Observatory observations. Both results are in error. So far as I can understand from a letter recently received, the value 8·77 secs., obtained in the Parliamentary report, has been given up since I sent back my result, and that the value I obtain from the ingress observations, 8·86, is accepted. I have written, pointing out the errors made in the discussion of the egress observations, but it will be some time before any answer to part of my work can be received. The state of the case at present is that I get 8·88 secs. plus 0·02 secs. for the value of the solar parallax, from the observations of the Parliamentary report and our Cape observations, and that I understand those answerable for the work in England accept my result as substantially accurate.

"In other words, the observation at Port Elizabeth was only the 5-100th part of a second in error, and 'our Cape observations' have been the means of putting Greenwich right! Mr. Stone, supported by the observations made at Port Elizabeth, has conclusively shown that Greenwich, 'in some most unaccountable way,' is, for once at least, eclipsed by the Cape. The egress observations have not yet been fully discussed, but Mr. Stone's profound knowledge of this problem precludes the possibility of it affecting the result he has given in the slightest degree."

Now, if we take Mr. Stone's "8·88 plus 0·02 secs. for the value of the solar parallax," it gives 8·9 secs., or 91,840,000 miles—the precise figures deduced from the Pyramid—as the sun's distance from the earth! This is certainly "a feather in the Cape cap." "The value 8·77 secs., obtained in the Parliamentary report," which Mr. Stone says "has been given up," would give the sun's distance as 93,200,000 miles, and the 8·86, which Mr. Stone says "is accepted," gives 92,254,000 miles.

I find that Dr. R. J. Maun, in his "Guide to Astronomical Science," third edition, gives the sun's parallax as 8·95 secs., which is equal to 91,320,000 miles, as the sun's distance; and M. Leverrier, only a few years ago, concurred with this result. Previous to that, Greenwich had arrived at 8·5776, or 95,000,000 miles.

Mr. Charles Casey, in his work on the Great Pyramid, "Philitis," says, with reference to the Pyramid figures, 91,840,000 miles, as contrasted with the over-estimate of 95,000,000 miles :—

"Those who are unacquainted with the difficulty of the work, and therefore wonder at a difference of two or three million of miles, may reflect a little when informed that an error of three million miles would depend on observation of three-tenths of a second of space, or let us say, a breadth equal to the thickness of a fine hair at one hundred feet distance."

As I showed, in my lecture on the Great Pyramid, that Philitis—in Greek, Melchisedek or Shem, in Scripture—the architect, must have been Divinely inspired, and that this Pyramid was built as a "witness to the Lord of hosts," in these "last days," the figures deduced from it as the sun's distance from our earth are perfectly reliable; and therefore the result of any observations which may be made by modern scientists of the transit of Venus in December, 1882, must coincide therewith to be correct, and worthy to be called "science," or "that which is known."

Yours, &c.

Durban, April 20th, 1878. J. BOWERS JANION.

"JACOB AND ISRAEL."

BY ABRAHAM STOREY.

(*Continued from page* 208.)

PART III.

ANOTHER point worthy of notice in our narrative is that not at this precise time was the name of Jacob changed, for the tense is still future—"Thy name shall be." Consequently, it was not until about seven years after this event (according to Bible dates) when God appeared again to Jacob, when he came out of Padan-aran, that the change of name actually took place. "God said unto him, Thy name *is* Jacob" (it has not yet been changed, although it was promised to be so), "thy name shall not be called any more Jacob, but Israel shall thy name be: and He called his name Israel." In the time between this last-named event and that of his conversion, Jacob had evidenced the truth of his faith "by his works." He came out of the struggle in a state of submissive obedience to the will of God, and a marked change of conduct towards those whom he suspects of enmity to him is observable. The principle taught by the Saviour, to "be wise as serpents and harmless as doves," comes out at once in his conduct towards Esau, for, in the evidence of his goodwill by his presents, he proved his disposition to "do good unto those who hated him," and, thereby, "heaping coals of fire" on Esau's head, he subdued his fierceness, and out of a stern nature made the repentant waters flow. Natural gifts, uninfluenced by the grace of God, lead their possessor to be clever in wrong-doing; but the same talents, under the control of "Divine law in the heart," turn that cleverness into a course of right action. Hence, Jacob's subtle powers were not destroyed at his conversion, but, being now made "instruments of righteousness," their fruit was "joy and peace."

How does this typify our nation? In the words of Philo-Israel, in his "History of the House of Israel, told for the Children," page 60, "From the sixteenth century, when these things" (*i.e.*, the Reformation) "took place, the British nation has been 'Israel obedient.' Their Prayer-book testifies that nationally they confess their sins before the Lord, and trust only in the precious blood-shedding and redemption provided for them by the Son of God on Calvary." They have wrestled with the Man Christ Jesus, and prevailed. "Thenceforward, mark, they have been given every one of the blessings mentioned in the first fourteen verses of Deut. xxviii. Having these, promised only to 'Israel obedient,' we say they must be 'Israel lost,' now repentant, and found again. These blessings, as you may read, are about twenty-four in number. They are the promises that they should become—1, the chief of nations; 2, blessed in the city; 3, in the field; 4, in their children; 5, in their harvests; 6, in their cattle; 7, in their kine; 8, in their flocks and sheep; 9, in their basket; 10, in their store; 11, in going out; 12, in coming in; 13, blessed in victory over earthly enemies; 14, prospered in their barns; 15, prospered in their manufactures; 16, also in their land; 17, blessed in being God's holy people; 18, called by His holy name (Israel); 19, blessed in the plenteousness of their goods; 20, in the beauty and multitude of their offspring; 21, in the number of their cattle; 22, in the amount of their produce raised from the ground; 23, in the regularity of their seasonable rains; 24, in their vast wealth, enabling them to lend to many nations, but never to borrow, thus constituting them among the nations, 'as the head and not the tail—above only, and not beneath,' and blessed in every possible, imaginable way."

Here is a blessed change, indeed. As Jacob, our nation supplanted, first by cunning, by taking subtle advantage of weakness in others, then by force, their birthright possessions. But the nation is no more the supplanter; it may be that we have not come into the fulness of God's design in this respect,

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but certain we are that the "Reformation" was not a meaningless change. We may not yet have reached the time typified by the interval between the time Jacob received the promise and the actual change—when the name of Jacob shall cease to cling to us, and be really changed for the better; but, certain it is, if the name "supplanter" has not completely died out, the disposition is fast doing so. We long and pray for the maturing grace which alone can effect this perfect characteristic in the nation. Notwithstanding we are not, what we certainly shall be, we are thankful to Almighty God, that, by His grace, what we actually have been, that we no longer are. Have we now the past desire for conquest and aggrandisement from motives merely of self? Is not the absence of this spirit in us (which the "Gentile nations seek after," and esteem their glory, as our Lord declared), as a nation, so patent to the world that continental nations say "Our power is decaying;" that, like Turkey, "the sick old man," we are in our dotage, and soon must become his failing partner, under the epithet of "the sick old woman?" But there is that given us which they do not comprehend. They may take from us the character of supplanters, and we thank God for the loss, but they cannot take from us that higher character, "as a prince having power with God and with men." As "Jacob" we were "a servant" among the nations; in the household, in "subjection to the powers that be." As "Israel,"* we are not only a prince among princes, but "the chief of nations;" and why? Simply because we are "a prince of God," "a nation whom the Lord delights to bless," not raised "by might nor by power" (earthly), "but by My Spirit, saith the Lord." Hence, being "a prince of God," it is by His grace operating not simply for us, as in the past, but "in us," that we have "power with God," and, therefore, and for no other reason, have "power with men, and prevail." There is no race on earth but the Anglo-Saxon that know themselves to be Israel in this highest sense, and there is no Identity that can set any known people on earth so high amongst the promises of God's ancient Israel as this sets us. "And hast prevailed." And when did Jacob prevail? Not until he had manifested his determination to hold firm by the Giver of all good.

Neither have we prevailed as a nation by any other means. Our only prevailing power with God and men is to maintain a firm hold on the "Angel of the Covenant," "Christ Jesus." A true, not a spurious imitation of Christianity must be "the ensign of the people." This "ensign" is not the "sign of the cross;" that is the ensign of an "accursed tree;" hence that ensign the Gentile nations have, and seek after. If we prevail, we must not have the "tree," but the "root," which is, "Christ in you the hope of glory," "Christ dwelling in your hearts by faith." A pure and simple Christianity, therefore, must be the ensign by which God's "Lost Israel" is to be known; and, as a final result, is to be the power by which we are to "prevail." Thank God for the "gift of His own well-beloved Son," that, through Him, we have hope that the "kingdoms of the world are to become the kingdoms of our God and of His Christ," and that, to bring about this grand result, we are His honoured instruments to "prevail."

"And Jacob asked Him and said, Tell me, I pray Thee, Thy name." And have we not often said, "How wonderful, how mysterious the Power that hath blessed us; that, as Jacob, 'small and few in number' among the nations, we have grown so princely great!"

(To be continued.)

* Isaiah xi. 10 can only, I think, be rightly understood by the "jots and tittles" "of" and "to." "And in that day there shall be a root of Jesse" ("I Jesus have sent Mine angel to testify unto you these things in the Churches. I am the root and the offspring of David"—Rev. xxii. 16) "which shall stand for an ensign" (*Ensign*, a banner, a national flag or standard; a badge; a mark of rank or office; the officer that carries the flag—Webster) "of the people." Who are "the people?" The next sentence shows that they are not Gentiles, for the people who have the ensign are not the people who come to it. They are not Jews, for the Jews have not Christ as their "ensign;" they reject Him, therefore "the people" who have this "badge," "mark of rank or office," or "who are the officer that carries the flag," cannot be Jews. If, then, "the people" are neither Jews nor Gentiles, who can they possibly be, but that people who bear neither appellation, the "Hebrews" of the "Lost Tribes?" It appears self-evident, to my mind, that the "ensign of the people" signifies the badge or standard by which "Lost Israel" are again to be known—that is, by the characteristic of an eminently Christian people, having the laws or doctrines of Christ as their standard of conduct. "And His rest." Whose rest? Heb. iii. shows that the rest spoken of is that which Christ shall and does, nationally and spiritually, give His people. "Shall be glorious." More glorious than the Mosaic economy. "For this Person hath been counted worthy of more glory than Moses" (Heb. iii. 3).

THE REMNANT.

It has been remarked with an apparent air of triumph, by an earnest opponent of our Anglo-Israelitish belief, that Mr. Hine lately stated, that after all it was only a remnant of Israel that should return to the Holy Land as possessors. But who supposes otherwise? Certainly not believers in Anglo-Israelism, since of those, who could imagine that our tens of millions were to be gathered in from the British Isles, from our colonies, from India, &c., and brought together into even the enlarged Palestine, such as we are told to expect? (Ezek. xlvii. and xlviii.) Not only does our reason tell us such an ingathering could not be, but we are distinctly, by inference, informed in the book of the prophet Jeremiah, that such is not to be the case, for in chap. iii. 14 we are actually told what is to be the proportion, and rate of, selection from the eleven Tribes who, together with the House of Judah (including Levi), are to return to Palestine.

Now we would desire to point out how, indirectly, this remarkable fourteenth verse indicates the immensity of Lost Israel's numbers, and the greatness of its wealth, since, on its Identification and restoration to the acknowledged position of God's chosen people, "one of a city, and two of a family," will make a body numerous enough to re-enter into possession of the once-owned, but temporarily-lost, Land of Promise, in company with Judah (Jer. iii. 18), and representing eleven-thirteenths of the thirteen Tribes (Manasseh forming one—Ezek. xlviii. 4).

We presume that "family" does not mean a household, but rather those having a blood relationship up to a certain traceable point—some member of it being considered as the head, as representing the elder branch. After a period of time, varying according to circumstances, we may consider that those who were originally younger branches, become, as it were, fresh starting points, and the nucleus and heads of a fresh "family."

The proportion named in verse 14 (Jer. iii.) would seem to shew the existence in the nation of vast riches, since the possession of the many cities, implied in the selection of one from each, indicates an immense number; and the building and holding of such must be considered to be a proof of wealth and of greatness.

We would desire to draw especial attention to the fact of how the above view, if correct, as we believe it to be, entirely destroys the very unreasonable suggestions that have been made concerning the Lost Tribes, that they are the Red Indians, the Nestorians, the inhabitants of Abyssinia, and so forth. If such were the case, where are the abounding number of families whose two members are to go forth with Judah? Where are the cities whose one representative is to join in the great coming Exodus, and second entry into the land bestowed on Abraham's seed for ever?

We would also most emphatically remark how entirely this verse 14 destroys the argument of those who plead that Israel and Judah are now one, having been restored together when Jerusalem was rebuilt after the Jewish captivity. In verse 11

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(Jer. iii.) Judah is designated as "treacherous," but Israel as "backsliding;" now verse 14 is addressed alone to the backsliders, therefore only applies to Israel; consequently the "two of a family" and "the one of a city" to be brought to Zion, also applies alone to them. If it is urged that the selected proportion includes Judah, we ask, Where are the cities from which they are taken? Should it be answered, they are the various cities where Jews now dwell in the many countries of the world, we inquire in reply, then what becomes of verse 18, where it is stated the House of Judah is to walk to (margin) the House of Israel, and therefore will, previous to its return to the Holy Land, have come forth from the Spanish, French, Italian, German, Austrian, Polish, &c., cities, where it is now to be found, and will have joined itself to Israel? If it is rejoined, then it will be from Israel's cities the Jews will come forth in threes, we say in reply, in that case, we come back to the point whence we started—viz., that Israel and Judah are not at present re-united, but are to become so, and Israel must prove to be some immensely wealthy and multitudinous people who will first receive Judah, and then in a small proportion accompany him back to Palestine.

We must add our sense of obligation to our opponent who, while apparently rejoicing in the discovery, as he imagined, of the weak link in our chain, which must cause it to break, has actually helped us to find what we consider a fresh corroboration of our belief, that we are Israel, the only nation that can fulfil, by our numbers, our wealth, and other circumstances, the conditions of Israel's return to Palestine.

L. P.

March 22, 1878.

ISRAEL'S "TENTS, AND CORDS, AND STAKES."

(Isa. liv. 2.)

Forwarded by R. B.

"However fast the great world may go spinning down 'the ringing grooves of change,' it appears to have become a settled law that all the stray pieces of it, from time to time, shall attach themselves to the Empire on which the sun never sets. The very latest addition is Walvisch (whalefish) Bay, on the West Coast of South Africa, where the British flag has been recently hoisted by Captain Dyer, of H.M.S. *Industry*. It is situated 400 miles North of the Gareep, or Orange River, and 800 miles from Cape Town. The territory which has been annexed, stretches about thirty miles along the coast, with a depth inland of ten miles, and is only a small instalment of what is coming. It is proposed eventually to take possession of the whole coast-line up to Cape Frio (two hundred and fifty miles further North), the Southern point of the Portuguese settlements on the West African Coast. This will include the whole of the vast interior to the Transvaal, containing about 900,000 square miles, part of which is the great Ualahau Desert, prolific in ostriches, and part the fertile pasture lands of the Damara and Ovampo tribes. It is said that the Head Chief of the Damaras is considerably richer in flocks and herds than even Laban was. The principal object of the Government in taking possession of this coast-line, is to stop the importation of firearms, in which a brisk trade has been carried on for some time past with the Kaffirs. Within the Colonial boundaries the traffic is restricted by an import duty of two pounds on every gun, and Walvisch Bay was a convenient port for evading this difficulty. The Bay, which is seven miles long by seven broad, is protected by a long, sandy spit, called Pelican Point, and receives the Quisip river. The settlements at present consist of a few shanties and stores, and does a pretty fair trade in cured fish and fish-liver oil. Some whalers from the Southern ports have lately done well in the Bay, one of their captures, a huge shark, alone yielding 200 gallons of oil. Although there is a scarcity of water in the district, the climate is so damp as to necessitate the smearing of all tools and gun-barrels with pitch. When the rich and more salubrious interior is opened up, this latest acquisition bids fair to be a promising field for emigration; and Walvisch Bay may some day become a thriving *entrepôt* for the export of cattle, ostrich feathers, and ivory, in addition to its existing commerce in fish and oil."—From the London *Echo*, June 4, 1878.

Correspondence.

To the Editor of the "Banner of Israel."

Dear Mr. Editor,—You have always said, throughout all the expectation of conflict, that "God had ordained peace for us," and by the papers we see it announced that now all the Great Powers meet with an avowed wish for peace. All honour to our brave old Premier for encountering the fatigue and the full responsibility *himself*; regardless of personal discomfort and trouble—he goes for his country and his Queen. It was pleasant to hear of the reception bestowed upon him everywhere.

In my readings lately I came upon the following interesting quotation from the "Life and Writings of Isaac D'Israeli," by his son:—"My grandfather, who became an English denizen in 1748, was an Italian descendant from one of those Hebrew families whom the Inquisition forced to emigrate from the Spanish peninsula at the end of the 15th century. His ancestors had dropped their Gothic surname on their settlement in the Terra Ferina, and, grateful to the *God of Jacob* who had sustained them through unprecedented trials, and guarded them through unheard of perils, they assumed the name of *Disraeli*—a name never before borne, or since, by any other family, in order that their race might be for ever recognised." Surely some prophetic feeling must have guided them in the selection of this remarkable name, destined to become so distinguished!

There is now exhibiting a fine picture of our Queen and her family, married sons and daughters, with several of her grandchildren. She is depicted as sitting in the privacy of her own drawing-room, the chief ornament of which is a splendid lion standing above the domestic hearth. Truly she looks every inch not only a Queen, but "A mother in Israel."

I am so pleased with Britain being the "stone kingdom." After the battle of Waterloo we mounted the great step at the top of the grand gallery in the Pyramid—a *stone step*—and came out as the stone kingdom..

I am also delighted that by this demonstration you have demolished Mr. Baxter, whose utter lack of patriotism has always disgusted me.

People are beginning to wake up to the fact that England (the British Isles) is simply the *head-quarters* of the world, as London is the metropolis of the Empire. L. J. D.

June 14, 1878.

To the Editor of the "Banner of Israel."

Dear Mr. Editor,—The European press, if united in nothing else, at all events appears to agree in this that Lord Beaconsfield is the *only* man who really and thoroughly understands the Eastern Question. Under his guiding hand our glorious country has regained the lustre of her ancient fame. My purpose in addressing you is to ask your permission to allow me to place before your readers the concluding paragraphs of a leading article, on the Anglo-Russian agreement that appeared in the *Daily Telegrayh*, on Saturday, the 15th inst.: "Suffice it to say that, if Lord Beaconsfield's Government contemplate even a modified protectorate of Asia Minor, we are on the eve of momentous changes which may have inconceivably great results, for we should be preparing in the fulness of time to enter upon the enjoyment of a splendid heritage, not in the capacity of stewards and trustees, but of lords and masters, to maintain it, if need be, as an Imperial possession." Weighty words like these need no comment, but speak for themselves. They unfold to us, the lineal descendants of the Ten Tribes of Israel, the future position and manifest destiny of our race; and unparalleled and unique as the grandeur and glory of our country has been in the past, that magnificence will pale, like the Romish taper before the brilliancy of the great orb of day, in the presence of the unbounded opulence, irresistible might, and world-wide fame of that universal dominion that shall be ours, when a second time in our history the order shall be given to our appointed leader, "Command the children of Israel that they go forward" to take possession of the land promised to their fathers.

Yours truly,

Liverpool, June 17, 1878. Willfrid Carter.

We are requested by our Publisher to state that he is prepared to supply surplus numbers of the Banner of Israel and of Israel's Identity Standard (for gratuitous distribution), at 4s. per 100, or £1 10s. per 1,000. We hope our friends will avail themselves of the opportunity, as we are sure that our cause, which is God's cause too, can be greatly helped if friends will largely circulate this publication. It is ours to "publish" the good and glorious news of our Identity; ours "to praise the Lord" while so doing, and the prayer we know will then soon arise, "O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 7). When the millions utter that prayer, the "new covenant" will not be far off!

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JULY 3, 1878.

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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. II. No. 80. Entered at Stationers' Hall.] WEDNESDAY, JULY 10, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE CONGRESS AND LORD BEACONSFIELD.

THE first great step has been taken in the Congress towards a settlement. That step records a great and glorious triumph for the House of Israel! The firmness of her Prime Minister, and the resolve that right should triumph, has placed this country at the pinnacle of earthly honour as the champion of public law and right. "Russia's dismemberment of Turkey," begun 100 years ago, is put a stop to;" at the Balkans, the most formidable, if the last, of the bulwarks of the Ottoman Empire, the march of Russia is to be stayed, and the Muscovite, obeying the firm voice and will of Israel's Plenipotentiary, "little Benjamin her ruler," yields at once, and will retire from the vantage ground he so lately won, right under the walls of Stamboul! In consequence of this, the Eastern Question, as far as Great Britain is concerned, is all but settled. Her highway to India is secured. Russia is hurled back to a safe distance from the great "Gate," which, as the protector and defender of the Ottoman Empire, must henceforth belong, indirectly it may be at first, but potentially surely at last, to the British. All this, it must be borne in mind, is now accomplished with the consent of Russia, with the acclamation of Europe, with the rejoicing of the Turks—a victory this, be it observed (as says the correspondent of the *Times* on the 24th June, 1878), "solely due to British character and British intellect, without sword drawn or blood spilt"—a victory let the reader also mark thus achieved in peace.

In peace God promised Israel "the Gate;" in peace He has given her "the splendid heritage" of the protectorate of the Asiatic Empire of Turkey; in peace He has enabled her, merely by summoning to Europe a portion of her Majesty's Indian army, to subdue the opposition and the vauting ambition of Russia, just when, flushed with victory, she put out her right hand to seize the Gate; and in peace He will hurl her armies back, we believe, "from the habitation of the strong, when He will make her suddenly run away from her" (Jer. xlix. 19).

Writing, as we do, some days in advance of publication, we are aware that changes hourly occurring *may* falsify much that we see now apparently settled. But should present arrangements stand—and we believe they will and must—we ask our readers to survey with us what seems to be the prospect in the future, as regards our interests in the Eastern Question. Bulgaria proper being bounded to the South by the Balkans, and Turkey left to garrison Roumelia by the fortified lines of those (should be) impregnable mountains, Russia seems cut off from all access to "our Gate," from all chance of interfering with our proper influence henceforth at the Porte, as the protector of the remnant of the Ottoman Empire whose waters are verily "drying up." Bosnia and Herzegovina will probably be finally severed from the *corpus* of Turkey, and be absorbed by Austria. Crete may fall to Greece. Montenegro will be nominally independent, but the vassal really of Austria, who will see that Russia gains no power by the gift of the port of Antivari to the late clients of the latter. Batoum and Kars will, it is feared, lapse to Russia with Bessarabia—matters for deep regret; but which we see do not now affect British interests, though both will, in the not distant future, act as causes we foresee for fresh outbreaks, and pave the way for the coming troubles to usher in the "great earthquake" of the nations close at hand. How these are to arise, what will be their effect, we know not, and it were vain now to speculate. Enough for us to know that Lord Beaconsfield's firmness, and the power which God has granted to our nation, have (combined) enabled us now *in peace* to obtain concessions from Russia in the very height of her mad career of victory which a costly campaign, torrents of blood, and untold treasure would hardly have purchased for us. These have stript the conqueror of almost all the fruits of victory, while they give to Israel everything but actual possession of her "Gate," the virtual protectorate over Turkey moribund (a splendid heritage), secure her road to India, assure her maritime supremacy for all time in the Mediterranean and the East, and place her beyond all doubt in the position now of "the very chief of nations."

Reader, all these glories are ours simply and solely because of our Identity. As a nation we are worthy of none of them. But, as God's people Israel, He grants us all, and greater blessings than these yet in store for us, because He is faithful and true, because of His covenant to our forefather Abraham and to his seed for ever; and we call upon all who know and realise these things to thank Him and to praise His name

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because we are His people, and to glory in the knowledge that He is our Redeemer, our Sanctifier, and our own God, the Lord Jehovah (Jer. xxxi. 7, 9).

ISRAEL'S MULTITUDINOUS SEED AND OUR OPPONENTS' REMEDY FOR "THE EVIL."

Our opponents, declining as they do to recognise our nation as Israel, must be greatly staggered and startled respecting one of the points connected with our condition as a nation, which the present times offer for their consideration. They find (and they do not conceal their dismay at the portent) that the British are increasing at a rate which shortly threatens to double, nay, to quadruple the population of these islands. This they look on as an unmitigated evil. They distrust the gracious God by whom that increase is allowed. They look on the gift, not as a blessing, but as a curse; and they openly declare that the probabilities are that the vast numbers of our race whom God has thus permitted to occupy our land at the present day, are destined to be cut down, on account of national sins, "by sword, famine, and pestilence." They think, too, that God, the Giver of this increase, has prepared these multitudes merely for vengeance, and that in due time He will sweep this our country with the besom of destruction.

Such are the expectations of our opponents, who have neither the comfort nor the hopes which God's Word gives *us* Israelites in abundance through belief in our Identity. They put that comfort and those hopes away from them as "heresy," and denounce those who hold the views as almost beyond the pale of Christ's salvation in the world to come.

We have now before us the Report of the Bristol Auxiliary of the Church Pastoral Aid Society for 1877, and as the Rev. J. B. Clifford, of St. Matthew's, Bristol—being the senior Hon. Secretary of that Auxiliary—read the Report at the Anniversary, and is a decided and very pronounced opponent of our views, we presume we may conclude that that portion of the Report which we now proceed to quote has his full adhesion. It correctly states his opinions, we believe, regarding that great sign of British resemblance to Lost Israel which we maintain is apparent in our inconceivably redundant population answering to the "multitudinous seed" promised by God Almighty Himself as His choicest blessing to the seed of Abraham in the well-known passage, Gen. xxii. 17. The portion of the Report to which we allude runs thus—

> In conclusion, your Committee would again remind you of the rapid increase of the population of this country. In London alone there are added to the great fermenting mass of human beings about seventy thousand souls every year. During the year 1876, two hundred and twenty-six new streets, and three new squares, extending over a length of thirty-six miles, have been opened. More than twelve thousand houses have been built, and four thousand more were in the course of erection. Since 1850, twelve hundred and forty-seven miles of streets have been added to the Metropolis. Other great cities are increasing with equal rapidity; and Manchester alone now numbers half a million. Birmingham, Sheffield, Leeds, Bradford, and your own City, are all growing to enormous dimensions. Bristol is spreading out in every direction. Forty years ago it was stated, as an amusing absurdity, that an old prophecy was on record that Bristol and Clifton would be united. Forty years ago there was only one house between Kingsdown-parade and Redland-court. Forty years ago there was not a house between St. Matthew's-road and Gloucester-road, leading to Redland. The beautiful slopes of Mother Pugsley's fields were then the resort of the citizens of Bristol who loved the country; the entire hill and the fields far beyond in every direction are now covered with houses. Whatever point you start from in Bristol the same rapid growth will strike you. It is the same all the country over; and should the population increase during the next seventy years as it has increased during the last seventy, the teeming multitudes of our little island will amount to fifty millions. This is an appalling reflection. Will this dispensation last till this period has run out? And if it does, what is to be done with the population? Or will some dire calamity sweep away its millions? Or will "God's four sore judgments—the sword, the famine, the noisome insect, and the pestilence—cut off man and beast?" (Ezek. xiv. 21). In the meantime, let us pray and work while it is called to-day, "for the night cometh when no man can work."

Our readers see, we are sure, the miserable comfort the opponents of our views have to support them in a state of things which must now verily appal them. God promised to Ten-Tribed Israel in the latter days just such an increase of population as the British people exhibit, and He declared it was a blessing (Hos. i. 10, 11; Gen. xxxii. 17; Zech. x. 6—10; Isa. x. 21, 22).

Our opponents, including the Rev. J. B. Clifford, the Rev. Prebend Clark, of Taunton, and others see the phenomena to-day, but, rejecting the Divine explanation, cry out in dismay that the matter is one for "appalling reflection," and God must probably mean by it "some dire calamity" to sweep away these millions. The truth which these doubters do *not* see, because they are still "blind Israel," is, that these millions are the increase of a *Hebrew* population, which God's Word told us by the mouth of Jacob of old, "should increase as fishes do increase" (a spawning multitude) "in the midst of the earth" (Gen. xlviii. 16). That increasing race has a noble destiny, which God Himself has foreseen and foretold in His Holy Word. It is not, be sure, to be swept down "by the sword, famine, the noisome beast" (not the "*insect*," be it observed) "and the pestilence;" but it *is* to be reserved to a more glorious vocation—namely, "to establish the earth; to cause to inherit the desolate heritages;" to "fill up and occupy the desolations of Palestine;" the "cities to be inhabited, and the wastes to be builded;" to surge over, in fact, into and fill "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," "to become a great mountain and to fill the whole earth" (Isa. xlix. 8; Ezek. xxxvi. 10; Dan. vii. 27, ii. 35).

That is what God means, we believe, to do with the redundant population of these Western Islands and this British Empire, *because they are Israel;* and we tell our opponents who do not believe our words, that, rejecting these views, the future of our race must needs be to them, and that on their own admission, a miserable and disastrous one; whereas the truth is, God Himself paints it as a glorious, a splendid, an unparalleled destiny—one which will bring Him "glory, and praise, and honour," and renown before all the nations of the earth, by reason of "all the goodness and all the prosperity He procures to it" as His people, His heritage, His inheritance, and His own chosen nation (Jer. xxxiii. 9). Let us, brethren, praise the Lord for His mercy to Israel!

THE COVENANT AND ITS BREACH IN THE MIDST OF THE WEEK.

A SUGGESTION FOR THOUGHT.

By the Rev. C. W. Hickson, M.A.,
Vicar of St. Bartholomew's, Bristol.

The length of the Great Pyramid's Grand Gallery is 1881 inches, plus an uncertain fraction exceeding ·5. 1881·5 years minus $3\frac{1}{2}$ years is 1878 years. Now 1878 years is a close approximation to the tenth part of a "time" (360 ÷ 10 years), or the seventieth part of "seven times" (2520 ÷ 70 years), multiplied by the number of the weeks in a year—viz., 52·177,457. In other words, "70 weeks" of 36 years each is the period of Israel's non-recognition, and the probable duration of the Christian dispensation, or of "the acceptable *year* of the Lord," will be 52·177,457 of such weeks—*i.e.*, 1878·388 years, reckoning from A.D. 0. This number being *absolutely* determined by purely arithmetical reckoning, if it means *any-*

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thing, points to May 22nd, 1879, as *an important epoch*. 1878·388 + 3·5 = 1881·888. It would be interesting to know whether it is proveable that this 1881·888 (*i.e.*, 2520 ÷ 70 × 365·2422 ÷ 7 + 3·5) is *not* the exact length in Pyramid inches of the Grand Gallery's floor line. (Will P. S. and C. M. consider the point?) I very strongly suspect that it is. Now this added 3½ years, reminds us of Daniel ix. 27, and gives us May 22nd, 1879, as the commencement of the prophet's "one week" (*i.e.*, week of *seven* years). The prophecy in question may be thus rendered, "And He shall confirm the covenant to the *many*" (Israel of the Ten Tribes) "for one week; and in the midst of the week He shall cause the sacrifice and the oblation" (query, the mass?) "to cease, and on account of the desolating summit of abominations, and till the consummation which is determined, it" (the curse—see Dan. ix. 11) "will pour on the desolated" (*i.e.*, perhaps, on the Jews and continental nations till A.D. 1954 [1879 + 30 + 45 = 1954] during the great tribulation, which till then will be going on, what time Israel of the Ten Tribes will be in the hollow of construction, or place of safety provided for them).

THE "ROCK" ON THE STABILITY AND GLORY OF "ENGLAND."

A WRITER in the *Rock* of the 3rd May, 1878, page 373, asks "in what the Stability and Glory of 'England' (meaning Great Britain) consists?" He answers that they consist in the national possession of the following seven blessings:—

1. Our Bible Christianity.
2. Our Protestant principles.
3. The sound moral and religious education we give our children.
4. Our Sunday Schools.
5. Our love for our Sabbaths, and reverence for the house of God.
6. Our temperance movement.
7. That our nation is a praying nation.

We Israelites are accused sometimes of exalting this nation at the expense of truth, and indulging in the vain boast that, "being Israel, we are God's chosen and favoured nation."

It seems to us that the opinions of the writer in the *Rock* we have just quoted (Frederick Walker) go beyond our estimate of British privileges and blessings. They place the race located in these "Isles of the West" on the pinnacle of God's favour, and picture it resting in the very smile of His approval.

We do not in the main disapprove of the writer's sentiments, for in truth they are just and correct. What we wish to show, however, is, that the stability and glory of the British races consist in the fact of the Israelitish origin of our people, and that in consequence of our Identity, but not otherwise, we inherit and possess all those blessings Mr. F. Walker justly observes we have had conferred upon us. Let us examine the matter in detail.

1. Our Bible Christianity. Hosea, in chap. i. 10, predicted that this should be Israel's attribute, when he affirmed that "in the place where it was said unto them, Lo-ammi, not My people," there it should be said unto them, "Sons of the living God"—that is, *true Bible Christians*, believers in the Lord Jesus! Our's then, the *Rock* being the witness, is the condition God's Word said should be Israel's in the present latter-day times.

2. Our Protestant principles. But Isaiah testified, in chap. xliii. 10—12, and xliv. 8, that "God's witnesses"—holding, therefore, "Protestant" principles—are Israel alone. Of no other race than Israel is such testimony given that "Ye are My witnesses, saith the Lord."

3. The excellent education we give to our children. It was on Israel's seed and Israel's offspring God promised, in Isa. xliv. 3, to pour out His Spirit. "All thy children," is the statement of Isaiah liv. 13, "shall be taught of the Lord." We fail to find in God's Word this blessing from on high is to be the portion of any Gentile nation, or of any but the Hebrew stock of God's people Israel.

4. Our Sunday Schools. A truly Israelitish blessing! This is the fruit of our origin. As Israel we are tied to the Sabbath as God's sign to us, and ours to Him that we are His, and it is a gracious token of His love to us that we seize that day to impart to our children the spiritual blessing of a godly education in our Sabbath schools.

5. Our love for the Sabbath, and our reverence for the house of God. We see from Exod: xxxi. 13—17, and Ezek. xx. 20, that God has made it obligatory on Israel, and on that race alone, that they should "keep the Sabbath-day holy," and the British nation does so accordingly. In reference to the house of God, this nation follows but the admonition of the apostle to the *Hebrews* in chap. x. 25, when he told them "not to forsake the assembling of themselves together," and they reverence God's house, because of their origin. It is not true that their reverence for the house is the cause of their national stability and glory.

6. Our temperance movement. Intemperance, alas! is a mark of our nationality. It is a "woe" for which God's anger is denounced against the drunkards of Ephraim (Isa. xxviii. 1—8). To counteract this blot on our national escutcheon, it is right we should use all proper influences, and temperance movements are some of these. But they will not cure! Nothing but the outpouring of the Holy Spirit on the nation, and the gift of the new covenant, will do that! Thank God that, as Israel (but not otherwise), our guilty and drunken race has this great and glorious remedy promised, and in God's due time shall possess it, to end this woe!

7. Ours is a praying nation. Being *the Christian nation par excellence* (Hosea i. 10), the one to which such glorious spritual blessings are promised, Israel must perforce be a "praying nation." Her State Church Prayer Book is a standing proof of it. Her Church-going population demonstrates it! Her national reformation and repentance three hundred years ago, in A.D. 1550, testified it. The testimony of the prophets (Hosea xiv. 1, 2; Jer. xxxi. 18, 19; Isa. lxiii. 15—19, &c.) proves that Israel must ever be, as the recipients of spiritual gifts, distinctly "a praying people."

We have proved our point. Those gracious marks which Mr. F. Walker finds we British possess, and *therefore* are constituted a stable and glorious land, are just the Identifications which God's Word tells us we shall discover to be the property of Israel in the latter day. We have them all, and being therefore Lost Israel, we exhibit these proofs of our origin, but they are not themselves the causes of our national prosperity at all.

A GENTILE ADMISSION THAT ISRAEL IS "THE CHIEF OF THE NATIONS."—One of our Israelite friends has lately been seeking health and recreation on the Continent. In the course of animated conversations with Belgian, Bavarian, and other acquaintances abroad, on the one absorbing subject the Eastern Question, and "the things that are coming on *the earth*," one of the foreign friends of our informant uttered these remarkable words, "That the only hope for Europe would be if she followed the counsels of '*Angleterre qui marche à la tête des nations*!'" What says God's Word? "Sing with gladness for Jacob, and shout among the chief of the nations, and say, O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 6—the Lord's response to this petition is contained in the 7th verse). Also let us note Deut. xxviii. 13: "The Lord shall make thee" (Israel) "the head and not the tail, above only, not beneath." Faithless Israel neither sees nor cares. But Gentile Belgians and Bavarians know well that Britain leads the van of all the nations, and thus testify she is Israel.

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"JACOB AND ISRAEL."

By Abraham Storey.

(*Concluded from page* 218.)

PART IV.

"And He said, Wherefore is it that thou dost ask after My name?"

As if He had said, "Explain the reason, the intention of your inquiry. Is it merely as a matter of idle curiosity? or is it that by a fuller revelation of Myself thou mayest the more glorify Me?"

Moses, a long time after this, put up a similar request: "I pray Thee show me Thy glory;" and the answer he got, that the Almighty would "declare His name," and afterwards did declare it, the name "Jehovah," in which is comprehended, not merely the "Eternal power and Godhead," but also the sublime moral rectitude of character of the Divine Being, shews that something more than a mere name was sought after.

The blessings, as a nation, we have received will not be fully accounted for by the hackneyed and somewhat vague term, "providence." It is not for the sake only of benefitting us that God's goodness has crowned us with so many blessings. The benefits, the blessings, are a result, not a cause. They are a result of something anterior to any claim we as a people could have. "I do not this for your sakes" ("Where, then, is boasting? It is excluded"), "but for My great name's sake." After all, therefore, that we as a race have received, is it not time that we ask, "What is Thy name?" Surely there is some great intention in the multitudinous repetitions by which the term "for My name's sake" is scattered so broadcast through the Word of God. Our blessings have been, are, and will ever be the outcome, solely of inviolable truth, perfect righteousness and infinite moral rectitude of the Divine character, and as soon as the world knows "the name" of God, in this highest sense, so soon will it know His mind and character, and will reflect "His image," in these respects, on earth. "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles, and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the Lord of hosts" (Malachi i. 11).

This asking after the name of the Giver of all our blessings must not rest in mere idle inquiry; it must lead to some great practical result. Wherefore, then, are we, in this great Identity matter, inquiring after the name of our Benefactor? Is it simply to learn our God-favoured position, that we may take self-glorification, and be puffed up with national and spiritual pride? Nay, rather "shame and confusion of face belong unto us," and the manifestation of "God's goodness should lead us to repentance." Depend upon it, not until we "Know the name," and thereby "Know the nature" of our God as a nation, will the fulness of the blessing promised to Israel, to be "the light of the world," be realised.

"And He blessed him there," in the place of his struggle. Wherever we have been a blessing, it has been in the place of our struggles. Whenever we have become a blessing, it has been after the declaration to our own souls of pardon and peace.

"And Jacob called the name of the place Peniel" (*i.e.*, the face of God): "for I have seen God face to face, and my life is preserved."

Is not this exactly our position? It is not until after the time of wrestling, and we have asked God to reveal Himself to the nation, that we see in all our past condition that we have been "face to face" with Him; and, instead of being cut off, our life is preserved! Oh, when we look back, do we not marvel, that in so many things that we have done, and condemn, and of which we are heartily ashamed, God's justice has not cut us off as a people and a nation? Can we not say, "It is because His compassions fail not that we sons of Jacob are not consumed?" and, like Jacob—who no doubt had much of his past life, that was self-condemned, passing through his mind—we stand amazed that we should all through the mysterious darkness have been face to face with God, and our life is preserved! Let us thankfully and gratefully have our memorial places of God's goodness, and let us exalt that Saviour—"who is our life"—who has said, "And I, if I be lifted up, will draw all men unto Me."

"And as he passed over Peniel the sun rose upon him, and he halted upon his thigh."

During the struggle, as many of us have similarly experienced, the dislocation was not felt. But the contest being over, and time given for reflection, and an effort to proceed on the journey as before is attempted, and the operation of the powerful rays of the sun's heat begins to play upon the constitution, then Jacob becomes fully conscious of the seriousness of his case. The dislocation itself, causing pain by the too great tension on the part of some of the tissues and muscles and through the relaxation of others, is bad enough; but, when aggravated by surrounding conditions, becomes much worse. Such is the present state of affairs. Light has come, and the day has so far advanced that we begin to feel the oppression of noonday heat. Eastern affairs are troubling us, and the religious thinking world is troubled about getting to the journey's end. They see that the Word of God has promised the restoration of the Holy Land to His people Israel, and have a desire to see this accomplished. But there is a halting and no one knows how to apply a remedy, or what remedy to apply; and why should they, since no remedy of man's devising is designed, or intended, by God, to bring about this great result? It is God's work, not man's. "For thus saith the Lord God; I will yet for this be inquired of by the House of Israel, to do it for them" (Ezek. xxxvi. 37). But the strangest thing is, that some of God's people maintain that there is no disjointure in Jacob, and that there is no reason why Jacob should not return at once, in the form of the Jews. At the Mildmay meeting, a few months since, some of the speakers saw no reason why the Jews should not return this summer, and they considered that this return is the wanting link in the settlement of the Eastern Question. But the Scripture shows that Jacob must return united, not only the halting limb, but the whole body; that the two Houses, as it has been fully shewn, must return together. Hence to all such propositions as those of the "Mildmay meeting," Jacob urges the natural objection that such plans would only be taking back one limb. He also reasonably asks where is the other? Well, it can't be far off; yet because "blindness in part hath happened to Israel," it cannot be seen, near as it is. But this halting in the journey shows that, notwithstanding all that is said to the contrary, something is wrong that needs setting right. The undue strain on one side, and the apathy on the other, show an unequal and unnatural distribution of active force. We see proof of this everywhere. There is yet the shrinking sinew seen in those who do not fill their place, and are averse to be put in their true position. There is the unnatural tension seen in those who would force the work at once in an unnatural manner. But there is hope. God will do the work. "His hand," and no one else's, when it is "set the second time" will, no doubt, without Jacob's co-operation, as much as the disjointing was, bring order out of chaos, and so fulfil the promise to do His own work Himself: "I will make her that halted" (*i.e.*, I think, the Jews) "a remnant, and her" (*i.e.*, the people of the Lost Tribes) "that was cast off a strong nation" (Micah iv. 7). "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 the countries whither I had driven them; and they shall dwell in their own land" (Jer. xxiii. 7, 8).

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THE TWO STICKS, ISRAEL AND JUDAH.

Our readers imagine no doubt that nothing new can be said, and no new light thrown on the splendid prophecy and enacted parable of Ezekiel's two sticks. To us, however, it has lately occurred that a gleam or two of fresh radiation may be cast upon this glorious passage which will serve two purposes. First, to confirm and corroborate other portions of God's Holy Word; and, secondly, to throw discredit and defeat upon what in reference to our Identity is called "The Teutonic Theory," properly so termed—that theory which holds that only one, or not more than three or four, of the Ten Tribes are in the British Islands, but the rest, *as Tribes*, are on the continent of Europe, constituting the nationalities we recognise there as the Teutonic or Scandinavian races.

We ask our readers, then, to join us in once again candidly and carefully reading Ezek. xxxvii. 15—28, laying aside all prejudice while so engaged. The prophecy, which commences with verse 15, we believe to be entirely unconnected with the "vision of the dry bones," but forms a separate picture or prophetic utterance, portraying the final destiny of the two Houses, Israel and Judah, just as the vision of the dry bones prefigured the history of the "whole House of Israel," or the British Empire of the present day.

The Word of the Lord then came "again" to the prophet Ezekiel—and it is proper here to mark when it came. It was in the year B.C. 587, or about 20 years after the captivity of Judah, Benjamin, and Levi to Babylon, being 138 years after the captivity of the Ten Tribes to Media and the land of Assyria. To represent the state of the then existing case, the Lord told the prophet to take to him "one stick" and to write upon it as a sign, "For Judah, and for the children of Israel his companions." Then he was directed to take "another stick" and to write upon it (as representing), "The House of Joseph, the stick of Ephraim, and ALL the House of Israel his companions." Further, he was told "to join them" together, "one to another into one stick, and they shall become one in thine hand."

Now it is manifest that the picture here given us represents or portrays the condition of the two Houses of Israel in Ezekiel's days—that is, when Judah was under Mosaic law, and Israel of the Ten Tribes was in captivity. For Judah's stick at that date included "Judah and certain children of Israel his companions." Who were the latter? We reply confidently, Benjamin, the one Tribe reserved out of all the Tribes of Israel, and transferred to the kingdom of the kings of Judah "for My servant David's sake and for Jerusalem's sake" (1 Kings xi. 32—36, xii. 21—24). God's Word, we contend, gives no hint of the presence then of a single man of any other Tribe of the Ten with Judah.

The stick of Joseph, which is the stick of Ephraim, we are further distinctly informed, represented one and the same people —namely, the then severed and banished "outcast" race of the Ten Tribes—being "Ephraim and all Israel," or "all the House of Israel his companions."

Now let the reader mark. As Judah was in Ezekiel's days (B.C. 587) in friendly union, nationally, with the Tribe of Benjamin, who were of the House of Israel, and, therefore, called the "children of Israel" in this passage, so the Ten Tribes are described then as one nationally, indivisible in God's sight even at that date; not separated and disintegrated, as some allege to have since been their fate, into certain different nationalities to be found now in various parts of Europe.

The prophet having accordingly joined these two sticks—representatives of the two nationalities so constituted and so described, as then present in God's mind—is assured "they shall become one in his hand." Here, then, is the solemn promise and pledge that the two Houses of Israel, as existing in Ezekiel's days before Christ came, and while, as yet, the Mosaic dispensation continued, should finally be re-united and become ONE nationality again.

The explanation of the prophecy now follows. "When the Hebrews shall speak to thee," saith the Lord, "and shall ask the meaning of these things," "say thou to them"—what the Lord God of Israel now declares. What follows, we submit, is the far future realisation of the first enacted prophecy, and describes the same people fulfilling their prophetic destiny in the distant times of the Christian dispensation, when the two sticks shall be in the hands, not of a mortal man, but of the Lord God of Israel Himself—the Lord Jehovah-Jesus! But what does He say? "Thus saith the Lord God, Behold I (Jehovah) 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."

The reader will observe here the description of the condition of the House of Joseph of the Ten Tribes in the latter days (our times). They are to be *together*—not separated as our Teutonic friends maintain, some here, others in Germany, more in Alsace, in Switzerland, Denmark, and elsewhere. Ephraim and the Tribes of Israel (as Tribes) are "fellows," they are united in political organisation. One at the last, as they were one before, in the first days of the captivity to Media, in the time of the Mosaic dispensation. And Judah? Judah is *alone*! No Tribes or individuals of the House of Israel are found with that House when the union is imminent. And why is this? Because in the interval between the times of Ezekiel and the final in-gathering of the Twelve Tribes, the one Tribe of Israel (the men of Benjamin), who were once joined to Judah for a special purpose (1 Kings xi. 13, 32—36), are then found disunited, "*the brotherhood broken.*" Benjamin has fled out of Jerusalem in A.D. 70, as warned by the prophet (Jer. vi. 1; Zech. xi. 14), has been joined by God Himself to the stick of Ephraim, and has become one of his "fellows," constituting Ten Tribes," what time Manasseh by separation, in A.D. 1782, became in America "a people and a great one" (Gen. xlviii. 19).

With this agrees the prophecy of Moses regarding Judah in the latter day. "And this of Judah. And he said, Hear, Lord, the voice of Judah, and bring him unto his people. Let his hands be sufficient for him, and be Thou an help from his enemies" (Deut. xxxiii. 7). Here is proof that Judah in the latter day, before the great "gathering," will be as a solitary Tribe "brought to his people"—the rest of Israel. Jeremiah iii. 18; Hosea i. 11; Micah v. 3, all point in the same direction. Jeremiah declares "the House of Judah shall walk to the House of Israel;" but no hint is given that the former is accompanied then by even a man, much less a Tribe, of the children of Israel. Hosea declares that "the children of Judah and the children of Israel shall be gathered together;" but there is no intimation that "the children of Judah" have with them then (as before) any of the Tribes of Israel as "companions." Micah corroborates the other three prophets, by stating that when "she that travaileth hath brought forth" (that is, when Israel appears with the multitudinous seed, with the "company of nations"), then (chronologically) the remnant of his brethren (the solitary afflicted Tribe of Judah, or "the Jews") shall "return unto the children of Israel."

Here, then, is a mass of corroborative proof! The points which the whole establishes are these—1st. That whereas Judah was in Ezekiel's days united for a time with Benjamin—a Tribe of Israel, as we know was actually the fact—the latter-day final return and in-gathering of the Tribes will find "Judah," alone. 2nd. That at the latter epoch, now near at hand, "the House of Joseph," or "Ephraim," will be in political union with the whole of that House (his fellows) in their Tribal capacities, but not otherwise; and 3rd. That when this union is effected by the Lord's own hand, He will take the stick of Ephraim, as being the more important and greater of the two, "to put" it, then hidden, unknown as Israel, mis-

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taken for Japhetic, Lo-Ammi, Gomerian, Gentiles; and, giving them their true name of Israel, "put them" with the well-known Hebrew stock of Judah, and declare them thereby, before the universe assembled, to be "one" in His hand, "one" in race, "one" in favour, "one" in nationality, "one" in name, "one" in blessing; He, their God Jehovah in covenant; they, His chosen, and long "cast off" people, His heritage, His inheritance, Israel His redeemed!

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,

Rector of Shillingford, Exeter.

(*Continued from page* 216.)

PART VIII.

PASSING over the long interval between the time of the Exode and the division of Solomon's inheritance into the two kingdoms of Israel and Judah, embracing a period of just 600 years—B.C. 1580—980—we find the earliest mention of the House of Israel in an ancient stone inscription about a century after the separation had taken place under the peculiar name of *Beth Khumri*.

One of the richest treasures of our National British Museum is the famous "Nimroud Obelisk," found by Mr. Layard about thirty years ago, amid the ruins of ancient Nineveh. The inscriptions which cover the four sides of the obelisk contain the annals of Shalmaneser II. (a predecessor of the king of the same name mentioned in Scripture), son of Assur-natsirpul, King of Assyria, B.C. 858—823. The late Dr. Hincks, an Irish clergyman, was the first to detect in one of the epigraphs the name of "JEHU, KING OF ISRAEL," who is represented by his ambassador lying prostrate before the King of Assyria, and offering the tribute demanded. The inscription recording this important historical fact reads as follows:—"The tribute of Jehu, the son of Omri (*Yahua-abil-Khumri*), silver, gold, bowls, vessels, goblets, and pitchers of gold, with sceptres for the king's hand—all these have I received."

As this is the first known instance of the word KHUMRI occurring in a secular historical record, as applied to the kingdom or House of Israel, now commonly known as "the Ten Tribes," it may be well to consider its exact meaning. Sir Henry Rawlinson, who, when resident at Bagdad, made a similar discovery with that of Dr. Hincks respecting the reading of this epigraph, observes in a letter to the Asiatic Society:—

"Jehu is usually called in the Bible the son of Nimshi (although Jehoshaphat was his actual father—2 Kings ix. 2); but the Assyrians, taking him for the legitimate successor to the throne, named as his father (or rather ancestor) '*Omri*, the founder of the kingdom of Samaria; 'Omri's name being written on the obelisk as it is in the inscriptions of Shalmaneser, where the kingdom of Israel is always called the country of *Beth 'Omri*. The King of Syria is also named, on the obelisk, *Khazail*, which is exactly the equivalent of Hazael of 2 Chron. xxii. 6, who was the contemporary of Jehu; and in the inscriptions of the obelisk king's father there is also notice of Ithbaal, King of Sidon, who was the father of Jezebel, the wife of Ahab, and a contemporary of Jehu. These three Identifications constitute a synchronism on which we may rely, especially as all the collateral evidence comes out satisfactorily."—*Athenæum*, March 27, 1852.

The reason of Omri's name having been thus known to the Kings of Assyria, may be traced to the fact of his having been the most noted of the Kings of Israel since the reign of Solomon. He was appointed avenger of King Elah, who had been murdered by his servant Zimri, and was victor over his rival, Tibni, whom "half the people followed" for a time. He was distinguished as having done "worse than all that went before him," in supporting the idolatrous calf-worship at Bethel, but chiefly as having been the founder of Israel's capital SAMARIA, which, previous to Omri's reign, had been fixed at Tirzah, and which he transferred to the hill called in the Hebrew שֹׁמֶר, which he bought of one "Shemer," for two talents of silver (about £684), and better known to us by its Greek name of SAMARIA, or, as written in the Assyrian language, KHUMRI; hence, as Dr. Hincks justly observes, "The title, *son of Omri*, is equivalent to that of *King of Samaria*, the city which Omri built, and which was known to the Assyrians as *Beth Omri* or *Khumri*."

So Constantinople, in more modern times, was named the city of Constantine after its founder. And thus, as Rawlinson perceived, since the same name was applied both to the country and its capital, just as it was with Naples, previous to its absorption into the kingdom of Italy, so it was naturally considered that Samaria having been built by Omri, nothing could be more likely than that, in accordance with a common Eastern custom, it should have been called after its founder, *Beth Khumri*, or the House of Omri (1 Kings xvi. 23, 24).

We have the name of *Beth Khumri* occurring in many of the Cuneiform inscriptions, and all conveying the same lesson of perfect harmony with the teaching of Holy Scripture on this subject. Thus we have another inscription of Tiglath-Pileser II., though in a fragmentary and tantalising condition as regards evidence relating to the commencement of the captivity of the Ten Tribes by the Kings of Assyria, which reads as follows:—

"The land of *Beth Khumri* (Samaria) . . . the population . . . . . the goods of its people . . . . . to Assyria I sent. *Pekah*, their king, they had slain (2 Kings xv. 30). I appointed *Hoshea* over the kingdom. I received from them, as tribute, ten talents of gold, 1,000 talents of silver, and sent it to Assyria" ("Western Asiatic Inscriptions of British Museum," vol. iii., p. 10).

Again, in the annals of King Sargon, who succeeded Tiglath-Pileser with the brief intervals of Shalmaneser's reign between, we have the capture of Samaria, and the deportation of the Ten Tribes, distinctly recorded as follows:—

"By the help of the sun, I captured the city of Samaria (*Khum'ro*), and carried into captivity 27,280 of its inhabitants."

Thus the House of Israel, the *Beth Khumri* of the Cuneiform inscriptions, was carried away from the land of their forefathers and located, as we know from Scripture, in various parts of the Assyrian Empire, such as Halah and Habor, near the river Gozan, and eventually by Esarhaddon, the grandson of Sargon, "in the cities of the Medes." It could not have been by Sargon, for it was in the reign of Sennacherib, his son and successor, as we learn from another Cuneiform inscription, that the Medes first became known to the Assyrians, where it is thus recorded:—

"During my return I, Sennacherib, the powerful King of Assyria, the worshipper of the great gods, I received a great tribute *from the distant Medes*, who, in the days of the kings my fathers, had never before been heard of, not even the name of their country. I made them bow down to the yoke of my majesty" ("British Museum Inscriptions," vol. i., p. 63).

A Cuneiform inscription of the reign of Esarhaddon, the son and successor of Sennacherib (who reigned in Assyria B.C. 680—667, and who completed the deportation of the Ten Tribes of Israel from the land of their fathers, and settled them finally "in the cities of the Medes," and sent others of his subjects to inhabit the desolate Samaria, as is stated in 1 Kings xvii. 6, and Ezra iv. 2), tells us the names of certain chiefs of "the cities of the Medes," such as *Uppiz, Zanasau,*

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and *Ramatiah*, at the very time when the Ten Tribes of Israel were located there by orders of the King of Assyria.

Moreover, in this same inscription, which is written on a hexagonal prism of baked clay, discovered about a quarter of a century ago, near Nineveh, under a mound which bears the name of *Nebbi Yunus*, "the prophet Jonah," there is a notice of one "TUISPA, chief of the CIMMERII (as he is termed), a roving warrior," who is represented as having formerly dwelt in a remote province called *Khubusna*; and Esarhaddon particularly mentions having destroyed this "Tuispa and all his army with the sword."

(To be continued.)

ANGLO-ISRAEL PRAYER-UNION.

THE subject of united prayer by Anglo-Israelites has been referred to several times of late in the BANNER OF ISRAEL (Nos. 56, 67, 68). No Christian Israelite can feel otherwise than that this is a most important subject, and one which deserves great and increasing attention. Some practical difficulties have, however, generally been found to interfere with the full realisation and the complete carrying out of such an Anglo-Israelite Prayer-Union, and they have, in consequence, after a time generally somewhat languished.

It would be well and desirable if any such suitable plan could be devised and carried out as would tend to obviate this. The three main points to be aimed at in such a work are, that it be united, continuous, and universal. Though there are so many excellent Prayer-Unions connected with the Established Church, and others, as the Cambridge, Oxford, Lawyers', Brokers', Physicians', Bankers', Soldiers', Sailors', Post Office, Dean McNeil's, Mr. Richardson's, and the Anglo-Israelite ones commenced by Mr. Green and "H. L.," yet it appears that not one of them carries out these three great features.

As far as is known, it seems that the Moravian Prayer-Union alone attempts complete and continuous intercession. The Moravian members are divided into sections, and to each is allotted a specified portion of time during which such member undertakes to make the chosen objects the subjects of earnest prayer. When his chosen period of prayer ceases, another member is ready, as it were, to step into his place, and continue his work of prayer, taking up the golden thread of continuous intercession where his brother left off. These may be far distant from each other, and unknown personally, but the whole twenty-four hours is of course carefully allotted out, and each knows by his programme the time and subjects.

Would not something of this sort be suitable to Anglo-Israelite believers at this time? They now are probably more numerous and more widely spread than the Moravians. Could they not with advantage imitate their Union, their continuous and universal prayer? As there are Anglo-Israelites in the East as well as the West, in the Antipodes as well as in England, the difficulty of prayer throughout the night hours could be obviated by those in Australasia selecting our night hours, and we *vice versâ*. Thus would Israel's prayer be continuous. As our *line is gone out into all lands*, and the measuring cord of our inheritance encircles the globe, so should the continuous line of prayer be equally found engirdling the earth. Starting from the mother country, it should take in and make prayer-stations in each of the small or large possessions found on the way; these would gradually be taken up and filled in, as the plan became known. If 15 minutes were the time allotted, the whole day would be divided into 96 times of prayer. As many as wished could put their names down for one or more of these times, though the names should be divided among the 96 as equally as possible; special subjects might be allotted to each portion, and thus all needful ones included. The course of prayer might follow that of the orb which is the type of the Sun of Righteousness, and thus, as his golden beams alighted on each distant land, it would, as it were, awake the voice of prayer for Israel, for Judah, for Jerusalem, for the world, thus endeavouring to follow out the sacred injunction, and "give Him no rest until He make Jerusalem a praise and joy in the whole earth."

D. J.

ISRAEL'S WEALTH, THE GIFT OF THE LORD.

(DEUT. VIII. 18.)

ACCUMULATION OF CAPITAL IN THE UNITED KINGDOM.—At the meeting of the Statistical Society, held last evening at the Society's rooms, Somerset House-terrace, Mr. Robert Giffen read a paper "On Recent Accumulation of Capital in the United Kingdom." Mr. Shaw Lefevre, M.P., occupied the chair.

Mr. Giffen said it was evident almost at the outset that the growth must have been very rapid. If they looked at the income-tax returns they perceived that the gross income assessed rose in the United Kingdom from 308 millions in 1855 to 396 millions in 1865, and 571 millions in 1875. Leaving out altogether the capital not yielding income, and dealing only with the capital yielding income, a similar increase of capital would give for 1865 a total capital of about 5,200 millions, on which the increase at 44 per cent. would be 2,288 millions. Though the data were imperfect, he arrived at a sum of 6,100 millions as the total capital of 1865, the estimate at present being 8,500 millions, an increase of 2,400 millions, which corresponded nearly with the increase of 44 per cent. in the income-tax returns themselves. In other words, the national estate had improved in value in the ten years at the rate of 240 millions per annum. In personal property alone there was an increase of 142 millions per annum, according to the method of compilation accepted between 1865 and 1875. As to comparative growth in former periods, the increase of late years had been much more rapid than at any previous period of the century. This they could only ascribe to the accumulated effects of mechanical and chemical discoveries, so that year by year the industrial machine was more productive in proportion to the labourers employed. Since 1855 the increase of population had been about 1 per cent. per annum, but property had increased 3 to 4 per cent. and upwards. As regards the question of the margin of taxation, the figures were absolutely astounding. The apparent increase of capital between 1865 and 1875 alone is 2,400 millions sterling—that is, about three times the amount of the national debt. That is to say, the community has acquired in ten years three times the amount of its debt. It could pay the debt three times over, and still be as rich as at the beginning of the decade.

A discussion was commenced by Dr. Guy and continued by Mr. Newmarch, Mr. Stephen Bourne, Mr. Walford, and Captain Craigie.

Mr. Mundella, M.P., expressed his belief that the figures quoted were rather under-estimated than over-estimated. He believed that now there was considerable saving going on in the country. The conclusion he formed as to the paper was that it was a striking illustration of the blessings of peace and free trade.

GENESIS L. 11.—"Have you," writes L. P. to us, "observed Gen. l. 11? by which it appears, that though the Hebrews most probably formed the largest portion of the company of mourners there referred to (v. 8), and certainly must have exhibited the deepest grief, as compared with the servants of Pharaoh and elders of Egypt (v. 7), that, nevertheless, the Canaanites spoke of the assembly of foreigners as Egyptians—thereby shewing, that though the Hebrews probably spoke a peculiar language amongst themselves, dwelt in Egypt in a distinct district allotted to them (Gen. xlvi. 34, xlvii. 1), yet they were, by outsiders, reckoned to be a part of the people in whose land they sojourned, and were considered and called Egyptians, and this after only a comparatively short period of joint residence in the same country. I wish those who think we must be Germans or Scandinavians, etc., from our ancient connection with these people, would consider this text."

ERRATUM.—By an oversight, which we exceedingly regret, the price of the "Journal of the Royal United Service Institution," containing Capt. P. H. Colomb's Essay for 1878, was mentioned at page 206, of No. 78 of the BANNER, *as sixpence*, instead of *six shillings*.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JULY 10, 1878.

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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. II. No. 81. Entered at Stationers' Hall.] WEDNESDAY, JULY 17, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THE WAY OF THE KINGS OF THE EAST."

WE have long held, and publicly expressed our belief, that "the preparation of the way of the kings of the East," or "of the kings—those from the rising of the sun," mentioned in the Apocalypse, is none other than the "preparation of the communications (by railway) with India, carried out by the rulers of the East"—namely, by Israel, the British. "The drying up of the waters of the river Euphrates," or the prophetic Ottoman Empire, is the condition precedent to this "preparation," and the Apocalypse declares that these waters must be dried up "in order that" the "way" may be taken in hand.

We have all lived to see the process of "the drying up," and now we seem to be on the very threshold of events which will cause the great river finally to disappear. One by one the limbs of European Turkey have been lopped off. Greece, Egypt, Servia, Roumania, Bulgaria, Montenegro, Bosnia, Herzegovina, Roumelia, probably Crete—these have all been severed, or are about to be lopped off the great "carcase" of the dismembered Empire. There is left only "the great Gate" to represent the head of the once immense "body politic," with a waste howling wilderness in Asia, which is now to fall to "the protection" of Great Britain, who, in seeing to its defence against Russian aggression, must undertake, too, that the hitherto infamous misrule of the Turk shall yield to the good government which the Anglo-Saxon has taught India to receive under her sway, as "the kings of the East."

This means, or we have strangely mistaken the lesson, the final incorporation of the whole of Asiatic Turkey within the "thin red lines" of Israel's Empire. It is that "splendid heritage" which must be ours, because no other Power on earth *can* administer it, and its good government is the one necessity of Europe, as well as of all the Orient, without which the peace of mankind, and of the world in general, cannot be maintained.

What we desire to notice is, that with the destruction of the Turkish Empire, a question is just now rising into pressing importance, and that question is "the preparation" of a series of railways between Constantinople and the head of the Persian Gulf, with lines to meet them from Scanderoon on the Mediterranean to unite with the Euphrates Valley line "about Mosul." A strange and wonderful confirmation this of all our views!

Our readers mark, no doubt, the sudden, rapid way the Lord is working out the prophetic programme, which is clearly laid down in Rev. xvi. 12—19, for our information as His people Israel.

It will be seen from a quotation from the *Times* of June 25, 1878, we make below, that many minds are engaged on this problem now. Mr. Edward Cazalet, as we saw lately from the BANNER of June 26, recognises the necessity of this "alternative route" to India. Lord Blantyre has written to the *Times*, strongly advocating it. Gen. Sir Arnold Kemball gives the project the support of his great name. The protectorate of Turkey by Great Britain gives our nation the needful security for the money outlay, and with the means ready, also the necessity for the work apparent, we believe it will not be long ere we hear a great deal about the "preparation of the way of the kings—those from the rising of the sun."

The following from the *Times* of June 25, 1878, give the reader details of the plans for "the preparation" of this "way," which cannot fail to be interesting to those who are watching the signs of these our eventful days, and know that all is working together for the restoration of these same "kings of the East" to their promised inheritance in the Holy Land.

The first extract is from a letter signed "Blantyre," June 22. The next from Major-Gen. F. J. Goldsmid, who lately lectured on the subject of the Palmyrene railway, and showed our need of the new Gate Cyprus as the head-quarters we wanted for the work.

The first correspondent said:—

I am glad that General Sir Arnold Kemball, whose long and large experience in India and Asiatic Turkey eminently fits him to form a just view of the political, military, and commercial advantages of an iron road to India, advises this country to set about making a railway from Constantinople to the Persian Gulf (to be continued to India), and a railway from Scanderoon, on the Mediterranean, to unite with the former about Mosul.

These railways, if commenced at the three points of Scanderoon, Bussorah, and Constantinople, may probably be completed in six years, when a through land route would be obtained from Calais to

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the Persian Gulf; while the railway from Scanderoon by Mosul to the Persian Gulf would form an alternative route with the Suez Canal and form the main trade route for Asiatic Turkey and Persia.

These lines of railway will command a fair local traffic, which, as the resources of the country become developed, will largely increase, while as a through line it will connect 240 millions of people, who have already 6,000 miles of railway in India, with a still larger population in Europe, having 50,000 miles of railway constructed.

These railways would have to be "British State railways" to secure the objects for which they would be made—viz., their free use for military purposes in war as in peace, and uninterrupted communication with India and facilities for trade.

Sir Arnold Kemball has indicated a general line—subject, of course, to careful survey and consideration. Referring, however, to the evidence taken before the Parliamentary Committee, I would suggest that a line from Mosul, on the left (East) bank of the Tigris, through Erbil and Kirkuk, though more costly in construction, would be preferable to the line proposed on the right (West) bank of that river. The East bank of the Tigris is the present highway of trade, is occupied by a settled and numerous population, and is convenient for trade from and to Persia; and, moreover, is best suited for extension of the railway, when the time comes, Eastwards to India.

Major-Gen. Goldsmid says, in reference to a line he would construct through the Palmyra desert:—

Commercially considered, what material profit might not eventually arise from a speedy communication with India, *viâ* Turkish Arabia, whether the line from the Euphrates to the Mediterranean have its Western terminus at Alexandretta, Suedia, Ruad, Tripoli, Tyre, or Beirout?

In other respects, the main objections made to the Palmyra line are want of water, scarcity of labour, and exposure to an enemy. The last is, in other words, to urge that strategical considerations have been neglected in the selection. I reply briefly on each point.

1. Water, at least enough for working parties, can be procured from wells where canals and watercourses may not be carried; and the provision made for working parties should suffice for the requirements of a few insignificant railway stations and the passengers to and fro the line. The restoration of Palmyra, if to be accomplished, will be an independent result of the establishment of a railway, but no part of the work of its projectors. That a city of such repute existed at all in the heart of the so-called desert for 1,200 years, would seem to indicate that water cannot be far off.

2. Scarcity of labour might, I imagine, be provided against by tact and acquaintance with tribes and inhabitants of the coast and country. A ten days' experience with Arabs at the head of the Persian Gulf when burying the sea cable in 1864 was conclusive to my mind on the immense power and attraction of regular daily payments.

3. Strategical considerations are said to be against a line in the heart of Asiatic Turkey, because in the event of war with the Turks our rails would be in the hands of the enemy. But so would it be with the Euphrates or Tigris routes; only from their course through fertile tracts they would hold out far stronger inducements to hostile interference; and their less isolated position would make them more readily reached by aggressive troops. Were our battle-field in Egypt, we should resort to the alternative means of communication through Palmyra and Asiatic Turkey which I have now the honour to propose.

These details may be practicable or not. With that point we have now no concern. What we wish our readers to note, and that with solemn feelings, is, that already "the preparation of the way of the kings out of the East" is subject of discussion, the water of the Euphrates, we see, has already dried up, in order to make it possible; and God has given us the island of Cyprus just off the proposed terminus of the line to show us the project has His full approval.

READER! turn to Zech. viii. 23, and peruse the passage carefully. Who are "the ten men" "of all the languages of the Gentiles?" Who is the "man that is a Jew?" *The Lord Jesus, of course.* But do you see any secondary meaning? anything bearing on present events?

CYPRUS—THE GATE OF SYRIA.

THE public press of the country is now ringing with the name of "Cyprus" as one which henceforth must be much spoken of by Israel, and that in connection with a new phase of the Eastern Question. We have alluded to the "preparation of the way of the kings of the East;" and also passed in review the condition of the Ottomon Empire under the drastic treatment to which the Berlin Congress has subjected it. We have wondered meanwhile whether "the Turks will consent."

We believe that, for the present, the arrangements contemplated by the Congress will temporarily restore peace to the lately-convulsed Ottoman Empire; also, that the smouldering embers of the fires of "jealousy," which lie so plentifully about in Roumania, Montenegro, Servia, Greece, Bulgaria, Bosnia, Armenia, and near Batoum in Asia, will remain dormant till 1881, when we may expect a sudden revival of activity in those volcanic agencies, unknown and unsuspected now, which shall bring on an acute phase of troubles connected with the East. Then will they terminate, we believe, in the "great earthquake woe," with "the fiery deluge" to accompany it, which God's Word assures us shall shortly devastate those portions of the European "earth," which the prophet Daniel declares cannot "cleave one to another, being partly of iron, partly of clay; therefore partly strong and partly brittle or broken." That region the *Times*, in beautiful "blind" corroboration of the predicted facts, terms "*yonder ill-consolidated Europe.*" But Israel's future is far different. Her's it is, we know, firmly to consolidate her power, and, following the leading of her God, to prepare, *in peace*, to take possession, not only of her great Gate, which we see is soon to be entrusted to her keeping, but also of her "inheritance" reserved for her and for her sister nation, Judah. In reference to the way leading to the "Gate," what said Prince Bismarck to the *Times'* correspondent on July 3, at Berlin, as reported in that paper on the 4th? He stated:—"England has here achieved a magnificent success. She has made Bulgaria end at the foot of the Balkans; she has restored to Turkey the Ægean Sea; she has covered Constantinople by the Balkans; *and the question of the Straits will be settled to her satisfaction.*" The Russian press, highly dissatisfied, as it well may be, with the adverse turn of matters at the Congress, which has undone the work of the war and reversed all the gains which the Treaty of San Stefano promised to their country, yet recognises the fact that that assembly has delivered over the Straits (and, therefore, the Gate of which the Straits are the "street" or the way) to Great Britain.

"No more disgraceful result could have been imagined," says the St. Petersburg *Vedomosti*, "*than the cession of the Straits to England*, and the consequent impossibility for Russia to have a merchant fleet or an adequate naval force in the Euxine. Again, as Russia engages to aim at no further increase of territory in Asia Minor, Turkey is practically handed over to England, while the creation of Roumelia precludes the rise of independent Christian States in the Balkan peninsula. These terms are worse than those imposed in Paris in 1856, and almost amount to the complete defeat of Russia."

The French paper, the *Temps*, again discoursing on the conclusions of the Congress, sees in everything the triumph of Russia and Germany, but the defeat of Great Britain (!), while it adds that "Constantinople may be regarded as given up, unless England declares, at the Congress, *that she means to take the defence of that city upon her own shoulders.*"

We see, thus, that Israel's possession of the "street" of the great city, and, therefore, of the Gate itself, is, by Europe at large, recognised as belonging to the British Israelite. This point gained, preparations ought to be simultaneously in progress to secure for us our hold of Palestine. What, then, is the now accomplished fact? Not only, as we have seen, that

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the preparation of the railway in the Valley of the Euphrates, or Palmyrene desert, is under discussion, but that our Indian troops are destined immediately to hold the island of Cyprus, with the consent of Turkey, as a depôt for military stores, and as an outpost, or basis, where British power can be consolidated in the East of the Levant under Sir Garnet Wolseley as first Governor.

Here, then, will a station, or British GATE, be constituted as a *point d'appui* for maritime and commercial operations, and for a "military post," whence "the way of the kings of the East," towards the Persian Gulf, may be set on foot. Here, too, all those arrangements will be organised which will be necessary to curb the power of Russia to the East of Syria and of the Holy Land; also to safeguard the Asiatic territories of what is now left of the Ottoman Empire.

Cyprus, again, is only 150 miles distant from the "Gate" of Acre; and that we have on a previous occasion, and in another publication, shown to be the true "Gate" of Palestine, destined to fall to the future holders of that land—the British. The acquisition of Cyprus, then, we look on as a great step in advance; not only because it is an island—one lying in the direct route of Israel from Malta to her own land—but because, with that stronghold behind, and the Suez Canal to the South, our nation is sure to require, to the North-east of the Levant, some such fortress post as Cyprus will become in our hands, before we can lay hold on Acre, and, by that gateway, enter into possession of our long-promised "inheritance" in the Holy Land.

Our readers probably have not all seen the utterance of the *Daily Telegraph* of June 25, 1878. We, therefore, conclude by quoting it, premising that we see strong reason for believing our contemporary's views, published quite in ignorance of all that relates to "our Identity," will be found, in the result, to be glorious facts, arranged for His own people by the God of Israel. The editor, in his leader, said:—

It is growing clear now how the settlement of the Congress will mainly come out. The unshaken firmness of Lord Beaconsfield, enforcing the policy so long upheld in these columns—with the staunch support of Austro-Hungary and the applause of the British people—has prohibited the destruction of the Turkish Empire in Europe, and laid the foundations of a diminished but stronger territory, which, by the nature of things, will have protection from the Powers who have preserved it. When the discussions of the Congress pass over into Asia, Great Britain will have to rely there on her individual arrangements, and the nature of these have been already indicated. We shall be charged, *d'une mesure spéciale*, with repressing further Russian advances beyond the extent of plunder formally granted to the Czar, and this must be done in connection with large systems of administrative aid to the Sublime Porte. For this aid a basis must be established, and it may turn out—as Sir Frederic Goldsmid states—that "Cyprus" will prove a word by no means unconnected with such a basis. Nothing can be plainer than that the conclusion of peace will leave the questions of Egypt, Asia Minor, Syria, and Palestine, and, above all, of our alternative roads to India, more momentous than ever.

It is not at all beyond expectation, therefore, that study has already been directed to the search *for a new and commanding station which should confer influence in regard to all these points, and at the same time offer enhanced facilities to British action for military, naval, commercial, and communicatory purposes.* It appears even possible that the construction and guardianship of an overland railway to the Persian Gulf, or farther, must henceforth emerge from the list of speculative projects, and become a task of obvious and imperative concern, both for Imperial reasons and for the development of the vast agricultural resources of the Euphrates and the Tigris Valley. If, therefore, in view of ends so beneficial both to Turkey and to Great Britain, and so perfectly free of objection as regards the European Powers, some project of the character indicated by these remarks could be devised, the British public would applaud the thoughtful and faithful policy of the Premier, and understand why we repeat the classic title of this noble island, the name of the beautiful and well-placed Cyprus.

A "commanding station, conferring influence, with enhanced facilities to *British* action, for military, naval, commercial, and communicatory purposes," is a happy way of describing one of Israel's Gates. We commend the description thus given by the worthy editor, of "the island of Cyprus," as the evidence of a "blind witness" concerning the reality of the "Gates;" also that the one in question has fallen to Israel, and is ours for a very special purpose—one yet hidden from his eyes, but known to ours.

[The above article, we beg to state, was first prepared on the 5th July, 1878, before the *Daily Telegraph* announced, on the 8th July, the Treaty between Great Britain and Turkey concerning this new Gate.]

"PUBLISH YE! PRAISE YE! AND SAY!"

READER, these words from Jeremiah xxxi. 1—14 have a message to you and to our whole race. The entire chapter is a direct appeal, a prophecy, and a prediction concerning God's people Israel in these our last days. They, therefore, since we are that people, distinctly point to us; they address us; they bespeak our attention and obedience, and we pass them by at our peril.

The chapter opens with an announcement which relates to British Israelite history. While the fierce anger of the Lord is being spent on the Gentile nations "in the latter days" (Jer. xxx. 24), the Lord Jehovah declares (xxxi. 1) that, "at the same time," He will be "the God of all the families of Israel," of the Ten-Tribed nation called Ephraim, "His first-born" of verse 9. The chapter has distinct reference, not to the Jews, but solely, wholly, and only to us, the British, in these "latter or last days," and we must pay good heed to the Lord our God's commands. And what are they? Before the directions for the conduct of His people are given them by the Lord, He first enumerates their blessings. The people, He graciously tells them who were left of the sword in their struggles in Europe after they fled from Assyria, found "grace," or His pity, in this then void "wilderness" of Great Britain. It was "even Israel," when the Lord caused him "to rest;" when He told them "to keep silence," to draw near as "islands," and then "let the people renew their strength" (Isa. xli. 1). The everlasting love of the Lord which, with lovingkindness, has drawn Israel "from afar" (margin), even from Media, is next brought to recollection, and then glorious promises of future blessings to the outcast House are given them. "I will build thee (He said); thou shalt be built; thou shalt again be adorned with thy tabrets; thou shalt make merry, shalt plant vines upon the mountains of Samaria; thou shalt plant and eat them as common things" (verses 4, 5). Then follows the assurance that as these good things draw near, there shall be a day when Ephraim's (not Judah's) watchmen—not prophets, not holy men, but only Ephraim's watching men—"shall cry aloud." What? "Arise ye" (Israelites), and "let us go up to Zion unto the Lord OUR GOD."

We think these sounds are even now rising into notice. We heard them when John Wilson first raised the cry in 1840. Edward Hine took it up with greater volume and success in 1870. More recently the organs of the press in his vigorous hands, and that journal in which these lines appear, have reiterated the joyous message. Names now well known—such as Gott, and L. P., and Gawler, and Morton, and McIntosh, and Polwhele, and Titcomb, and Hickson, and Piazzi Smyth, and H. L., and Cymru, and Stubbs, and Janion, and Roberts, and Bond, and Poole, and Rees, and Savile, and Grimaldi, and many another honoured watcher and watchman is making the welkin ring throughout the globe with the great shout, "Arise, shine, O Israel; thy light has come" (Isa. lx. 1). And why this shout? The Lord Jehovah replies in verse 7. Reader, it is ours in humble silence to hear. "For thus saith the

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Lord (Jehovah), Sing with gladness for Jacob, and shout among the chief of the nations. Publish YE! Praise YE! and say." What? The Lord graciously puts the very words of a prayer into the mouths of His people Israel of the Ten Tribes, and it is a precious petition. "Say—O Jehovah, SAVE Thy people, the remnant of ISRAEL!"

Reader, these are solemn times, and these are solemn words addressed to us in them. Our duty now is distinctly told us by our God Himself. We have nationally, throughout the British Empire, in family and public worship, in the closet, and at all times and in all places, to raise the prayer to the Triune-Jehovah—to the Father, Son and Holy Spirit—asking Him to send "salvation to His people," even to the descendants of His people Israel of old; to pour out His Holy Spirit on them in the mass, and on the individuals composing that mass; to grant them, in fact, that "new covenant" which is so solemnly promised to Israel, as separated from Judah, in these our days, in verse 33 of this same thirty-first chapter of Jeremiah. We have been accustomed to quote Ezek. xxxvi. 37, as the text applicable to our case as Israel. But it is not so we believe. The exhortation there and the whole context relates to "the House of Israel," which name in Ezekiel's terminology applied to Judah, but not to the Ten Tribes at all. But the duty of the latter in the matter of prayer is not neglected in God's Word, and it is fully stated to us in the passage now under our consideration. What, then, is our attitude as prescribed for us to-day by the determinate counsels of the Almighty? It is—1, To "publish" the good news of Israel's recovery from exile, outcasting, and captivity, or banishment, everywhere among the chief of nations—that is, Israel, the British; 2, To "praise" Jehovah for this His goodness to us in the latter days; and 3, To pray to Him "to save His people," even us "the remnant," or remainder, "of Israel." "Publish ye." But who are to publish? We Israelites. How publish it? In the press, in *Life from the Dead*, in the BANNER OF ISRAEL, in every organ ready to accept the glorious news; in private correspondence, in conversation, in meetings, in every possible imaginable way. "Publish YE." The duty is laid upon us all—men, women, and children—and that by God Himself. "Praise ye." Who are the praising ones to be? Israel again. Their cry must be what we faintly try to raise ourselves in every copy of the BANNER at the close of each article we pen. "Hallelujah! Praise the Lord!" We sometimes fear our readers will think this repetition vain. But it is not so. It is the very posture our God prescribes for us as His rejoicing people; and "Hallelujah!" is our proper cry, "Praise the Lord!" But we have also to "pray;" and the form of words our God Himself tells us to use, comprises that great thing we all so sorely need—"salvation," "the baptism of God's Holy Spirit," the "new covenant" for the whole of our chosen race, "from the least to the greatest," without one single exception, among high and low, among rich and poor, great and small. But what answer does our God give to Israel's earnest prayer? He told us to pray. He dictated the very words we were to pray; and will He leave us unsatisfied? Is that like our glorious Jehovah? Nay, the answer follows instantly, and it begins at the eighth verse and ends only at the fourteenth. It is a cluster of most glorious blessings, temporal and spiritual, for time and for eternity, and all for the happiness, comfort, joy, and blessing of His people Israel—all also, first of all and foremost of all, for

GOD'S GLORY.

Reader, carefully read this whole passage, and then thank the Lord we are Israel. Praise His holy name for all His love, tender pity, and compassion to us His chosen people; and taking Him at His word, re-double your efforts to "publish" the news of our glorious Identity in every way at your command as a solemn, sacred duty; "praise" Him too for His so great, so undeserved mercy to our most unworthy nation; and "pray" to Him continually that He would do for us His people what He offers us so freely for the sake of Jesus' blood-bought merits—namely, to give us nationally that great "salvation" He agonised to purchase for us when He came, as He said He did, "to redeem His people," even Israel (Luke i. 68).

GOD'S LOVE FOR ISRAEL A GUARANTEE THAT HE WILL FULFIL HIS PROMISES TO ISRAEL.

BY FRATER.

PART I.

GOD is merciful and gracious, long-suffering and plenteous in goodness. When Israel were delivered from Egyptian bondage, they repined against God, and murmured against His servants Moses and Aaron. Their language to Moses was, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians than that we should die in the wilderness." God might have punished them for their want of faith, but He did not. Instead of doing so, He caused the waters of the Red Sea to divide, and to stand like a wall of solid glass on either side, that His *chosen people* might pass over dry-shod.

When they came to the waters of Marah, again they murmured against Moses, notwithstanding the pillar of cloud and of fire was still with them as a pledge and a witness of God's goodness, of His miraculous power and of His mercy toward them; yet we find not one word of reproof for the perversity of Israel—on the contrary, God caused the bitter waters to be made sweet. Still they journeyed on, and still they murmured. They murmured that they had no bread, and God sent them manna from heaven; they murmured because they had no flesh, and God sent them quails. This spirit of murmuring was not confined to a few, it was universal. We are told "*the whole congregation* of the children of Israel murmured against Moses and Aaron in the wilderness."

At length the patience of Moses was gone, and he rebuked them, saying, "And in the morning then shall ye see the glory of the Lord: for that He heareth your murmurings against the Lord: and what are we that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against Him: and what are we? Your murmurings are not against us, but against the Lord" (Exod. xvi. 7, 8).

Thus we see the anger of Moses was kindled against Israel, but God—the God of love—only treated them as the tenderest of parents would treat a wayward child that did not know any better; for we read that at this identical time, whilst Moses and Aaron were thus speaking, "It came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold the glory of the Lord appeared in the cloud." O how condescending! how passing wonderful that God should thus assure them of His presence and of His readiness to bless them, notwithstanding all their murmurings! Well might the apostle Paul say, in reviewing this portion of Israel's history, "For forty years suffered He their manners in the wilderness."

We find that Moses became so excited with their murmurings that he impatiently "cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me." Listen to the merciful reply—no word of reproach, no anger in the tone of Jehovah's voice: "And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod, wherewith thou smotest the river, take

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in thine hand and go. Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Alas! alas! it was their own sins, and not because God was not merciful, which shut so many of them out of the Promised Land. All through the recorded history of Israel, God manifested Himself to them as the God of love, and when they became so idolatrous and vile that chastisement could no longer be withheld, God mercifully declared that He would only punish them *in measure*, and would not be angry with them for ever.

The declarations from God's own lips of His great love for His chosen people Israel—whom He calls His elect, His inheritance—run all through the Bible. Let us examine some of them as given by the patriarchs, the Psalmist, the prophets, and the apostles. The number of these demonstrations of Jehovah's love to Israel is so large that I cannot do more than select a few instances. Let us begin with what God said to Moses: "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee and keep thee; the Lord make His face to shine upon thee, and be gracious unto thee, and give thee peace. And they shall put My name upon the children of Israel, and I will bless them" (Deut. vi. 22—27).

There is not a single blessing either for time or eternity which is not comprehended in these words. O what a glorious message from Jehovah to His chosen people! How the high priest's heart must have thrilled with holy joy when he told the children of Israel that Jehovah had commissioned him to make proclamation that they should be blessed by God, kept by God; have the shinings of His face and the light of His countenance; should have His name put upon them; receive peace from Him, and have the assurance that God would be gracious to them. Surely it would not be possible to employ language better adapted to convey to the minds of God's people Israel a more conclusive proof of the love which He then cherished, now cherishes, and will ever cherish, toward them.

O the unutterable tenderness of the love of God to Israel when He yearns over them in words like these: "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever" (Deut. v. 29). What words could more forcibly or fully unfold the loving heart of God the Father, than to hear Him thus emphatically expressing a wish that His people Israel might be so obedient to His will, and so walk in his ways, that He might be able to bestow upon them present and perpetual blessings? The words furnish such a sublime view of the greatness of God's love, and the tenderness of His affection for His ancient people, as ought to fill them with amazement, and overwhelm their hearts with gratitude. He who is glorious in holiness and fearful in praises, is here represented as actually agonising in His own mind for the happiness of His people Israel.

But God's people—wayward, stiff-necked Israel—notwithstanding these assurances, had their seasons of doubt and anxiety—almost of darkness—respecting the continuance of His love towards them. At one period like this, a few years after they had gone into captivity, God thus addresses the House of Israel by the lips of His inspired servant Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel" (Isa. xli. 10—14).

Dear Lord, what a precious passage! What tender, gracious words from God's own lips to backsliding Israel. Surely it is not possible that God could have given greater manifestation or stronger assurances to His chosen people than this! The House of Israel had just entered upon the term of their seven times' punishment—which was to extend to a period over two thousand five hundred years—and yet God gives them assurances like these. And as surely as God is the God of truth, the promise must remain with them, and could never be given to a Gentile nation. It would be a mere assumption—presumptuous in the extreme—for others to claim what was specifically promised to Israel. If any nation on the face of the earth is now inheriting these blessings, they must be the real Israel—God's inheritance—Israel according to the flesh. Inexpressibly touching are the words: "The Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Shalmanezer and Tiglath-Pileser had removed the House of Israel thousands of miles away from the "pleasant land," and had filled their cities, towns, and villages with Cutheans, thus barring the door against their return. Where are the Assyrians now? Have they not become exactly as the prophet predicts in these verses: "a thing of nought," so that none can truly tell what has become of them. If this portion of the prophecy is fulfilled to the letter, is it not a pledge—a sure guarantee for the fulfilment of the rest?

(To be continued.)

HOW JUDAH IS TREATED IN PERSIA.

THE following has been communicated to us by our friend, John Butterworth, from Central India, his information being the *ipsissima verba* of Mirza Shakir, of Teheran, in Persia:—

The Jews in Persia are very numerous, very badly treated, and occasionally massacred, as at Tabriz, where they were annihilated. A Jew may not ride in the presence of even a Mussulman boy, being liable to be cut down and killed. Even the Shah's Jewish doctor may not drive through the main streets of Teheran; much less ride. They are killed if they attempt to sell food out of their own quarters of the cities. The punishment for the murder of a Muslim is death; of a Jew, cutting off the tip of the little finger. No Jew can live out of the Jews' quarters. More than 1,000 years ago (tradition says) the Jews of Ispahan were set aside to be massacred, but the sentence was deferred for 1,000 years. A little less than twenty-five years ago the time expired, and Hají Syád Mahomed Baghir, of Ispahan, called up the elders to show cause why they should not be massacred. The elders showed that the Mussulmâni year was ten days shorter than the Jewish; therefore, he gave them a respite of 1,000 × 10 days, or 27½ years, which brings their massacre year very near 1881.

Enclosed I send you an autograph of Mirza Shakir, who hopes "your life may be long, and free from sorrow."

JOHN BUTTERWORTH.

Whether our Persian friend be correct or not in his little history of the past and future fate of Judah in Ispahan, we beg our readers to observe how the year 1881 again comes up to notice from "the ends of the earth." We venture to suggest that, if there be any foundation for the story, this may be one cause for the escape of the Jews from Persia; and where will they find rest for their weary steps during the awful times of the great earthquake now at hand, save in that "little sanctuary" in the West—"the little Island of the North?" We need not say we heartily send greeting to our Persian friend, and trust his intercourse with Israel in the Deccan gives him feelings of pity and compassion for the sorrows of Judah in Persia.

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.
(*Continued from page 227.*)

PART IX.

We have thus learnt from the Cuneiform inscriptions recording the history of the kings of Assyria, that in the seventh century B.C., when Esarhaddon had finally carried captive the *Beth Khumri*, or Ten Tribes comprising the House of Israel, and located them "in the cities of the Medes," a country which had but recently been known to and possessed by the Assyrians, and whose cities are thus named in Esarhaddon's annals, as "Partakka," whose chief was Uppiz; "Pardukka, governed by Zanasan; and "Uraka-Zabarna," by Ramatiah," which he names as "cities of Media, whose position is remote, and whose chiefs never entered the land of Assyria, nor trod its soil in the times of the kings my fathers." We learn, moreover, on the same authority, that at that same time the Assyrian Empire was invaded by an Aryan race who are termed *Cimmerians*, as Esarhaddon says—"Tuispa the Cimmerian (or chief of the Cimbri, or Cymry, as the Romans called them) a roving warrior, whose own country was remote in the province of *Khubusna*, him and all his army I destroyed with the sword."

It may be observed, first of all, that the "Khubusna" of the inscription is the same as the Kurdish mountains on the Eastern border of Media, both of which are specified in the inscription as being "remote" from Nineveh, the capital of the Assyrian Empire. It is more than probable that these Cimmerians—as I have already remarked, an Aryan race—*i.e.*, descendants of Japheth, and totally distinct, of course, from the Semitic race of Israel, the descendants of Shem—were gradually absorbed by the *Beth Khumri*, then dwelling "in the cities of the Medes," just as the Anglo-Saxon race may be said to have absorbed all the races, with the exception of one, which have at different periods flowed into the British Isles. And in course of time, the one dominant race of the House of Israel, to whom was promised multiplicity of seed, as well as being "the chief of the nations"—even though, as Isaiah foretold, Jehovah would speak to them with "another tongue," different from that to which He had spoken to their fathers Abraham, Isaac, and Jacob—gave its name to that portion of the Celtic tribes which are now known to the civilised world as descendants of the Cymry.

About a century and a half after Esarhaddon's time, during which the Assyrian Empire had been totally destroyed, and the power of Babylon had passed over to the Persians, Darius, the son of Hystaspes, who succeeded to the throne within twenty years after Cyrus' capture of Babylon, recorded his various conquests, as Esarhaddon had done before him, on the famous Behistun Rock, which rises upwards of 400 feet above the plain adjoining the town of Kermanshah, on the Western border of Media. The great height of sculptures within 100 feet of the summit had deterred all previous travellers from copying the inscriptions, until Sir Henry Rawlinson, then the British Resident at Bagdad, after overcoming enormous difficulties, succeeded in scaling the rock in the autumn of 1835, and in the course of the following years, by marvellous skill and patience, obtained a transcript of the whole of the trilingual inscriptions in the Assyrian, Persian, and Median languages—the latter being pronounced by M. Oppert to be the most perfect of the three documents.

That portion of the inscription which is of chief interest in our present investigation is the statement relating to one of the captives. King Darius is represented as trampling on the body of one, while eight others are represented as standing before him tied together by their necks, each one having his name and crime recorded on a tablet over his head. Over that of the ninth and last figure in the row, who is sculptured with a high-peaked cap exactly like that worn by the ancient Israelites, and a cast of countenance totally unlike the rest,* the following sentence, by which it will be seen that no accusation is recorded against him, as is the case with all the others, is engraved in the Median language—

"This is Iskunka the Chief of the Sacæ."

It will be interesting for us to consider the connection between these *Sacæ* or *Saka* according to the phonetic value of the Median characters as inscribed on the Behistun Rock, B.C. 516, and the *Beth Khumri* of Samaria—*i.e.*, the Ten Tribes of the House of Israel—mentioned in another Cuneiform inscription in the Assyrian language about three and a half centuries earlier, as we have already seen. Sir Henry Rawlinson observes: "The ethnic name of Gimiri (the equivalent of the Cimmerii or Gomerim, according to his brother, Professor Rawlinson) occurs in the Cuneiform records as the Semitic equivalent of the Aryan name *Saka* Σάκαι. The nation spoken of contained at this time two divisions: the Eastern branch named *Humerga*, and the *Tigrakhunda*, or 'archers,' who were conterminous with the Assyrians. Whether, at the same time, these Gimiri or Saka are really Cymric Celts, we cannot positively say. Josephus indentified the גמר of Genesis with the Gelati of Asia Minor in evident allusion to the ethnic title of *Cymry*, which they, like so many other Celtic races, gave themselves. . . . . The Sacæ or Scythians, who were termed the *Gimiri* (the Tribes?) by their Semitic neighbours, first appear in the Cuneiform inscriptions as a substantive people under Esarhaddon. They were at that time in the Kurdish mountains, and were ruled over by a king, *Teuspa*, whose name betrays his Aryan descent. The Gimiri had considerably increased in power under the reign of Esarhaddon's son, and seem to have been already threatening the Assyrian frontier." According, therefore, to Sir Henry Rawlinson, we have fair grounds for assuming the connection between the *Gimiri* or *Cimmerians* in the seventh century, and the *Sacæ* mentioned on the Behistun Rock one and a half century later, with the *Beth Khumri* of Samaria, or the Ten Tribes of the House of Israel.

The fact, therefore, of these two races being of Aryan and Semitic origin does not necessarily conflict with Professor Rawlinson's opinion concerning the Ten Tribes of the time of Alexander the Great in the fourth century B.C., when they must have been, as he says, "completely amalgamated with the mass of the population among which they had been introduced, and were undistinguishable from other Medes and Mesopotamians." Although the Professor uses this argument with a view of overthrowing what is called "The Anglo-Israel Theory," I venture to think that it really tells against his view; for if, as he admits, there were two races occupying Media at the same time, one composed of the *Beth Khumri*, or the Ten Tribes of the House of Israel, which, though "outcasts" from the land of their fathers, were still a portion of God's chosen people, to whom distinct promises were made that they were to become a strong and mighty nation consisting "of thousands of millions;" and the other composed of Medes, Aryans, and Mesopotamians who have as completely passed away as the greater nations, whether of Assyria or Babylonia,

* Having had occasion to show Sir Henry Rawlinson's drawing of the figures on the Behistun Rock, to a member of my family, and to be passing through Exeter with him a few days later, he called my attention to the singular resemblance between a tradesman standing at his own door, and the face of "Iskunka the chief of the Sacæ." Although physiognomy is by no means a conclusive argument, it is a curious fact that this tradesman was one Mr. Jonas Levy, who strictly observes the seventh day of the week as his rest day, according to the command given to Moses.

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have done—are we not justified in believing that the former of these two races is the one which, in the purpose of God, passed at different periods from Asia into Europe, and formed that tidal wave of emigrants who have gradually taken possession of the British Isles, and have thus become confessedly, to use the language of the prophet Amos (vi. 1), as applicable to "Samaria, named chief of the nations to whom the House of Israel came?"

(*To be continued.*)

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—I and my friends have been greatly delighted with the BANNERS of the month of May; their tone is admirable, and the articles most interesting. I trust that all your readers, and all true Israelites, are earnest in prayer at this exceedingly critical time of the meeting of the Congress at Berlin, beseeching the God of our fathers "that He would be pleased to direct and prosper all their consultations to the advancement of His glory, the good of His Church, the safety, honour, and welfare of our Sovereign and her dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations; that peace and happiness, truth and justice, religion and piety, may be established for all generations." Surely no other words could so beautifully express the feelings of this great nation. Every Sabbath-day, and also many other days, these words go upwards as the voice of the people to the Supreme Ruler. May they be answered, as at this time, to the praise and glory of His name. L. T. D.

16, Gloucester-street, Regent's-park,
London, N.W., June 14.

To the Editor of the "Banner of Israel."

SIR,—Just a hasty line, perhaps not worth much, but it has struck me as noteworthy that, at the Berlin Congress, our representative, Earl Beaconsfield, should have addressed that assembly in his native language—English—so that the voice of Israel is now reverenced throughout the earth. The moral power of this land is really marvellous. SAM SIMPSON.

Norwood, June 25, 1878.

"ISRAEL DWELLETH ALONE."—Speaking of the approaching Congress, and of the matters awaiting disposal thereat, the *Bristol Times and Mirror* of the 6th June, 1878, says, "Lord Beaconsfield is not the man to surrender a single position to Russia that is inconsistent with the predominance of British power in the Mediterranean, or in the lands which are washed by its tides, and the English Plenipotentiaries enter the Congress with all the prestige and authority that an honourable and brilliant victory can give them. For, as one of our Belgian contemporaries put it yesterday, this victory is, in a special and emphatic sense, an English victory. 'ALONE England has raised aloft the standard of Europe so strangely prostrated; ALONE she has taken in hand the cause of civilisation as opposed to despotism; ALONE, by assuring a solution of the Eastern Question at once just and pacific, has she ensured a triumph of which the whole world will reap the benefit. She has prevented the renewal of war, and spared human blood and the boundless expenditure of treasure by compelling Russia to reduce her extravagant demands within limits which Europe can now honourably accept. The blessed prestige of England is now restored to the world, and the influence of her truly liberal principles will, under her guidance, once more assert their supremacy in the Governments of Europe.' This is the view which is taken of English policy and of the success of that policy in Belgium and France; and, considering how we have been *left to vindicate the law of Europe single-handed*, we may, we think, without too much egotism appropriate this independent acknowledgment of the service we have rendered to the principles of public law and to the freedom and independence of Europe." Here is surely sufficient foreign testimony to our constant contention that the British, being Israel, "dwell ALONE." The supremacy of their liberal principles in the councils and Governments of Europe further is acknowledged, and thus Great Britain, as Israel, stands forth again "the chief of nations," the Gentile races themselves being the judges (Numb. xxiii. 9; Deut. xxxii. 31; Amos vi. 1; Jer. xxxi. 7).

"THE ISLES SHALL WAIT FOR THEE."

ACCESSION OF QUEEN VICTORIA, JUNE 20, 1837.

"She wept to wear a crown."—*E. Barrett Browning.*
"The isles shall wait for thee."—Isa. lx. 9.

May 24, 1878.

OH, fair and peerless princess!
(To grief and care unknown)
In the beauty of her girlhood,
"She wept to wear a crown."
How sudden was the summons
Beside her throne to stand,
And bear herself the sceptre
As highest in our land.

No seer, or sacred minstrel,
The fateful hour might tell,
Till on the maiden's future
The mystic shadow fell;
But she we loved was ready
To lay her freedom down,
And take the dazzling burden, tho'
"She wept to wear a crown."

She wept, she prayed, she wondered:
Perchance she could not read
That wondrous sentence ("Scripture writ")
To Israel's chosen seed.
Though blended with the clarions
That hope and triumph blew,
There was a deeper meaning
As yet we dimly knew.

'Twas not that Orient jewels
Her diadem should twine;
For other riches were in store—
A mission more Divine.

* * * *

"THE PROPHECY."

"Thy windows shall be agates,*
Thy borders pleasant stones,
When the sons of strangers build
thy walls
Again from distant zones!
Enlarge your tents, ye children;
Stretch forth your cords apace;
Your kings are with the Gentiles,
Your prophets midst their race.

"Surely the isles shall wait for Me,†
By England's monarch nursed,
Bringing their silver and their
gold,—
The ships of Tarshish first.
So earth, thou shalt be brightened
Beneath the Gospel's power;
Thy righteousness established,
Thy might for evermore."

'And lo! she glided forward
To take her royal part,
And bowed her will to do the will
Of God with cheerful heart.
Then came the days of wedlock,
With all their hopes and fears;
And children, who should bear her
rule
To distant realms and spheres.

So England's Queen was happy—
The scion of her race—
Held in the world a boundless
power,
And filled a glorious place!
Till, one by one, the nations
All bent the suppliant knee;
And (while they did her homage)
cried,
"The isles shall wait for thee."

Oh, fair and peerless princess,
A widow now alone;
'Mid Scotland's heathery mountains
Her tranquil lot is thrown.
The onward roll of battle,
The trumpet's piercing note,
These may not stir her slumbers,
While England's banners float.‡

While England's sons—her bravest
(On arid plain or sea)
From Nubia's, Sheba's, jungles
shout,
"The isles shall wait for thee."
"The isles shall wait, O Father,"
The young Victoria cried;
"The isles shall wait, my Father,"
The mourning Empress sighed.

Where glittering icebergs thunder
Around the Polar sea;
Where sphinx and obelisk glimmer,
"The isles shall wait for thee!"
Then rose seraphic voices
To join the widow's prayer:
Grant that the uttermost parts of
earth
Thy goodness shall declare;
Till, in the wilderness and waste,
The rose shall blossom free,
And resurrection tokens tell—
The isles are brought *to Thee.*

C.

A GRAVEYARD THOUGHT.—L. P. lately remarked, "I observed on a tombstone the other day the text, 'Return unto Me, for I have redeemed thee' (Isa. xliv. 22), and it struck me what an answer that passage contains to those who would spiritualise Israel. How can an individual or a nation return to Him with whom they have never been? I presume High Churchmen would say that individuals baptized in their infancy, but who have fallen away from their Christian estate, may afterwards return to their regenerate condition; but even if you do not consider this to be nonsense, which I do, how does it apply to converted heathen individuals and nations who never have been baptized? The words are addressed to Jacob and Israel (v. 21), who, having lost their privileges, are invited to return and renew their blessed intercourse with Him who had redeemed them. How can this apply to Gentile and heathen nations, or they be invited to return to a position they never held?"

ERRATUM.—In No. 80, page 221, 1st col., last line but one, *for* "vaunting ambition" read "vaulting ambition."

* Isaiah lx. 3, 6, 9, 10. † Isaiah liv. 12.

‡ Indian native troops drafted to Malta, May, 1878. The Queen telegraphed her approval to the Indian troops, June, 1878.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JULY 17, 1878.

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

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

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

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

VOL. II. No. 82. Entered at Stationers' Hall.] WEDNESDAY, JULY 24, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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WILL THE TURKS CONSENT?

"I will lay My vengeance upon Edom by the hand of My people Israel."—Ezek. xxv. 14.

Do our readers notice how the blight of British influence has latterly been, and is even now, involuntarily and constantly working to the disadvantage of the Turkish Empire as we knew it before the late war? They must recollect that when Russia was meditating the invasion of the Empire, and the passage of the Danube was imminent, the failure of Great Britain to intervene was the first fatal step in the downfall of Turkey. Her statesmen were loud in their complaints at the time, that our attitude emboldened Russia and made her intervention by force possible (see BANNER No. 60, p. 62). We all understand now, that had Her Majesty's Opposition, and those who took so active a part in getting up the meetings throughout Great Britain to protest against "the Bulgarian atrocities," only remained quiescent, the present Government might possibly have been tempted to send the fleet to the Bosphorus, and to lend material aid to Turkey then against her invaders. In that case, we may be sure, the Russian armies would never have crossed the Balkans, and we should have had no days of panic such as those when, in January and February last, Ephraim was faithlessly "trembling in the West," and "British interest" seemed all but sacrificed to "the policy of non-intervention." But Israel stood coldly aloof and saw Edom, single-handed, engage in the late frightful contest. The results are now before us! It was mainly, therefore, "by the hand of His people Israel" that the Lord brought all this affliction on the Ottoman Empire—a fact with which the Turks have more than once reproached us.

Later on, the latter, forced upon their knees, had to sign a Treaty of Peace at San Stefano, which, had it only injured Turkish interests, would certainly have called for no active intervention from our own Government. Fortunately for what remains of Turkish power, the Treaty sinned against every European State in the neighbourhood of the Ottoman Empire, but especially it endangered British interests. We consequently interfered; and in what has the interference already ended? Let us examine and see. The secret agreement between the British and Russian Governments, prematurely published by the *Globe*, shows that, as a settled matter, the former (by way of a special measure) means henceforth to undertake the defence of Asiatic Turkey against her menacing Northern enemy. As no project of defence without improved government (of which the Turk is incapable) will in any way avail, such undertaking by Great Britain must involve a powerful voice in everything that concerns the political framework of Asiatic Turkey, with real dominancy at the seat of power—the great Gate—Constantinople. This, as all history shows, will certainly seal the doom of Asiatic Turkey! Sooner or later, the ever-"pushing," encroaching, "prevailing" House of Israel will be forced to assume a direct sovereignty where she at first appears now as an adviser and a really helping friend to a weak and tottering Power.

The thin red line will certainly advance across the maps, and where Britain will shortly be known as the supporter, prop, and defender of the Ottomans, she will end by being the dominant ruler and the undisputed lord. Such has been the event in India, in Africa, in America, in Australia, and, we are certain, must be the sequel in Asiatic Turkey, too! Israel's dominion is to be world wide, as Abraham and his seed are the world's heirs; and he must be ignorant, and self-blinded besides, who fails to see the end of a providential move, which has so obviously this fated termination for its close. But at the present Congress are there no other indications that Turkey's—that is, Edom's—humiliation, destruction, and disintegration are the work of Britain, and that the Lord is effecting it "by the hand of His people Israel?" What Power has been chiefly instrumental in calling together the Congress—that Congress destined, it would seem, finally to destroy and eliminate Turkey out of Europe? Great Britain—God's people Israel! The first act on which Lord Beaconsfield insisted, and which his stern will carried out, was the severance for ever from the Empire of the Turk of the territory between the Danube and the Balkans—henceforth to be called "Bulgaria." Then "East Roumelia," too, is now, by the same powerful voice, detached from direct Turkish rule, and raised into a semi-independent State, free from Turkish troops, Turkish rulers, and Turkish influence. Servia is, by the same Congress, declared independent. Roumania has cut the cords which bound her to the Porte,

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and that by the authority of the Congress, of which Great Britain is the leading State; and lastly, the voices which conferred on Austria henceforth the guardianship of Bosnia and Herzegovina—two powerful limbs of the Turkish carcase—were those of Lord Salisbury and of Lord Beaconsfield, who proposed and carried the resolution on the 28th June, 1878, with the concurrence of the Congress, but directly in the teeth of the most bitter opposition of the Turkish Plenipotentiaries.

Here again, "by the hand of My people Israel," we see the Lord laid His vengeance upon Edom. Ere these lines meet the eye of the reader, we expect further, but partial, excision will be the fate of the outlying portions of the Greek provinces now belonging to the Turks; and there is no doubt that to our country the Greek nation will be indebted for the realisation of some of their hopes if, by the proposal of Lord Beaconsfield, certain parts of what are now Turkish territory be added, by order of the Congress, to the kingdom of Greece. And is this all? Do our readers imagine that in the end that omnivorous nationality to whom God promises universal domination—"the kingdom, and dominion, and the greatness of the kingdom under the whole heaven"—and made the heir of the world, will not have a share, aye, and that a large one, of the then dried up "water of the Euphrates?" (Dan. vii. 27; Rev. xvi. 12). Nay; to whom is promised such influence over Egypt that it shall be a third—blessed with Assyria and Egypt, and that, too, *in the midst* of the land? To whom is assigned an inheritance extending from the Nile in the West to the river Euphrates in the East—from Lebanon in the North to the uttermost sea in the South, and every place whereon the soles of their feet have trod (Deut. xi. 24), all being now Turkish territory—Edom's land? To whom is Cyprus, the island Gate of Palestine, already come? To whom but to Israel, the British? We see, then, that not only is Great Britain, in assuming a protectorate over the Turkish Empire, taking possession of her own inheritance, but that by the same act "the Lord is causing His vengeance to fall upon Edom by the hand of His people Israel," as He proclaimed to be His purpose by His holy prophet Ezekiel, 2470 years ago.

Reader, watch these workings of the providence of our God! They are sure and certain proofs to the Bible-taught Israelite that the God of that holy Book is the God of history, of revelation, of providence, of redemption; and that while all events are under His control and care, He arranges all things and all circumstances in such wise, that His people Israel may eventually benefit; and that His sworn promises to our forefather Abraham respecting us, His seed, may finally be accomplished (Gen. xxii. 17, 18).

WELCOME TO THE EARL OF BEACONSFIELD!

We cannot allow the present issue of the Banner to appear without one word of hearty greeting and welcome to our God-taught Premier—the man "that is a Jew." To him we owe, under God, present peace; a splendid future for our country; the protectorate of Asiatic Turkey; the possession of Cyprus; "the preparation"—now imminent—"of the way of the kings of the East." God has blessed his Lordship, and we offer to him, in the name of all Israelites, the most hearty welcome back to Israel's land; also our aspirations, that soon he will be distinguished by his Sovereign's marked favour, with a title, which we know is his due—which we know a grateful country will rejoice to see conferred upon him.

Verily, in the Congress we have seen "ten men out of all languages of the Gentiles (France, Austria, Germany, Italy, and Turkey—two Plenipotentiaries each) take hold of the skirt of him that (representing Great Britain) is a Jew." And they have said, "We will go," will vote, will side with you rather than with the author of the San Stefano Treaty—Russia. "For we have heard God is with you."

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 169.)

No. XXII.—SYDNEY, NEW SOUTH WALES.

We have reviewed the Gates of the House of Israel in Europe, in Asia, in Africa, in the ocean highways of the world, without, however, exhausting the long category of posts which our God has given us even in those quarters of the globe in distant and foreign lands. We now propose to conduct our readers to a new scene, to the *terra Australis incognita* of only sixty years since, where, not a century ago, our ancestors first landed and claimed as Israel's heritage a continent as large as the whole of Europe. They found it a desert, sparsely inhabited with hostile aborigines, and occupied it all, through, and by means of the access afforded by the first and chiefest Gate, Sydney.

The present town of Sydney is situated in lat. 33° 51′ South, and long. 151° 14′ East. It is a city standing on the bays and coves of Port Jackson at its Southern shores, and was the very foundation of our magnificent Australian colonial Empire—the door of entry by which our race acquired the whole island. We are right, therefore, we think, in deeming Sydney the chief "Gate" of the fifth continent of the world, the veritable road of access by which our wondrous race has seized upon, and appropriated in peace, an Australian dominion unique in its magnificent proportions, and destined, we believe, to become the home of five, if not six, confederated Anglo-Saxon nations, each vying with the mother country in population, wealth, commerce, and whatever else constitutes and forms a prosperous people.

The honour of the discovery of the Eastern coast of Australia is allowed to belong to the Portuguese. It was known to them, it appears, in A.D. 1542, perhaps as early as 1511. The Spanish and the Dutch in 1606 and 1642 next added to the then existing knowledge of the coast, and the names of Abel Jansen Tasman, and the Dutch Governor-General of the East Indies, Anthony Van Diemen, give us the clue as to the localities discovered, and the nationality by which the discovery was made. So sure were the Dutch that their enterprise gave them the right to the whole land that they forthwith named the territory New Holland. Vain expectation! They discovered the "desolate heritages" of the *terra Australis*, but the heritors were Israel, who in God's good time came upon the scene, and not only claimed, but took it (Isa. xlix. 8).

In 1699, William Dampier, the first British navigator of the Australian seas, saw and wrote of that wondrous land, and at last, in 1770, Capt. James Cook, the famous navigator, explored the country in the neighbourhood of what he called "Botany Bay," from its glorious floral beauties, and made the world thoroughly acquainted with the magnificent desolation there awaiting occupation by civilised man. Only eighteen years after that date the British laid their claim to the property in that land. Deprived of America, by the declaration of her independence at the peace of Paris (Sept. 3, 1783), and thus of their outlet for criminals, the British Government resolved to occupy "Botany Bay" as a penal settlement. Capt. Phillip accordingly brought out the first ship load in 1788, and soon after, finding the Bay unsuitable, the settlement was effected in Sydney Cove, where the modern town exists.

Such was the origin of the metropolis of the "Greater Britain" growing up at the antipodes. Step by step the penal settlement has grown into a wealthy, substantial capital. Under able Governors, of whom Lachlan Maquarie was the best, roads were made, sheep farming on a large scale commenced, and in 1829, under Sir Richard Bourke, schools and churches were erected everywhere throughout the colony. The growth of the community was steady and prosperous, when, in 1851, the discovery of gold to the West of Sydney, at Bathurst, gave an enormous impulse to this rising British community, increased its wealth and population immensely,

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and finally resulted in the sudden bounding up of the material prosperity of the place, till Sydney is now, what on all hands it is acknowledged to be, the metropolis of the British possessions in Australia.

The first cargo of convict emigrants to Botany Bay consisted of 775 men, women, and children, besides the military guard, consisting of Royal Marines, the Commandant Staff, sergeants, corporals, and privates. The whole was 973 in number. Their landing to take "possession" was an interesting sight, and a worthy inauguration of a God-given "Gate" in an unknown land.

The convicts and troops stept out of the ships and boats and walked on shore literally into the primeval forest. Their first task was to fell the trees and brushwood, and pitch their tents. The only sounds which had hitherto broken the silence of that then busy spot was the wild *Coo-oo-é* of the aborigine. In a few days order was fully restored. "The woods were opened out, ground was cleared, encampments were extended, Divine service regularly conducted, and laws and regulations passed, under which the native Tribes of the locality would, it was hoped, be sufficiently protected and live at peace with their invaders." Vain hope! The House of Israel was a "supplanter" ever, and in this case, as in others, they had seized a "Gate of their enemies," of those who naturally "hated" them for their grasping, "pushing," encroaching, invading propensities. The natives and the British convict settlers came constantly into collision, and many were killed on each side.

The staple product of the great colony of New South Wales, of which Sydney is the chief town, is wool. The founder of wool growing in Australia was Capt. John MacArthur. He it was who, experimenting on sheep-breeding on a farm fifty miles North of Sydney, made the grand discovery that the country was admirably suited for the rearing of splendid breeds of sheep. He improved the quality of wool by attending to the crossing of the stocks, till he produced a material which closely approached the wool of the best Spanish breed of sheep. With the introduction of free labour and of free colonists into New South Wales in 1794, a new era of improvement set in. Roads were made, traffic and commerce followed, agriculture was commenced, cereals were raised, sent to market with manufactures, and forwarded to distant countries from the coast. Sydney, once a village of tents, then of huts, became finally a city of handsome white stone buildings—the stone being found on the spot. Shops and warehouses followed, and at last, with the press at work, and an ever-increasing ocean-borne commerce to help, Sydney, as the capital of a free-trade colony, has become one of the leading, if not the chief, of our antipodean possessions in the "land of the bush." Its population to-day is 167,141.

The climate of Sydney is salubrious and mild to a degree. It is favourable, not only to man, but in a wonderful way to sheep, cattle, and horses. So mild is the air that fruits of almost all countries are raised easily on the spot. Currants, gooseberries, apples, pears, cherries, apricots, citrons, loquats, olives, pomegranates, oranges, all are raised together. Green peas are grown and gathered in winter, as well as in summer; and the potato yields two crops a year. The vine in some localities grows amazingly, and produces abundantly. Wine is successfully made in the valley of the Hunter River. At first this land was a waste howling wilderness which nearly starved its first convict settlers by famine. By skill, industry, and energy, "the wilderness now blossoms like the rose," and it has become a "land flowing with milk and honey."

In 1851, the colony contained, as ascertained by the census, a population of 187,243 souls, in 1861 no less than 385,893—that is, it more than doubled itself in only thirteen years. In 1876, or in twelve years again, the census gave the numbers 629,776. The town of Sydney alone had in 1864 a population of 93,680, now in 1877 over 167,000 inhabitants, "surrounded by all the luxuries, adornments, and amenities of life, and the architectural designs of Greece and Rome have a habitation and a name beneath a sky that surpasses in purity and intensity of hue the far-famed skies of Italia."

Verily, God has been gracious to Israel, and has given her, through the grand and glorious "Gate" of Sydney, whence they spread, a heritage and an inheritance in Australia which was a desolation once, a veritable wilderness; but which, by His blessing, is blooming and blossoming now to His glory, and is responding daily to His praise. For Israel, His chosen ones, have taken it in gift from Him as their "possession," and the Lord Jehovah their Saviour God, has very abundantly blessed them in their occupation of that land—the bush-land of Sinim (Isa. xlix. 12).

(To be followed by a paper on Melbourne, Victoria.)

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(Continued from page 235.)

PART X.

One of the most common mistakes made by Mr. Cornall, and those who think with him, respecting the Ten Tribes of Israel, is that they returned to the land of their fathers, together with their brethren of the House of Judah. I have already pointed out how directly this view contradicts the teaching, repeated over and over again, of the Hebrew prophets who spake as they were moved by the Holy Ghost, and who have predicted that when the Houses of Israel and Judah were united and returned to the land of their fathers, they should never be removed from it any more at all. For thus saith the Lord Jehovah: "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. . . . . I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . . And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever. . . . . The children of Israel shall return to the land of their fathers and seek Jehovah their God and David their king, and shall fear the Lord and His goodness in the latter days. Jehovah will bring again the captivity of My people Israel, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God."

If these words, and many more of a like nature might be added from God's infallible Word if necessary, do not sufficiently declare the intention of Jehovah towards the two Houses of Israel and Judah, that when once united in the land of their fathers, which God gave to Abraham and his seed as an everlasting possession, they should never be plucked out of it any more at all, but should fear the goodness of Jehovah in the latter days, it is impossible to extract any sense whatever from the written Word of God; or rather we make Scripture "a nose of wax," as Hooker declared some of the unfaithful did in his day.

If Mr. Cornall and those who agree with him say all this was fulfilled when the Jews returned from their seventy years' predicted captivity in Babylon, I will not charge them with

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"heresy," as he is pleased to charge us, for that is too fearful an accusation to make on such trivial grounds as our opponents have placed it; but I ask them to consider seriously whether they do not lay themselves open to the charge of the Apocalyptic seer, "I testify that every man that heareth the words of the prophecy of this Book. . . . . 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" (Rev. xxii. 18, 19).

Now let us consider the testimony of secular history respecting the important question, Whether the Ten Tribes returned to the land of their fathers together with the House of Judah, and were consequently guilty of the unparalleled crime of crucifying the Lord Jesus Christ, and have, therefore, been suffering with the Jews as the result of that awful cry which was once shouted in the hall of the Roman Governor, "His blood be upon us and our children," the echoes of which have been reverberating throughout the world during the last 1808 years (A.D. 70—1878). Mr. Cornall and his friends contend they were, and the only evidence which he gives for setting aside the whole prophetic evidence of the Old Testament on this important matter is that St. Peter, in his sermon on the day of Pentecost, addressed the Jews who were gathered together from all parts of the then civilised world, and which very probably included descendants of all the Twelve Tribes, as "Ye men of Israel." But to interpret this as contradicting all the promises of God relating to the Ten Tribes is as great a delusion as anything can well be imagined. There are many delusions afloat in the world. Mr. Darwin and his disciples contend that man, made in the image and likeness of God, is only the development primarily of an Ascidian tadpole, and finally of an Old World monkey. Others of the rationalistic school contend that the universe has been formed by a fortuitous concourse of atoms. Mr. John Hampden and his fellows argue that the world is not round, but is as flat as a pancake. Dr. Pusey and his friends believe that their Romeward idiosyncracies accord with the doctrines of the primitive and catholic faith. But all these delusions pale before the theory of Mr. Cornall that the Ten Tribes returned to the land of their fathers after the seventy years' captivity of the House of Judah in Babylon, formed with them one united nation, and have never been plucked off that land any more at all!!!

The testimony of history, though very scarce, is very conclusive on the question. I adduce three witnesses on the subject—1, A Jew; 2, A Christian; and 3, The Apocrypha.

1. Josephus, a learned Jew, who has written more fully on the history of his own nation than any other secular historian of the time, and whose authority, as the very learned Scaliger and other competent judges have acknowledged, is as an historian of the very highest order, who was the contemporary of the apostles, and who must have known well whether the Ten Tribes of Israel returned with the House of Judah or not. To pretend that Josephus was not acquainted with the facts of what is an historical as well as a prophetical question, is as much as to say that any distinguished historian of this present century, such as Alison or Macaulay, is not acquainted with the fact of the Norman Conquest or the incoming of the great Plantagenet dynasty a century later.

Now, what does Josephus say when writing six centuries after the return of the House of Judah from their seventy years' captivity of Babylon, and doubtless accompanied, as I have already remarked, by some few stray members who traced their descent from some of the Ten Tribes which formed the House of Israel? Speaking of Ezra's return to Jerusalem, in the reign of Artaxerxes, about B.C. 470, when he had received permission from the king of Persia to go to Jerusalem, he says:—

'When Ezra received the king's letter, he was very joyful, and read it at Babylon to those Jews that were there; and sent a copy of it to all those of his own nation who were residing in the cities of the Medes. And when the Jews learned what favour Ezra had with the king, they were greatly pleased; and many of them came to Babylon with their goods, being very desirous of going with Ezra to Jerusalem; but the chief part of the people of Israel remained in that country (where they had been deported by the kings of Assyria two and three centuries before). Wherefore there are only Two Tribes in Asia and Europe at this time subject to the Romans (1st century A.D.), while the Ten Tribes remain beyond the river Euphrates, and are now a vast population, not to be estimated on account of their numbers" (*Antiquities of the Jews*, bk. xi., chap. v., sec. 2).

2. The testimony of Jerome, a Christian learned teacher of the fifth century, accords with that of Josephus, as he says in his "Commentary on the Book of the Prophet Hosea:" "The Ten Tribes of Israel inhabit to this day the cities and mountains of the Medes as their fathers did a thousand years before."

3. The Apocrypha is the only writing extant which gives us any clue to the first emigration of the Ten Tribes from the cities of the Medes and other parts of the old Assyrian Empire, where they were originally located, saving the few which returned to Jerusalem with Ezra. And, singular enough, this portion of the Apocrypha, which is known to us as *The Second Book of Ezra*, professes to have been written by "the prophet Ezra of the Tribe of Levi, a captive in the land of the Medes, in the reign of Artaxerxes, king of the Persians;" but the learned are agreed that it must be the production of a much later age; some even suppose as late as the Christian era; but I am inclined to think it should rather be dated two or three centuries earlier.

(*To be continued.*)

SIMEON'S PROPHECY.

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

PART I.

"Behold, this Child is set for the fall and rising again of many in Israel."—Luke ii. 34.

These prophetic words were spoken by Simeon, a just and devout man, and no doubt an Israelite, for he was "waiting for the consolation, or redemption, of Israel." It was revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And when Simeon came "*by the Spirit*" into the temple, and the parents brought in the Child Jesus, he took Him up in his arms, and, blessing God, gave utterance to that short but beautiful Psalm, or song (Nunc Dimittis), which forms part of our Liturgy: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation," &c.; and then addressing Mary His mother, he said, "Behold, this Child is set for the fall and rising again of many in Israel" (Luke ii. 25—35).

These words referred more immediately to the House of Judah (the Jews), whose unbelief in Christ, as the Messiah, was the Stone on which they stumbled and fell; as St. Paul says, "We preach Christ crucified, unto the Jews a stumbling-block" (1 Cor. i. 23). But it would apply also to the House of Israel (the Ten Tribes); for the prophet tells us, "He shall be for a Stone of stumbling and rock of offence to both Houses of Israel;" and he adds, "for a gin and for a snare to the inhabitants of Jerusalem; and many among them shall stumble, and fall, and be snared, and be taken" (Isa. viii. 14, 15). And St. Peter, in addressing his brethren of the Ten Tribes, then scattered throughout Asia Minor, says, "The

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Stone that the builders disallowed, the same is made the Head of the corner, and a Stone of stumbling, and a rock of offence, even to them that stumble at the Word, being disobedient" (1 Pet. ii. 6—8; Psa. cxviii. 22; Rom. ix. 33).

Disobedience to God's commands in the idolatrous worship of the golden calves, and the introduction of the worship of Baal, and want of faith, and unbelief in the warnings of the prophets as to the consequences, was the Stone on which the Ten Tribes stumbled and fell, and led to their captivity. The House of Judah was not long in following the bad example of the House of Israel, and the introduction of the worship of Baal by Athaliah, the daughter of Ahab and Jezreel, into Judah, became the gin and the snare into which the inhabitants of Jerusalem fell, were snared, and taken into captivity to Babylon.

We have frequent mention of "*the Stone*" in Scripture as a type or symbol for shadowing some future event or person, but not always referring to the one and the same antitype. In the first place, we have *the Stone* of Luz or Bethel, which Jacob made a pillow of on the occasion when he had that vision of angels in his dream (Gen. xxviii. 11—22). This same Stone is now in our possession in Westminster Abbey—the Coronation Stone on which our kings and queens are crowned, and a witness to the Identity of the British nation with the Lost Ten Tribes of Israel.

2. We have "the Shepherd, *the Stone* of Israel," referred to by Jacob when blessing Joseph (Gen. xlix. 24).

3. There is "*the great Stone*" set up by Joshua at Shechem, when the land was subdued, as a pillar of witness to the covenant made with the people "to serve the Lord their God" (Josh. xxiv. 25—27).

4. Then again "*the Stone* which the builders refused is become the head-stone of the corner," mentioned by the Psalmist. This passage was quoted by our blessed Lord Himself, twice by St. Peter, and referred to by St. Paul (Psalm cxviii. 22; Matt. xxi. 42; Acts iv. 11; 1 Pet. ii. 6, 7; Eph. ii. 20).

5. There is "*the Stone*," cut out without hands, of Nebuchadnezzar's dream, which smote the image, became a great mountain and filled the whole earth (Dan. ii. 31—45).

6. We have "*the Stone*" laid before Joshua the high priest, the headstone which Zerubbabel was to bring forth; for he had laid the foundation of the second temple, and he was to finish it (Zech. iii. 9, iv. 7—9).

Lastly. The spiritual Rock or Stone on which the Church of Christ was built, Jesus Christ Himself being the head or chief Corner-Stone (Matt. xvi. 18; Eph. ii. 20).

In most of the instances enumerated above, "*the Stone*" clearly points, I think, to the great Antitype—Christ—"The Shepherd of Israel, that leadest Joseph like a flock" (Psalm lxxx. 1)—the Redeemer of the House of Israel (Isa. xliii. 1, 14, xliv. 6, 24; Matt. x. 5, 6, xv. 24; Luke ii. 23)—for whom Simeon was waiting—the head or chief Corner-Stone of the kingdom taken from the Jews and given to (Israel) a nation that will render Him the fruits in their seasons, and show forth the praises of Him who hath called them—His chosen people Israel, now identified with the British nation—"out of darkness into His marvellous light" (Matt. xxi. 41; 1 Peter ii. 9), and of which kingdom Christ will be a King and Prince *for ever* (Jer. xxxiii. 5; Ezek. xxxiv. 23, 24, xxxviii. 24, 25). But in some cases it would admit of a secondary signification, as, for instance, in that of the Stone of Israel alluded to by Jacob (see article on the "Mountainous Kingdom," by Philo-Israel, in "Life from the Dead," vol. iii., No. xxix., page 129); for Joseph in many respects was a true type of Christ; he was hated by his brethren, rejected by them, and cast into a pit where there was no water, and left there to die, because he brought an evil report of his brethren to their father; and they hated him yet the more in consequence of the dream that he told them, signifying that he should reign and have dominion over them (Gen. xxxvii. 2—8, 24; compare John i. 2, vii. 7); and his coat of many colours was a symbol of sovereignty (2 Sam. xii. 18). But he was rescued by some Midianites and sold into bondage for twenty pieces of silver (Gen. xxxvii. 28; see also Matt. xxvi. 15, and xxviii.).

Was he not also exposed to the strongest temptation by Potiphar's wife? and yet Joseph refused to do that which he knew would be a sin against God (Gen. xxxix. 7—9; Matt. iv. 1—10). Joseph was also most sorely tried and afflicted, and though falsely accused and imprisoned, even when there he found opportunity for good (Gen. xxxix. 22, xli. 8; Matt. xxvi. 60). Lastly, in the light of a deliverer, was not Joseph sent to Egypt, as an instrument in God's hand, to "preserve a posterity to his brethren on earth," and "to *save* their lives by a great deliverance?" (Gen. xlv. 5—7, l. 19—21; John iv. 42; Acts xiii. 23; Rom. xi. 26).

GOD'S LOVE FOR ISRAEL A GUARANTEE THAT HE WILL FULFIL HIS PROMISES TO ISRAEL.

By Frater.

(Continued from page 233.)

PART II.

In this same chapter (Isa. xli.) there are many other striking proofs—assurances from God's own lips—of the potency of His love to His people Israel. I would earnestly recommend the reader to study them in his closet, and also to make a careful note of all the promises of Jehovah to His elect people.

In Isa. xliii. 4—7, there is one of the most express assurances, given by God Himself, of His regard for His people Israel which is anywhere to be met with. "Since thou wast precious in My sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people 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 ends of the earth; even every one that is called by My name: for I have created him for My glory, I have formed him; yea, I have made him." These words must assuredly be fulfilled to the real Israel as is evident from the nature of the terms employed. Every true-hearted Israelite can say with David, "Thy Word is true," and "I rejoice in Thy Word." We should have hearts of stone—as too many of us have—if we did not rejoice that God has "created," and "formed," and "made" us for His glory.

Let us take particular notice of the words in the fourth verse—we (God's people Israel) "are precious in His sight;" we are gems in His estimation, jewels in His eye. And as if this was not sufficient to express the place we hold in His esteem, He says we are "honourable."

At this age of the world's history Israel must be an eminent Christian nation, acting in obedience to the express commands of the Messiah, or she could not be "honourable." This is evident from the fact that Jehovah says, explicitly and emphatically, "I have loved thee." We know that God loves in an especial manner those that love Him; and in the seventh verse God says they are "called by My name," thus showing that He rejoices in His inheritance—His people.

In Isa. xlix. 16, God says to Israel: "Behold I have graven thee upon the palms of My hands." There is a vastness in these words which transcends our feeble conceptions—the full import will never be grasped by any finite mind. What a sublime idea of the love and unceasing solicitude of God for His ancient people, to think that their very names are engraven upon the palms of His hands. It forcibly sets forth the fact that God's people Israel are never for one moment absent from

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His thoughts—that they are so very dear to Him that He has, in a sense, made them a part of Himself.

Still lingering in rapt admiration of the language of Isaiah, we turn to chap. liv. 5—10. God is here represented as saying to Israel: "For thy Maker is thine Husband: the Lord of hosts is His name; and Thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord who hath mercy upon thee."

In fondly pondering over these wondrous and gracious words of Jehovah we are struck with the tender character of the figure here made use of to portray God's great love to Israel. The "Holy One of Israel" condescends to call Himself her Husband. There is no relationship in life more close or tender than that of the marriage state; and here the great and glorious God—the Monarch of the universe—stoops to the earth and calls Himself the Husband of His people Israel. He is married to her—joined to her in holy bonds which can never be broken. Thus His ancient people are here also represented as forming a part of Himself. And then there are those expressive words (7th verse): "For a small moment have I forsaken thee; but with great mercies will I gather thee." Oh! what healing balm, what comfort this would afford—if the message reached them—to the faithful in Israel in their captive state; and it is certainly a great consolation to believers in the Identity, now that the time draws nearer for Israel's return to their own land and restoration to God's favour.

A moment is the smallest point of time of which we can have any conception; but God speaks of a "*small* moment." It is as if He had said: You, My people, are so dear to My heart, and have so large and so tender a place in My affections, that I cannot even for a *full moment* hide My face from you, and thus appear to be angry with you. And still further, to assure the hearts of His people of the greatness and perpetuity of His love, He reminds them how faithfully He has kept His promise to Noah, and to assure them that He has also sworn that He will not be wroth with them nor rebuke them. And as if all this were not sufficient, God further condescends to amplify and reiterate these assurances in another form not less forcible. He adds: "The mountains shall depart and the hills be removed;" importing that the most durable things in creation may and will change or pass away, but, on the other hand, that Jehovah's tenderness or love will be unchanging, and never be withdrawn from His people Israel.

Two or three more examples of the great love of God to His people Israel from Isaiah must suffice, though scores of others might be adduced. "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Again, speaking of the same maternal relationship, God says to Israel: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee." And again we read: "Behold I will lift up My hand to the Gentiles, and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." These proofs of the strength and tenderness of Jehovah's love for His people is a guarantee that the promised blessings could never be transferred to a Gentile nation.

Jeremiah is equally clear concerning Jehovah's love to Israel. I can only give a few choice specimens out of many. In Jer. xxxi. 3, we read: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." In the 9th verse God declares: "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." These are the utterances of intense affection, and show in the clearest manner what a large place the seed of Abraham—"the friend of God"—occupy in the loving heart of their God and Father. In happy companionship with the verses just quoted is the 14th verse—"And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness." The magnitude of Jehovah's love to Ephraim—or the House of Israel—is strikingly brought out in the 20th verse in the form of questions, which are not put as if there were any doubt or uncertainty about the preciousness of God's people to Him, but because there are cases, and this is one, in which a question gives greater emphasis to the sentiment intended to be conveyed than could be given to it by a simple affirmation: "Is Ephraim," saith Jehovah, "My dear son? is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore My bowels are troubled for him: I will surely have mercy upon him." O what a glorious example of the love of God to Israel! Ephraim is represented in the previous verses as bemoaning himself, saying, "Thou hast chastened me;" earnestly entreating, "Turn Thou me and I shall be turned," and acknowledging Jehovah thus—"For Thou art the Lord my God;" and God, who hears the cry of His people in the time of trouble, is quick to hear the voice of Ephraim, and to answer his prayer. And—Oh, amazing love! Love beyond compare!—in addition to this, notwithstanding the evils Ephraim had committed, Jehovah calls him "a pleasant child," and declares the depth of His love, and His readiness to bless Him. But the reader must examine the whole of this chapter (Jer. xxxi.); and if he will do this fairly and honestly, it is not possible for him to come to any other conclusion than this, that "Israel is still a nation," still under the special blessing and guidance of Jehovah, and the happy possessors of His love to this day; for God takes the sun, the moon, the stars, and the waves of the sea as a witness that Israel should always continue a nation—that is, "while the ordinances of the sun, and moon, and stars continue, Israel shall not cease to be a nation."

(To be continued.)

A TRUE SHEPHERD OF ISRAEL.

ALL honour to the Rev. C. W. Hickson, M.A., Vicar of St. Bartholomew's, Bristol! We find, to our great satisfaction, that this faithful pastor of a crowded Bristol parish, has been doing good Identity work among his people, in a way which it seems to us should be known, and may become a good example to his brethren in the ministry, to whom we would say, "Go, and do thou likewise." Our reverend friend has "localised" a monthly periodical, called "Living Waters" (an illustrated magazine), for his own parish; and, as is usual in such cases, has utilised the outer cover and first page by publishing thereon matter of his own composition, addressed to his flock—the congregation of St. Bartholomew's. With this introduction we shall ask the Rev. Mr. Hickson to tell our readers himself what matter he thought it most important to to put before his people during June, 1878. The address—the first of a series—is a carefully-prepared, condensed Identity

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paper of an excellent kind, which is sure to stimulate thought and lead his people to inquiry in the direction in which we are constantly pointing in the BANNER. It is as follows:—

TO THE CONGREGATION AND PARISHIONERS OF ST. BARTHOLOMEW'S.—Dear Friends,—That the British nation is identical with the Lost Tribes of the ancient kingdom of Israel (not Judah) is a theory pressing itself much upon public attention at the present time. I believe in that theory. I propose to put before you a few arguments in support of it.

Let me ask you to find out in your Bible, and read very carefully, the following passages:—1 Sam. xi. 8; 2 Sam. ii. 4, 8—11, v. 5, xix. 9—15, 41—43, xx. 1, 2, xxiv. 1; 1 Kings iv. 20, 25.

These passages show that in the time of Saul, David, and Solomon, the whole Hebrew nation was regarded in the light of two distinct portions—viz., the House, or Tribe, of Judah, and the kingdom of All-Israel, consisting of the eleven Tribes.

After Solomon's death this division widened into a disruption. The All-Israel kingdom, which had come over to David seventy-three years before (2 Sam. iii. 10, v. 1—5), now revolted from David's grandson, and made Jeroboam their own separate king (1 Kings xii. 16, 19, 20), whilst *Judah only*, in the first instance, remained faithful to Rehoboam (1 Kings xii. 17). Afterwards, on Rehoboam's return from Shechem to Jerusalem, he persuaded, or compelled, the Tribe of Benjamin to leave the All-Israel kingdom and join Judah in acknowledging his sovereignty (1 Kings xii. 1, 21; 2 Chron. x. 16 to xi. 4). Thus was fulfilled God's promise to Solomon not to take away from his son "all the kingdom"—*i.e.*, all the eleven-tribed kingdom of All-Israel—but to give him one Tribe out of it to reign over in addition to the royal Tribe, or clan, of Judah, so that the kings of Judah might still be, in a *representative* way, kings of Israel and Judah. Read carefully 1 Kings xi. 9—13, 29—36. Some say the "one Tribe" was Judah. But if God meant to give Rehoboam Judah only, how came he afterwards to have Judah and Benjamin? 1 Kings xi. 30—32 plainly shows that while the whole nation consisted of twelve pieces, or Tribes, "*the kingdom*" consisted of eleven of those, Judah being considered, as we have already shown, as something separate. Of these eleven Tribes God says to Jeroboam, "you shall have ten, and Rehoboam one."

From B.C. 975, then down to B.C. 721, the Hebrew nation consisted of two separate kingdoms, the kingdom of Israel and the kingdom of Judah. B.C. 721, Israel were carried away captive to Assyria. (See 2 Kings xvii 6, 18—23.) Forty-three years later, Esarhaddon placed in Israel's land those heathen, whose descendants figure in the New Testament as "Samaritans." Then was fulfilled Isaiah's prophecy to Ahaz, king of Judah, that within sixty-five years Ephraim (that is, the kingdom of All-Israel) should be broken from being a people (Isaiah vii. 8). Then was also fulfilled Hosea's prophecy. (See Hosea i. 4, 6, 9.) Yet these Israelites are not non-existent, for see what God says in Hosea i. 10. Nor are they merged into "the Jews," for Judah and Israel are still distinct, for see what God says in Hosea i. 11, which most certainly has never yet been fulfilled. See also Ezekiel xxxvii. 15—28. Your friend and pastor,

C. W. HICKSON.

MR. ALFRED AUSTIN GIVES BLIND TESTIMONY TO OUR IDENTITY.

WE commend the following sonnet on "England," from the pen of Mr. Alfred Austin—which appeared lately in the "World"—to our readers' careful attention. It will be found full of beautiful suggestions, each pointing to the Identity of our race with Israel. It is as follows:—

"TO ENGLAND."

Men deemed thee fallen, did they? fallen like Rome,
Coiled into self to foil a Vandal throng:
Not wholly shorn of strength, but vainly strong;
Weaned from thy fame by a too happy home,
Scanning the ridges of thy teeming loam,
Counting thy flocks, humming thy harvest song,
Callous, because thyself secure, 'gainst wrong,
Behind the impassable fences of the foam!
The dupes! . . Thou dost but stand erect, and lo!
The nations cluster round; and while the horde
Of wolfish backs slouch homeward to their snow,
Thou, mid thy sheaves in peaceful seasons stored,
Towerest supreme, victor without a blow,
Smilingly leaning on thy undrawn sword!

Do our readers see what Mr. Austin alleges? He says of Great Britain (we avoid the ambiguous expression "England," which our Scots, Irish, and Welsh Israelites might misunderstand): First—That men (meaning the Gentiles) deemed her "fallen" just now—isolated, shut up in her chambers, her doors closed about her, and thus "shorn of strength," because non-intervention in the wars and fightings of the Continent is just now our God-imposed attitude and duty. But this, Mr. Austin no doubt never reflected is Israel's rôle—what God tells her to do in this the latter day (Isa. xxvi. 12—20), what time the fiery deluge of His wrath is about to be poured upon the Gentile nations "for a little moment."

Secondly—That the British are "secure" "behind the impassable fences of the foam," in their sea-girt, God-protected Isles. But this, our poet never dreamt was the promise to, and privilege of, "God's people Israel" only, whose home the Lord told David should be ever "the appointed place safe from the foot of the foreign foe: free from the insult of the Gentile invader" (2 Sam. vii. 10).

Thirdly—That the British have "but to stand erect," and speak the word—as Lord Beaconsfield has done at the Congress—when "lo! the Gentiles, or nations," as the verses say, gather round her, admit her to be the chief of nations, and the Northern bear or wolf shews its back in shame, and "slouches homeward" to his native "snows." But did Mr. Austin reflect when he wrote these wonderful lines that he was describing Israel's condition as the chief of nations (Isa. xli. 9; Jer. xxxi. 7; Deut. xxviii. 1—13)—"the head and not the tail," "above only and not beneath," all the rest?

Fourthly and lastly—That the British stand "towering supreme" among the nations, "amid her sheaves in *peaceful* seasons stored." "Victor without a blow, smilingly leaning on an *undrawn* sword." Surely here Mr. Alfred Austin had in mind that the portrait he has drawn can be Israel's only; for the Lord describes her as "undismayed, in rest, and peace, and quietness, none making her afraid;" while the Gentile nations of the earth are wallowing in the surging waves of their fiery deluge, about to be their portion—when the Lord Jehovah "pours upon them His indignation, and devours with the fire of His jealousy all the earth" (Zeph. iii. 10—13; Jer. xxx. 10, 11).

We beg our readers, in reflecting on these solemn contrasts—testified by God's Word, no less than by the pen of the secular poets of the day—to thank God that they belong to that race who are God's people—His chosen and [illegible] ones; not individually, mark! but NATIONALLY, here.

Review.

Chronological Chart of British Victories over the Continental Powers. Arranged by J. G. SHAW. Price 3d., post free 3½d.

WE commend the above useful Chart to the notice of Israelites. They will find it a most excellent guide in studying the subject of "Israel's Battles." Mr. J. G. Shaw has, at infinite pains, prepared a list of British victories, between A.D. 1346 and 1855, over France and Spain, which nations he recognises as the two feet of Nebuchadnezzar's image in Dan. ii. 34—45.

We deem this publication of great value at the present time, since it shows the fallacy of the Rev. M. Baxter's theory that Great Britain is one of the ten-toed kingdoms of the Roman Empire; for the "Chart" gives strong corroboration to the contention in which we are engaged, that Great Britain is none other than the Stone of Daniel, cut out of the mountain of the Roman Empire in A.D. 409, when the Emperor Honorius "finally abandoned Britain" as a portion of the Roman territories, and that now, at the date appointed, the Stone has been striking at the two feet of the Roman Empire, France and Spain, causing the whole vast fabric to fall to pieces, and gradually to disintegrate.

We trust Mr. Shaw's labour in preparing this paper, which we observe was published *in extenso* in the *Glory Leader* of the 15th May, 1878, No. 172, may be appreciated by the public and be largely sold. It may be purchased at Mr. Shaw's residence, 20, Park-row, Leeds, or at Mr. Sedgwick's, 56, Albion-street, Leeds, and of all booksellers.

CAPTAIN P. H. COLOMB'S ESSAY.—We are happy to state that the above Essay has been published separately by W. Mitchell & Co., 39, Charing Cross, London; and is priced One Shilling and Sixpence per copy (postage extra). We hope our readers will each secure one and keep it for reference, as an excellent scientific exposition of the national utility of the "The Gates" of Israel.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JULY 24, 1878.

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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. II. No. 83. Entered at Stationers' Hall.] WEDNESDAY, JULY 31, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S PROTECTORATE OF ASIATIC TURKEY AND HER NEW GATE, CYPRUS.

THE astonishing act just consummated by our God-taught Premier, Lord Beaconsfield, has delighted and satisfied all reasonable and thinking men in Great Britain. It has met the wants and expectations of the subjects of the Ottoman Empire in Asia, who will henceforth be secured good government and protection from foreign invasion. The act of high statesmanship so triumphantly carried out has the cordial assent of the most powerful States of Europe, including even the Russian Empire! It is wonderful in the extreme that God has so given us the hearts of our future subjects, and so cast the fear of Israel on the Gentile nations of the earth, that an act of bold statesmanship which at one bound places this Empire at the head of every other on the face of the earth, not only is not resented by Europe in arms, but is welcomed as a relief by all the nations bordering on the late Empire of the Turk as the best possible solution of a question which has been the terror of the whole world.

But have our readers made the aspect of the future, as it concerns our country, a matter of study, so as to see what is now before us? Do they perceive that, by the assumption of the protectorate in Asia, Great Britain—that is, Israel—becomes at once the owner, responsible for good government and defence from foreign enemies, of all those lands which, being "Bible lands," were part and parcel of the great figure of Daniel as far as it was comprised within the territory extending from the Euphrates in the East to the Mediterranean in the West, from the Dardanelles in the North to Aden and the land of Goshen in Egypt in the South and South-west? Yet so it is! To us, henceforth, will belong the task of providing, through the Turk, good government to Turks and Armenians, "to the dwellers in Mesopotamia, in Judea, and Cappadocia, in Pontus, Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, as well as to Cretes and Arabians" (Acts ii. 9—11). Above all, does the instructed reader truly realise that this protectorate brings us face to face with the misrule and disorders now rife in the Holy Land, and places the sacred soil of Palestine—our inheritance—for the first time under British protection, as responsible before the world for the well-being and happiness of its inhabitants? Here, then, is a remarkable fact!

We want also to point to another matter which comes out of this. The addition of the protectorate of Asiatic Turkey to other British responsibilities makes ours now the chief Empire of the globe. Compared with it, those of the Medes and Persians, of the Babylonians, of the Greeks, and of the Romans too, were dwarfs and pigmies! The Word of God pictures and narrates the histories of all these—their rise and fall; also those of Syria, of Tyre, of Egypt, of Assyria, of Judah, and of Israel. That being the case, where, we ask, is hint in the prophetical Word of God of the existence yet future of the British Empire when the canon of prophecy was being recorded? If Israel's then future Empire, as plainly described in God's Word, be not the British world-wide domination of to-day, where else are we to find notice (as we must) of the now existing territorial magnificence of a cluster of nations which already is almost coterminous with the whole earth, and which, like Daniel's fifth monarchy, promises soon actually to fill it?

Another point deserving our attention is one noticed by the *Times* in its leader of the 10th July, 1878. It is, that in our endeavours to carry out our undertaking in regard to the convention, "we shall be fully supported in our efforts by the Sultan's own subjects." The editor adds:—"There is something very striking at this juncture in the manner in which every oppressed nationality within the Turkish Empire—Mohammedan no less than Christian, the Lazes no less than the Armenians—turns instinctively to England for protection and assistance. The confidence thus reposed in us constitutes of itself a strong claim upon our honour. It ought to be as difficult for States as for individuals to refuse appeals for protection addressed to them by the weak, and it is no slight justification of the step we have taken that we are thus invited by the people of Turkey itself."

We have termed our new Gate "the Gate of Syria." That we are not far wrong in that assertion, we find stated by the *Times* in the sub-leader of the same issue quoted above. "British possession of Cyprus," the editor said, "will enable our ships to be always in the neighbourhood of the Canal, and

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it will put an end to the fear that the passage could be stopped. *At the same time it practically makes this country master of Syria.* It has sometimes been predicted that Russia would gradually steal through Armenia until she should reach the Gulf of Scanderoon, and thus make herself a Mediterranean Power. In still bolder flights of fancy it has been supposed that she would push through the Syrian Desert until she should reach Egypt, and cut off the route to India. These are not very wise speculations. But, even if they were once high probabilities, they need now cause no alarm. Cyprus closes the Gulf of Scanderoon, the point to which Russia would naturally come if she should meet with no resistance, and the port of the same name could at any time be occupied by our ships. It is one of the finest natural harbours in the world."

Our readers thus see that, "possessed" of the "Gate" of Cyprus, Israel at once commands the noble harbour of Scanderoon on the mainland of Syria, and dominates, by virtue of its hold of the Suez Canal, of Malta, and of the supremacy of the sea the whole seaboard of Syria and Palestine as well! Israel thus has "the Gate of her enemies" already in the sacred soil of the Holy Land, and seals up all ingress and egress of a foreign foe who would venture either from the East or the West, to dispute her "way" henceforth from her far distant islands of the North to her "inheritance" in the glorious Land of Promise gifted her by Jehovah, in junction with the House of Judah, now in dispersion, sorrow, and affliction. We quote, in conclusion, a striking remark which has just been sent us by a friend in Durham, who says "that he fully believes the two witnesses, Israel and Judah (the British and the Jews), will, during three and a-half years from this time, lie 'dead' in 'the street of the city, in Jerusalem, and in Egypt"—that is, be "in possession," but not in recognised ownership, of those localities as the rightful heritors. "The end of the three and a-half years will bring us," he says, "to January, 1882, *our* date for the public recognition and return of Israel of the thirteen Tribes to their land. I quite expect," he adds, "in January, 1882, to see our glorious Queen proclaimed Empress of Turkey, as she is now Empress of India!"

Whether this will be so or not, *we* cannot be now quite confident, but we think our friend's idea is worth recording; and, if spared till January, 1882, we shall not fail to remind our readers that such a suggestion was made and published in July, 1878, by our friend and fellow-helper in the North of England—Mr. Robert Lamb, of Durham.

"BLESSED SHALL BE THE FRUIT OF THY CATTLE, THE INCREASE OF THY KINE, AND THE FLOCKS OF THY SHEEP."

(DEUT. XXVIII. 4.)

THIS was one of twenty-four special blessings to fall to Israel if they should "diligently hearken unto the voice of the Lord God to observe and do all His commandments." Such obedience, we contend, this nation—being Israel of the Ten Tribes—showed when, at the glorious and blessed Protestant Reformation, they turned their faces to the Lord, and repented of their past sins, nationally. Thenceforth, we maintain, the whole of the blessings enumerated in Deut. xxviii. 1—14, must be and have been ours nationally, in part or in whole; and, among the rest, that predicted regarding Israel's "live stock"—her cattle, sheep, and pigs.

Let us see if the result of the International Prize Cattle Show, held in Paris on June 9, 1878, in connection with the Exhibition, confirms or falsifies our views regarding our Identity and its consequences. The *Times'* report, published on June 11, 1878, shall speak for itself, without comment from us. It is as follows:—

THE PARIS CATTLE SHOW.—(By telegraph, from our correspondent). Paris, June 10.—The show of live stock opened yesterday on the Esplanade of the Invalides, and to be closed this day week, is one of the novelties connected with the Exhibition, and is well worth a visit. It is, however, attended with inevitable drawbacks. Expense and risk prevent the despatch of animals from considerable distances, and the peasant farming prevailing in certain countries does not conduce to enterprise in stock-breeding. Hence this cattle-show, though a section of the Universal Exhibition, is not universal, not even European, but is French, English, and Belgian, with a sprinkling of Dutch, Italian, Swiss, Danish, and Portuguese. France has 356 exhibitors; England, 145; Belgium, 39; Holland, 12; Italy, 12; Switzerland, 9; Denmark, 2; and Portugal, 1. England is represented by nearly all its eminent breeders, and amply justifies its reputation. Indeed its superiority would have been all the more manifest had the international competition extended over a wider area, and much of the best French stock is the result of crossing with English breeds. A point, moreover, has been made of not allowing French and foreign animals to be pitted against each other. Cattle, sheep, and pigs are all divided into two categories—those bred in France and those bred abroad. To the poultry, indeed, no such classification has been applied, and it may be suspected that had the cattle, sheep, and pigs of all nations been similarly treated, a still larger proportion of the prizes would have been carried off by Englishmen. France, however, as the country giving the invitation and bestowing the recompenses, had a clear right to lay down its own conditions, and there was, perhaps, a fear that Frenchmen, who cultivate foreign breeds would be deterred from exhibiting if they had to compete with the countries where those breeds originated. As it is, *England takes all the grand prizes open to foreigners for the best collection of animals of each category*, Mr. M'Combie taking the lead in cattle, Lord Walsingham in sheep, and Mr. Sexton (Ipswich) in pigs. The French exhibitors who earn similar pre-eminence over their own countrymen are M. Claire, of Mars-sur-Allier (Nièvre), for cattle; the Comte du Bouille, of Villars (Nièvre), for sheep; and M. Poission, Director of the Farming School of Launoy (Cher), for pigs. The grand poultry prize falls to M. Lemoine, of Crosne (Seine et Oise).

STUDIES IN THE PROPHETS.—II. JOEL.

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

(*Continued from page* 107.)

PART IV.

THE writer of these papers must beg his readers' indulgence for having so long delayed his concluding remarks on the prophet Joel. He can only offer the hackneyed excuse—the pressure of other engagements. After so long an interval it may be well to recapitulate briefly the views advanced in the previous contributions.

First. That the *kingdom* of Judah, from the time of its first establishment until its captivity, and, after that event, the people known as Jews down to the destruction of Jerusalem, comprised not merely the Tribes of Judah and Benjamin, but also a considerable sprinkling of persons out of all the other Tribes. That this people was, therefore, not merely a *Two*-Tribed body, but *representatively* a Twelve-Tribed body, in which there subsisted a union or brotherhood (see Zech. xi. 14), between Judathites (or Jews proper) and Israelites; and yet a body quite distinct from the general mass, or body corporate, of the *Ten* Tribes.

Second. That this mixed composition of, or union between, Judathites and Israelites within, the kingdom of Judah, or afterwards dispersed people called "the Jews," is continually brought before us throughout the prophecies by the phrase "Judah and Jerusalem," wherein "Judah" means the Tribe of Judah only, and "Jerusalem" means the Levites, Benjamites, and all the representatives of the nine other Tribes.

Third. That the phrase "children of Israel" in almost all passages written before the captivity of the Ten-Tribed

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kingdom of Israel, if it do not manifestly refer to the *whole* Hebrew nation, is a distinctive appellation of the Ten-Tribed body.

Fourth. It was pointed out (pages 64, 65) that the union or "brotherhood" of Judathites and Israelites existing within the people called "Jews," was probably dissolved at the time of the destruction of Jerusalem, since which epoch "the Jews" have lost, with the exception of the Levites, all representatives amongst themselves of the Israelite Tribes. When we come to consider the prophet Zechariah, we shall see a most striking confirmation of this view; but in the meantime I venture to ask my readers what they make of the eleventh chapter of that prophecy, and especially of the fourteenth verse, written, let it be remembered, some hundred years or so after Ephraim (or Israel, properly so called) had been "broken from being a people" (Isa. vii. 8). A "brotherhood" of some sort was *then* (cir. B.C. 587) clearly existing "between Judah and Israel," which was, nevertheless, to be broken at an epoch to which, it appears to me, the prophet points in no very obscure terms.

Coming, then, to apply these preliminary principles to our prophet, we see at once that he, in common with many others, foretells the ultimate restoration of *both* Israel *and* Judah. For if "Judah and Jerusalem" (chap. iii. 1) means the Judathites and Israelites in *Joel's time* united in brotherhood within Judah's kingdom, and if that brotherhood was not to last down to the times of the last days, but was to be broken before those last days arrived, then clearly "Jerusalem" in its reference to "*those days*" must mean Israelites as a distinct body from Judah, or the Jews. The same remarks apply to chap. iii. 20, where this same *double* restoration as an accomplished fact is predicted.

In the next place it is to be noted that the magnificent passage in chap. ii. 23—32, is, on our principles of interpretation, applicable, not to the kingdom of Judah as a whole, still less to the Judathites, or Jews proper, within it, but to the *Israelite representatives in* the kingdom of Judah, and, consequently, in its reference to the last days, to the *Israelites*, whose *representatives* they were, the body of Lost Israel distinct from the Jews.

Chap. ii. 28—32, has had one fulfilment already, as we all know from Acts ii. 16—21; and a careful consideration of that chapter wonderfully accords with our principles of interpretation. If we look at verses 5—13, we see two parties—an "*amazed*" party and a "*mocking*" party. The amazed party consisted of men out of all the *habitats* of the Jewish (so called) dispersion, who were temporarily "dwelling at Jerusalem" (ver. 5). The mocking party we can hardly fail to identify with those who always sustained that character in their treatment of our Lord and His apostles—viz., the Jews proper—that is, priests, and Levites, and men of Judea, and permanent residents in Jerusalem. Now I think it is easy to show that the great bulk of these ex-Jerusalem and ex-Judea Parthians, Medes, &c., &c., though included under the word "Jews" in its widest acceptation, were really men of other Tribes than that of Judah. To these *two* parties Peter addresses himself in verses 14—21: "Ye men of Judea, *and* all ye that dwell at Jerusalem." Dean Alford *in loc.* thus points out this distinction: "*Andres Ioudaioi*—the Jews, properly so called, native dwellers in Jerusalem; *hoi katoikountes Hierousalem hapantes*, the sojourners (ver. 5) from other parts." In this light it is very remarkable that, whatever *Peter* himself may have meant by it, the *Holy Ghost* led him to address himself especially to the "men of Israel" (ver. 22). Nay, more, in ver. 36, he speaks to "all the House of Israel," using the very phrase which in Ezekiel's prophecy occurs so rarely, and describes the House of Israel as distinct from the House of Judah. Anyhow, it is beyond doubt that it was on the sojourners, rather than on the residents, that his words took such startling effect, for the apostle distinguishes the latter from the former by the expression, "this untoward generation."

It seems, therefore, clear that this first fulfilment of Joel's prophecy was a fulfilment *in the main* to those "Jews" (using the term in its wide sense) who were men of *Israel* still united in "brotherhood" with *Judah*, and called in common with the latter by the one generic term "Jews," not, however, excluding an "election of grace" among the Jews proper, whose eyes were graciously opened to accept their hitherto rejected Saviour.

But the time was fast approaching when "the brotherhood between Judah and Israel" was to be broken. The acceptance of the Saviour would certainly break the brotherhood between those Jews (in the widest sense of the term) who believed and those who believed not. And this breach would become something much more decided and fixed after Jerusalem was destroyed and the Jews scattered. If, then, the brotherhood was to be broken, and that, too, in close connection with Him for whose price were weighed thirty pieces of silver (Zech. xi. 12—14), and if Judah (that is, the Judathites or Jews proper) are the *unbelieving* part of the Jews commonly so called, then we cannot escape from the inference that, in the main, the *believing* portion of the so-called Jews are identical with those Israelite-Jews, the breach of whose brotherhood with the Jews proper Zechariah predicts.

After Jerusalem's destruction, therefore, the Jews probably became more and more limited to the Tribe of Judah only, members of the other Tribes either becoming Christian, or lapsing into infidelity, or dying out. Any future fulfilment, therefore, of Joel ii. 28—32, seeing that it is addressed to Israel's representatives, must be made good to Israelites existing somewhere as a body of people quite distinct from the Jews. In this application the passage fits in to Ezekiel xxxvii. 1—14, a prophecy which, beyond a doubt, awaits its fulfilment to "the whole House of Israel"—*i.e.*, the body consisting of "Ephraim and the Tribes of Israel his fellows" (Ezek. xxxvii. —compare verses 16 and 19). This last prophecy predicts four things in their proper order—1, Opening of the graves of the Ten Tribes (ver. 13)—*i.e.*, *preparations* for their manifestation to the world, or, as we call it, their Identification; 2, bringing them up out of their graves (ver. 13)—that is, the *accomplishment* of their Identification; 3, the putting of God's Spirit into them (ver. 14)—that is, their *general conversion* (compare Jer. xxxi. 33, 34); and 4, their *restoration* to their own land (ver. 14). Now, Joel ii. 28, 29, in its ultimate and yet future application, is identical with the third of these things, and verses 30—32, no doubt, are closely connected with the fourth. Now, in the case of Judah or the Jews, whom Ezekiel uniformly addresses as the "House of Israel" (not "*all* the House of Israel," or "the whole House of Israel"), a different order obtains. There is—1 (Ezek. xxxvi. 24), the gathering of them; 2 (ver. 24), the bringing them into their own land; and 3, their conversion (verses 25, 26). With this order, Joel ii. 28—32 cannot be made to fit—another proof that this prophecy concerns Israel as distinct from Judah.

If these things be so, then the *bonum* (men ask, *Cui bono?*) of our Identity is Scripturally shown to be simply this—that *the* Identification *of* the Lost Ten Tribes is the necessary preliminary to (1) their conversion as a whole; (2) their return, taking with them their unconverted brethren of Judah; and (3) the conversion of the latter; whilst *our* Identification *as* the Lost Ten Tribes secures to *us*, the favoured British nation, the chief and most blessed position in this chain of events. The Lord hasten it in His time! "Pray for the peace of *Jerusalem;* they shall prosper that love *thee.*"

(Our next paper will be on Jonah.)

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 240.)

PART XI.

The testimony of the Apocrypha, and which I quote not, of course, as bearing any Scriptural authority, but merely as an historical record of great value, as being the earliest witness which has been preserved to us of the emigration of the Ten Tribes from the original scene of their Assyrian captivity, is as follows:—

"These are the Ten Tribes which were carried away as captives from their own land in the time of Hoshea the King, whom Shalmaneser, King of Assyria, captured; and he carried them over the river (Gozan) by which they entered another land. But they took counsel among themselves, that they would leave the multitude of the heathen and go into a further country, where man never dwelt, in order that they might *there keep the laws which they had never kept in their own land* of Samaria. So they crossed the Euphrates by the narrow streams of that river, where the Most High restrained the torrent until they had safely passed over. And they journeyed onwards a great distance, even for a year and a half, until they arrived at a place called Arsareth." And when they shall be restored, the Most High will again, "with His mighty wind, shake His hand over the river that men may go over dry-shod" (Isa. xi. 15). "But those that be left behind of Thy people are those that are found within my borders" (2 Esdras xiii. 40—48).

Although we have no distinct information as to when this great emigration of the Ten Tribes from "the cities of the Medes" took place, Herodotus may afford a clue as to the cause of its occurrence. In his description of the capture of Babylon by Darius, King of Persia, about twenty years after the more famous siege by Cyrus, of which Daniel treats, Herodotus relates how Darius, after having put many of the leading citizens to death, "wishing further to protect the Babylonian race from becoming extinct, *he provided wives for them from the nations bordering on Babylonia*, who were each required to send so large a number to Babylon that they amounted to upwards of 50,000 women, and from these the Babylonians of our own time—*i.e.*, about a century later—are sprung" (Herodotus iii., § 159).

As the captives of the House of Israel had been dwelling in the countries bordering on Babylonia for two centuries previous to the time of Darius, they must necessarily have shared in the punishment which he inflicted on those nations over which he ruled. The horrors of this punishment, to pious Israelites, can only be estimated by supposing a heathen King, such as the great Mogul in former days, were to conquer Delhi, and, after slaughtering the principal part of its inhabitants, were to select 50,000 young English women of a marriageable age, and marry them forcibly to the idolatrous Hindoo chiefs, in order that the race might not become extinct. Such, we may suppose, must have been the feelings of the leaders of the House of Israel when they received the cruel order to provide their quota for the subjects of the Persian King; hence their natural determination to remove to another far distant country where never man dwelt, and where they might observe the laws which God had given them by Moses, but which they had neglected to do in the days of prosperity when dwelling in the Promised Land—one of those laws being thus laid down by Moses:—"Thou shalt make no marriages with the heathen nations; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deuteronomy vii. 3).

There may possibly be some allusion to this cruel wrong to the captive Israelites in the lament of Ezra when he came to Jerusalem in the seventh year of Artaxerxes' reign, and found that the people had committed abomination by marrying heathen women, "so that the holy seed have mingled themselves with the people of Canaan and Egypt; yea, the hand of the princes and rulers hath been chief in this trespass" (Ezra ix. 1, 2), since Artaxerxes was grandson of that Darius who gave the order alluded to above.

The book of Esdras tells us that the emigrants from the Ten Tribes passed from the land of their captivity across the narrow passages of the Euphrates, which shows that their course must have been in a North-westerly direction to a far distant land known by the name of "Arsareth." Now it is an undeniable fact—1. That there is a place bearing that name on the confines of the then civilised world, in that very direction which these Israelitish emigrants must have travelled; and 2. That the only authentic testimony which we have of the descendants of the Ten Tribes, as existing in the present day, is to be found in a locality lying in the same direction in Europe as Arsareth bears to the cities of the Medes.

1. If any will trace a line from Media through Armenia, in which country the Euphrates takes its rise, and where consequently its "narrow passages" are to be found, in a North-westerly direction to the confines of the civilised world as it was then known, he will light upon the Northern part of the Danubian provinces, now called "Roumania." In that country, there remains, to this day, a place named Arsereth—*i.e.*, "the city of Sereth"—and the adjoining river bears the same name."

2. The most distinct testimony of the descendants of the Ten Tribes of the House of Israel having settled in that part of the world, is found in the discovery of an ancient Israelitish cemetery in the Crimea, which, in relation to the "narrow passages" of the Euphrates, lies further to the East of Roumania, where Arsareth is located. On a high chalk promontory, a few miles from Sebastopol, the ancient cemetery of *Ischufut-Kaleh*—*i.e.*, "Israel's fortress"—is still to be seen, the entrance to which bears the the suggestive Scriptural name of "The Valley of Jehoshaphat." All the inscriptions of this cemetery (many of the oldest have been removed to the Imperial Library at St. Petersburg) have some date denoting the time of their erection; some dating from the Israelitish reckoning (notoriously an incorrect one for the purpose of overthrowing Daniel's prophecy respecting the times of the Messiah) of the creation of the world; others, from "the time of our exile" in the ninth year of Hoshea, King of Israel.

Professors Chowlson and Von Adolf Newbauer have given full accounts of these inscriptions which are carved in stone and written on ancient Hebrew rolls. One of these rolls, marked No. 2, speaks of "the year in which we are now living as 4565 of the creation, and 1501 of our exile" from Samaria in the ninth year of Hoshea, King of Israel (2 Kings xvii. 6). As the Israelitish reckoning A.M. 4565=A.D. 805, this would lower the date of the captivity of the Ten Tribes to B.C. 695, whereas the true date of that event was B.C. 721. This date may be ascertained in a variety of ways, and has been now happily settled by the recently-discovered Assyrian canon in a way which forbids any further dispute on the subject. (See *The Assyrian Eponym Canon*, by the late George Smith, pp. 11, 157.)

When Mr. Stern, an English missionary of Hebrew descent, and subsequently a captive in Abyssinia, visited the Crimea some years ago, the Rabbi at Tschufut-Kaleh showed him an ancient roll which read as follows:—"I am Jehudi, the son of Moses, the son of *Jehudi the Mighty*, a man of the Tribe of Naphtali, which was carried captive with the Tribe of Simeon, and other Tribes of Israel, by the Prince Shalmaneser, from Samaria, during the reign of Hoshea, King of Israel. They were carried captive to Halah, to Habor, which is *Cabul*, to

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Gozan, and to the Khersonesus, which is the *Crimea*. Kherson was built originally by the father of Cyrus, and afterwards destroyed, and again re-built and called *Crim*, and *Tschufut-Kaleh* is Crim, a fortification."

(To be continued.)

"I WILL GIVE THE HEATHEN (TO) THINE INHERITANCE."

(PSALM II. 8.)

OUR view of the meaning of the passage above indicated is well known to our readers. We have ever maintained that the words rendered in the Authorised Version—"thine inheritance," and "thy possession"—are proper names of Israel, and applicable to them alone. We contend, therefore, that God's decree, as herein set forth, promises, at the request of His well-beloved Son, that the heathen should be given to His "Nàkala"—or "Inheritance"—Israel; and the uttermost parts of the earth to His "Akhúza"—or "possession"—Jacob.

Holding this view, for which we have Hebrew authority, we have incurred much clerical odium. Our opponents have been particularly angry with us for our opinions—declaring that we thus rob Christ of His glory, seeing that God promised *Him* the heathen, and the utmost bounds of the earth for *His* "inheritance" and "possession" respectively. We reply that all these were Christ's before the gift, and therefore it did not need a fresh donation to make "the Lord of all" the special Owner of that which was His property previously, by right of creation, as their God and Maker. Besides, these are names which God's Word tells us were exclusively used as designations of the chosen people—Israel of the Twelve Tribes—in the Pentateuch.

After the separation of the two Houses, and the temporary rejection of Judah, we contend that, like the name of Israel, these designations carry with them the blessing promised to the Ten-Tribed House—the British—to whom the Lord said: "I will be to *them* as though I had not cast them off" (Zech. x. 6).

But, leaving the domain of criticism and verbal Hebrew accuracy of rendering, let us inquire how facts testify to this case. What say the blind witnesses of the public press, who in this, as in all other matters, are obedient to the call of God; and as "the blind people who have eyes" are the Lord's "witnesses" to the truth of the statement that we are His people (Israel), and He our covenant God (Isa. xliii. 8—10, xliv. 8).

The following, which is taken from the *John Bull* newspaper of the 6th July, 1878, testifies to the perfect accuracy of our rendering of Psa. ii. 8, and proves (our blind editor being witness) that to the English people the heathen are given as an inheritance, and the uttermost parts of the earth as their possession. The editor said:—

> The Conference of the Bishops of the Anglican Communion that was opened this week at Lambeth can scarcely fail to have an important bearing on the future of the Anglican Church. It is undoubtedly well that the leaders of the Church that has Ecclesiastical authority, and whose organisation extends over the greater part of the earth—embracing in the sphere of its influence not only these islands, and the vast continents of North America and of Australasia, but everywhere in the world, and notably throughout Asia and Africa, where men of the English race have carried English civilisation—should meet together and take counsel for the common needs of the Church, and above all for more effectively carrying out the great work of Christianity.
>
> *To the English people has been given "the heathen for an inheritance, and the uttermost parts of the earth for a possession."* And upon the Anglican Church devolves vast duties and vast responsibilities, not only for the people directly committed to its charge, but for the numberless populations with which it is brought into contact. The Church has so far shewn itself not unequal to its duties, and the practical results of the present Conference may, it is to be hoped, be to give fresh energy and complete unity to the action of the Church throughout the world.

Israel of the Ten Tribes being the destined bride and spouse of the Lord, when washed, cleansed, and purified by the promised new covenant blessing, she is then constituted "the body and Church of Christ," to whom all the blessings and honours which the Head enjoys will finally be granted. Among the rest the Lord by intercession has obtained for her now the gift of the heathen, that she may be the honoured instrument to bring them to Christ, and also the "uttermost parts of the earth" to have, to hold, to rule, and to enjoy, that through them the Lord may reign over "the kingdom and dominion" which Daniel tells us (vii. 27) shall be an "everlasting kingdom"—one coterminous with "the whole heaven," where all dominions, placed under the "saints of the Most High" (Israel), "shall serve and obey Him" (Psa. cxiv. 14).

Reader, let us thank God we nationally are that people, and let us give Him no rest till He "save His people, the remnant of Israel" (Jer. xxxi. 7).

ISRAEL'S NEW GATE AND THE PROTECTORATE OF ASIATIC TURKEY.

"THE action of the British Cabinet since the signing of the Peace Treaty is now manifest It tends to prove that, war or no war, the preponderance of English influence in Asia is henceforth secured. Egypt with the Suez Canal, and the maritime route to India; Asia Minor with Arabia, as also Syria, and the rich Euphrates districts; Turkey on *both sides* of the *Bosphorus*, together with the road over Persia to the vassal States of Central Asia *are now all under the powerful dominion of Great Britain*. The Empress of India spreads her banners from Asia to Europe."—*Vienna Presse*, July 9th, 1878.

"All the French journals are to-day filled with comments on what they term the *coup de théatre* of Earl Beaconsfield. Everything pales (says one of the evening Conservative papers) in presence of this great act prepared on June 4, by Great Britain. When Lord Beaconsfield unexpectedly made the declaration in the Congress, an undisguised surprise seized on the Plenipotentiaries. Each of them recognised the grand master-stroke of the act which was to astonish Europe; the irregular triangle, formed by Gibraltar, Malta, and Cyprus encloses Europe, Asia, and Africa! We must go back to the Roman domination to find a parallel."—*Daily Telegraph*, July 10, 1878.

Mr. Editor, let us shake hands! I congratulate you with all my heart upon the great facts of the day. I congratulate you upon it, because of the clear perception God has given you of the meaning of these things. We have gained TWO Gates, *in peace*. Thank God—the God of Israel!

July 10th. L. J. D.

NOTE BY THE EDITOR.—We heartily sympathise with our friend whose remarks we publish above. We praise God for all His tender mercies to us, His undeserving people. In regard to ourselves we disclaim all honour. We are but His poor and unworthy servant. Ours it is to say, *Non nobis, Domine, Gloria!*

BRITISH RULE LONGED FOR BY THE GENTILES.—We have received the following from the authoress of "Winter in Algeria"—a work with which some of our readers are doubtless acquainted. We are glad to claim as an earnest believer in our Identity, our gifted correspondent. "I can endorse," she says, "what an English lady states at page 183 of BANNER No. 75. Again and again in Italy we were surprised by Americans making the same remark in regard to 'England assuming the government of Egypt.' In Algeria, too, the Arabs repeatedly expressed to us their longing to be under British rule. I think you will also find this statement made in my 'Winter in Algeria,' now out of print." Our readers see, therefore, that not only in Turkey, but in Palestine, in Arabia, in Egypt, and also in Algeria, the same cry goes up, "When are the British coming?" for verily they are, as Elliot Warburton said, "expected in the East!"

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THE MULTITUDINOUS SEED.

By Jno. T. Gott.

Our opponents are evidently beginning to feel the waters growing warm, and, as the temperature is bound to rise, we can readily imagine how uncomfortable their position must gradually become. It is with feelings of regret that we notice the names of many whom we highly esteem wilfully persisting (in spite of all kinds of evidence plainly advanced) in their opposition to the truth that the Lost Ten Tribes must again be found and recognised by the whole world, must again be firmly united to the dislocated House of Judah, and that they two must again become one nation upon the mountains of Israel. We are sometimes tempted to ask ourselves, "Are these men honest?"

We desire to make one quotation to support the able little paper on p. 222, on "Israel's Multitudinous Seed and Our Opponents' Remedy for 'the Evil.'" The part we refer to is "the spawning multitude," quoted from Gen. xlviii. 16: "Let them grow into a multitude" (marginal reading, *as fishes do increase*) "in the midst of the earth."

On p. 13 of Guyot's "Earth and Man" we find the following:—"Carl Ritter, the founder of historical geography—in the high sense that should be attached to the word—and who has exalted it to the rank of a philosophical science by the spirit which he breathed into it, applied himself chiefly to investigating what are the fundamental conditions of the form of the surface of the globe most favourable to the progress of man and human societies. This novel point of view led him to the discovery of relations unperceived until then. He showed that not only the lands are more numerous in the Northern portion of the earth than in the Southern, but that, if we draw a great circle at once through the coast of Peru and the South of Asia, the surface of the globe is found to be divided into two hemispheres, of which the one contains the most terrestrial masses—the nearest together and the most important—while we behold in the other only vast oceans, in which appear here and there the peninsular extremities of the principal lands narrowed and dispersed, with Australia the smallest and most isolated of the continents. One is, then, the Continental, or Land, hemisphere; the other is the Oceanic, or Water, hemisphere. It should be observed that London is *nearly the centre* of the Land hemisphere, and *therefore a natural meeting point of communication for the countries of the globe*" (p. 14).

This is where the British people are located, "in the midst of the earth" and "a multitude." This is the "spawning ground" of the seed of Abraham, the "natural meeting point of communication for the countries of the globe"—an existing and, be it observed, a world-established fact, so far as the British people are concerned. This is the spot where the Lost Ten Tribes of Israel are to be found.

Further comment is unnecessary. Reader, we have a saying in the North which may be very appropriately used here—"Stick a pin on that."

July 10, 1878.

PRAYER AND PRAISE FOR THE EARL OF BEACONSFIELD SOLICITED BY A DAUGHTER OF ISRAEL.

We are requested by an earnest believer in our Identity to ask all who prayerfully contemplate the Lord's work for us, His people Israel, in the Eastern Question, to unite every morning at 7 a.m., for a few minutes, for a week from the date this meets their eyes, to praise and thank their covenant Jehovah that He has so mercifully endowed "him who is a Jew," and the representative of Israel, the British, with ability, power, and influence, enabling him to restrain the ambition of Russia, preventing her from annihilating our poor brother Esau, since He has promised that the "remnant of Edom" shall yet be left for a "possession" to His people of Israel (Amos ix. 12). Praise is thus asked for our aged Premier's success in the late diplomatic conflict; also prayer, that in his yet future measures, God's blessing will still rest on his efforts to carry out his policy towards Russian aggression, epitomised by his famous expression, "Thus far, and no farther!"

We are sure all our friends will join in these requests, and give them effect accordingly.

THE "ROCK" ON THE GREAT GATE.

A subscriber to the *Rock*, one M. M. J., having ceased to take in the paper, for reasons apparent below, the "Notices to Correspondents," published on July 5, 1878, contains the following, addressed to the retiring supporter:—

"The Anglo-Israelitish Theory.—We are sincerely sorry that our attitude towards this theory has lost us your support. According to *your* view—England, inheriting the promise made to Abraham that 'his seed should possess the Gate of his enemies'—will become mistress of Constantinople; while according to *our* view, she will never be anything of the kind. We trust that when you find, after the lapse of ten or twenty years, England is no nearer (but, on the contrary, further off) being mistress of Constantinople than she is now, you will begin to take the *Rock* again."

Now we think the Editor of the *Rock* should bind himself in return, and promise that when he finds, a few months or a couple of years hence (perhaps), the British are possessors, not only of Cyprus and all Asia, but of Constantinople as well, he will admit the truth of our contention, favour us with an Identity article as a leader every week; and thus recover his retiring subscriber.

Correspondence.

HER MAJESTY THE QUEEN DESCENDED FROM DAVID.

To the Editor of the "Banner of Israel."

My dear Sir,—There are so many articles in the daily and weekly papers bearing on the subject of our Identity with the Ten Lost Tribes that it is difficult to make a selection. I think, however, the following from the pages of *Notes and Queries* of September 22nd, 1877, is worthy of a place in the Banner.

I am, my dear Sir,
Your faithfully,
John S. Anderson.

Upper Norwood.

"The British Race of Kings and Queens.
(5th S. viii. 169.)

"Mr. Ratcliffe is desirous of knowing whether Her Majesty Queen Victoria is enabled, in one unbroken line of regal (not lineal) descent, to trace her ancestry through the British race of kings and queens from David, 1063 before Christ, to the year of grace, 1877. I am not enabled to answer this question in the affirmative, but, provided one may consider as 'British' the Scotian (Irish), the Scoto-Pictish, and the Scoto-Saxon princely ancestors of Her Majesty, I am enabled to furnish the Druidical or legendary descent of the Queen from Noah to David, Earl of Huntingdon, brother of William the Lion, King of Scots, ancestor of the Bruces and Stewarts, and Her Majesty the Queen.

"The Queen of England's claim to the British throne rests upon her descent from George I., son of the Duke of Brunswick and Elector of Hanover and Sophia, daughter of Elizabeth, eldest daughter of James I. of England and VI. of Scotland, of the dynasty of Stewart, descendant in the female line from Robert Bruce, whose claim, together with that of the Baliols kings of Scotland, arose by the marriage of their progenitors with the sisters and co-heirs of John le Scot, last Earl of Huntingdon of the royal Scoto-Saxon line, nephew of William the Lion, King of Scotland, who at that time was the sole male representative of the Saxon kings of England, as well as the Scoto-Pictish kings of Scotland, and the Scotian (Irish) princes of Ireland. It may not be generally known that the early kings of Scotland, from Feargus of the Scotian

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(Irish) line of kings, had their genealogies recited or chanted by the Druids or Gaelic poets at their coronation, and it is this genealogy, as it was recited at the coronation of William the Lion, in 1175, and extracted from the Chronicle of the Picts and Scots, and MS. Brit. Mus. Cott. Faustina, A. viii., that I rely upon as ancient authority to suggest the Queen's descent from Noe.

"I will not trouble you here with all the names in this genealogy, but retrograding from David, Earl of Huntingdon, to Feargus—who removed the Stone of Destiny, the Lial Fail, from Scotia (Ireland) to Iona, and thence to Scone, the capital of the ancient Scoto-Pictish kings, and which is now a part of the coronation chair at Westminster Abbey, the most interesting relic in the kingdom—will omit about seventy-five generations, and go back from Eber Scoth (Iber Scot), whose mother Scota gave the name of Scotia to Ireland, through previous generations to Noah. Thus:—

"Dauid (David, Earl of Huntingdon) qui fuit filius Henrici Comitis, filii regis Dauid, qui fuit filius Malcomi, filii Dunecani, filii Betoch, filii Malcomi, filii Kynath, filii Malcomi, filii Dunenald, filii Constantini, filii Kynath, filii Elpin, filii Ecach, filii Echa-phind, filii Ecdach, filii Douenald, filii Brich, filii Eccach, filii Binde, filii Edaim, filii Cobran, filii Douengard, filii Fergus Mor.

"Thence about seventy-five intervening generations, and the genealogy continues with Iber Scot, the traditional founder of Ireland (Scotia), thus:—

"Eber Scoth (the Iberian Scythian), filii Gettal glas (=Gaedhel=gaelic), filii Neoil, filii Fenias-farseth, filii Owan, filii Glouin, filii Lamin, filii Etheor, filii Achnomen, filii Thoe, filii Boib, filii Rein, filii Mair, filii Ethec, filii Abiur, filii Arethec, filii Aoich, filii Ara, filii Fera, filii Esrau, filii Regàicht-scoth, filii Gomer, filii Jafeth, filii Noe.

"The genealogy concludes:—

"A regione quadam que dicitur Scithia dicitur Scita, Scitius, Scoticus' Scotus, Scotia. Similiter a regione quadam que Getia, Geticus, Goticus, Gotus, Ostrogotus, Withsigotus.

"The history of the Lial Fail, or Stone of Destiny, has yet to be written. It is traditionally asserted to have been brought from Spain (Iberia) by Gathelus, or his son, Iber Scot, when the Irish nation was founded, and upon that Stone it is likewise asserted that every Irish prince, Pictish king, and king of Scotland until John de Baliol, had been crowned, until its removal to Westminster Abbey by Edward I. on his conquest of Scotland. The following translation, in reference to this Stone, from the Scotian Chronicles may not be out of place:—

"'From the Stone on which my heels are placed
Ireland is named Innis Fail;
Between two shores of the powerful flood
The plain of Fail extends over Erin.'

And again:—

"'The Scotic Tribe, a noble race,
If the old prophecy lie not,
Wherever they find the Lia Fail,
Shall enjoy the sovereignty.'

"This prophecy, of more than a thousand years' standing, regarding the Stone of Destiny, closely connected as it is with the historic descent of our Irish, Scottish, and English kings, was fulfilled in the person of Edward I. of England, who, in his conquest of Scotland, brought this Stone from Scone to Westminster Abbey, he being Lord Paramount or King of Scotland, and sprung from the ancient Scoto-Irish and Scoto-Pictish kings in right of his lineal descent from Matilda le Scot, Queen of Henry I. of England. The chronicler, 'Harry the Minstrel' or 'Blind Harry,' thus refers to Iber Scot's traditionary connection with Ireland, and Edward's removal of the Stone of Destiny from Scone:—

"'Then Edward's self was called a Royfull ryte,
The crown he took upon the self-same Stane
That Gadales sent with his son from Spain
When Iber Scot first into Ireland came.'

"Her Majesty Queen Victoria of England, Ireland, and Scotland likewise claims many descents (not lineal) from the same progenitors, and especially through the Stewarts, in whose right her ancestor, George I. of the Guelphic race, occupied the throne of these realms, and thus in her case the prophecy has been vindicated, and on this Stone she was crowned, June 28, 1837.

"To conclude, I would remark that the family of Scott, descendants of William Baliol 'le Scot,' still claim to represent, in direct lineal male descent, the ancient historic kings of Ireland of the Scotian race—the Scoto-Pictish kings of Scotland their descendants—the Scoto-Saxon kings of Scotland, and the Saxon kings of England previous to the Conquest, the latter by the marriage of the sole heiress of that race with Malcolm Canmore, King of Scots, 1056.

"This king's descendants were named De Scotia or Le Scot, and that dynasty was succeeded by the Baliols, by the marriage of the eldest sister and co-heiress of John le Scot, the last Earl of Huntingdon and last Earl Palatine of Chester, and of the royal Scoto-Saxon line, with John Balliol, the founder of Balliol College, the father of John, the unfortunate, excommunicated, and exiled king, elder brother of William Baliol 'le Scot,' buried at Canterbury, whose exile was recalled, and a portion of his English estates restored to him by Edward I. when he submitted to the peace of that monarch, and renounced his Scotch allegiance and estate, and became, with the family he founded in Kent, English in his nationality.

"JAMES RENAT SCOTT, F.S.A.

"Clevelands, Walthamstow."

[See Stanley's *Mem. of Westminster Abbey* (third edition, p. 587) for two papers on the Coronation Stone, by the late Joseph Robertson and Prof. A. C. Ramsay.]

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue of June 26th ult., p. 211, I observe an interesting quotation from Jamieson's "Eastern Manners and Customs," relative to the "Pudens and Claudia" mentioned in 2 Tim. iv. 21, as also to the birthplace and mother of the Emperor Constantine, who turned the ancient Byzantium into the famous capital of the Roman world, as it was known for ages by the name of its founder, the renowned Constantinople, whose history seems almost as important in the present day as it was at its foundation 15½ centuries ago.

It is far too large a subject to discuss in your pages at its necessary length, but I would mention, what I think may prove interesting to your readers, that in the year 1723 there was dug up at Chichester, in the county of Sussex, a stone containing a Latin inscription, partly defaced, on which sufficient remained to show that "Tiberius Claudius Cogidubnus" once governed in this country as "king and legate of the Roman Emperor in Britain," and that his daughter Claudia married a person of the name of "Pudens;" and there are many reasons for supposing that they are the couple alluded to by St. Paul in his Epistle to *Timothy*. Martial, the poet, who dwelt at Rome about this period, speaks more than once of his friend Pudens having married a British lady of the name of Claudia, which may possibly refer to the couple referred to above.

"Rufus, she your name who bears—
Claudia, the foreign beauty—
Now the veil of marriage wears,
Vows my Pudens' love and duty."

Martial iv. 13.

Again he writes—

"Since Claudia Rufina's eyes
Report the blue of Britain's skies,
Why shows her bosom's classic grace—
A peasant form of Latian race?" *Martial* xi. 54

I have discussed this subject at length in my work on "St. Paul in Britain," and although there are some chronological difficulties about applying Martial's couple to their namesakes in the Epistle to Timothy, such do not exist in the "Pudens and Claudia" of the inscription, which is, I believe, still to be seen affixed to the wall of a summer-house at Goodwood, the seat of the Duke of Richmond and Gordon.

In reference to what Mr. Jamieson says of another British lady—the Empress Helena, mother of Constantine the Great—Gibbon remarks that "the place of his birth, as well as the condition of his mother, have been the subject not only of literary, but of national, disputes;" and concludes that he "was most probably born at Naissus, in Dacia, and that Helena, in place of being daughter of a British chief or king, was "the daughter of an innkeeper." In the chronicles, however, of the ancient Britons, Helena is said to have been the daughter of Ystravael and Coel Godebog, Earl of Colchester, and, by her mother's side, the direct descendant of Caractacus, and consequently heiress of the British Crown. Eutropius calls the father of Helena, *Stabularia*, which Gibbon translates "innkeeper," but which rather implies "stable-keeper;" and it has been ingeniously supposed that this title was applied to her reproachfully by Jews and Gentiles alike on account of her having built a church on the spot where the stable of Bethlehem once stood in which the Saviour was born.

Yours faithfully,

BOURCHIER WREY SAVILE,
Rector of Shillingford.

July 2nd, 1878.

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4. This Theory accounts for some striking Correspondences between the Hebrew Mythology of the Teutonic Nations and the State of Ancient Israel.
5. This Theory accounts for Certain Remarkable Customs found in Ancient Britain and among the Teutonic Peoples, which are in Agreement with a Hebrew Origin.
6. This Theory accounts for the Continually Encroaching Character of Great Britain's Colonization.

CHEAP EDITION OF

THE ANGLO-ISRAEL POST BAG.

BY BISHOP TITCOMB.

IN order to meet the repeatedly expressed wish of a large number of friends interested in the Identity Question, to have a cheap edition of the "Anglo-Israel Post Bag," by Bishop Titcomb, the Publisher has pleasure in announcing that he has arranged for the immediate issuing of an edition in paper covers at the low price of One Shilling and Sixpence per copy. It is hoped this arrangement will meet the wishes of those persons who have signified their intention of gratuitously circulating the Bishop's work. Identity friends wishing for quantities of the work should communicate direct with the Publisher, who will allow a discount according to the number taken.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, JULY 31, 1878.

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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. II. No. 84. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 7, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL'S PROTECTORATE OF ASIATIC TURKEY IN CONNECTION WITH THE METALLIC IMAGE OF DANIEL.

THOSE who have read the article in the *Spectator*, of July 13, 1878, discussing the Anglo-Turkish Treaty, and afterwards perused Lord Derby's speech in the House of Lords on the 18th, when Lord Beaconsfield had made his splendid statement respecting the policy of Government in the Congress, will, if they rely upon these authorities, consider the British Empire to be indeed in a very desperate predicament. This new gigantic Empire we have undertaken, says the *Spectator*, unlike India which came to us "bit by bit," is open throughout an immense frontier to the attacks of one of the greatest military Powers—Russia; it is watched by every other nation with jealousy and longing, it is inhabited by races to whom insurrection is habitual, and who, henceforth, will be to a man our enemies. "Every revolution at the seat of Empire, Constantinople, will be a revolution against us."

The financial difficulties attending our position and undertaking are commented on, and are found by the despondent *Spectator* beyond all conception great. National bankruptcy stares Great Britain in the face henceforth. Merely to be ready to fulfil her promised duties to Asiatic Turkey, our nation must, it seems, lay down at least 10,000,000 sterling, every year, *at first*. As to the future, Russia, five years hence, will be able to stamp out our power when she begins to march across our frontier with her 60,000,000 of Sclavs. France will be involved in war with England in the matter of Syria and the Lebanon. Persia will become a warlike Power (*perhaps*), and march upon her holy places. Arabs and Armenians will be thorns in our sides; and much more of the same *pessimist* sort follows, which consigns Great Britain and her future to utter destruction and defeat, simply and solely because, to avoid allowing Russia to swallow up moribund Asiatic Turkey, Lord Beaconsfield insisted at the right moment on assuming the rôle of protector of the dying Power himself, and thus once for all put aside and defeated Russia's intention of occupying the coveted position herself. In one respect the *Spectator's* anticipations of the future are perfectly correct. Turkish officials will most certainly be guilty of misrule and gross misconduct. The Turks will NOT consent to govern well.

Responsible for good government (the *Spectator* says), England will then be compelled either to repudiate the Treaty, or sell their soldiers to support barbarians in oppressions reported as accurately as if they occurred in Cornwall, or govern through administrators in whose consciences and competence they can place some trust. We all know which alternative they will choose: they will administer Asiatic Turkey for themselves, will replace the Pashas by English Governors, will guarantee the people by English collectors and English magistrates, will prohibit resistance by English armies, and will directly rule and administer from Constantinople Eastward to the border of Siam, governing, protecting, and taxing the whole of the Western Asiatic world, all the countries on the Eastern border of the Mediterranean, on the Southern border of the Black Sea, and in the Valley of the Euphrates, all India, and as much of Indo-China as is drained by the Burrampooter and the Irrawaddy. If they succeed, if their new possessions revive—as they will revive—they will have made their Government the earthly Providence of at least 300,000,000 of people, all aliens.

Admitting all this to the full, but denying what the *Spectator* goes on to affirm—namely, that all these millions will, to a man, be discontented, disloyal, and ready to cut British throats—we ask, what then? The fact is, neither the *Spectator* nor the Earl of Derby know who the British are, nor what their future God-assigned position in the world really is. They know not that this race is Israel—that to them, as such, God has assigned the dominion of the world and, as a part thereof, of Asiatic Turkey.

Those who, like us, have watched the steps by which God gave our nation (as Israel) the whole of India, Australia, South Africa, and North America, from the pole to the tropic, can see that in the recent arrangements effected by our God-taught Premier, God is giving us, not "bit by bit" as He did in India, but *en bloc*, and in the lump, huge masses of the earth, millions of its Mohammedan and Christian inhabitants as subjects. And why? Because "the Lord will now make a short work upon the earth" (Rom. ix. 28). Because the last days being upon us, and the "time of the end" of the dispensation having arrived, Daniel's prophecy of the image must

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be accomplished, and the stone kingdom, now revealed, must commence to occupy its destined place upon "*the earth.*" What is that place? The exact territorial limits—no more, no less—which the great figure occupied with its head of gold, its breast and arms of silver, its belly and thighs of brass, and its legs and feet of iron, and partly iron and clay.

We are now chronologically dealing with the head of gold and the silver breast and arms. These, territorially, we conceive, include India (ours already) and the entire limits of the Turkish Asiatic Empire, fallen to us as by a miracle, and which even the *Spectator* sees (though in dismay and fear) is to be our own possession ere very many years or months have passed. We have thus, we believe, been already placed in possession of the "stone's" allotted Empire, as far as it relates to the head and shoulders, perhaps the breast and arms of "the great image." We look, ere long again, after the outburst of "the great earthquake woe" and "fiery deluge" of God's wrath upon Europe, for such changes there as will plant our race—then in consolidated peace—as the only hope for disintegrated *continental* Governments, and of uprooted dynasties, upon the pedestal of power, and confer on us, what we see now is to be ours in Asia, the protectorate and supreme authority also in Europe. The only difference between our views and those of the *Spectator*, between ours and Lord Derby's, is, that we, knowing we are Israel, God's chosen nation, the stone kingdom of Daniel, are sure that God, our own God, is working for us, by us, with us, in all the events they so much deplore, so much dread. We see His hand in all these passing events.

As He caused the fear of Israel to fall upon the assembled "ten men of all languages of the Gentiles," so that they "even took hold upon the skirt of him that was a Jew, and said they would go with him, for they had heard God was with him" (Zech. viii. 23), so we feel assured that the Lord our God, the God of Israel, has us, His people, by our right hand, and that guiding us by His right hand, even by the right hand of His own righteousness. He will uphold us as the protectors of Asiatic Turkey even against "the 60,000,000 of Russian Sclavs" in arms (Isa. xli. 10—14).

The *Spectator* and the Earl of Derby are both in willing ignorance of a fact which guides us Israelites, and makes us bold and confident where they are timorous and very naturally dejected. They further refuse to give credence to our noble Premier, when he told them what is God's truth, in his manly statement—a secret which "the man that is a Jew" sees clear enough, and which indeed emboldened him, as well it might, in his late policy. We allude to what he said in the fine peroration of his speech with which we now conclude, and it is as follows:—

> It is not (said his lordship) on our fleets and armies, however necessary they may be for the maintenance of our Imperial strength, that I alone or mainly depend in that enterprise on which this country is about to enter. It is on what I most highly value—the consciousness that in the Eastern nations there is confidence in this country, and that while they know we can enforce our policy, at the same time it is an Empire of liberty, of truth, and of justice. (Loud cheers.)

Israel, in short, lays her hand upon Edom and Moab, and the children of Ammon are ready to obey her (Isa. xi. 14).

Reader, let us thank God we are Israel! that being of that race ours is an Empire of liberty, truth, and justice; that these are blessings which we do not the least deserve as a nation, but that they are purchased for us by the precious blood of God's dear Son, who died that the oath of the great Jehovah to our forefather Abraham might take effect—that oath which has wrought out these and all the other stupendous mercies we nationally and personally enjoy as British Israelites.

SIMEON'S PROPHECY.

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

(*Concluded from page* 241.)

PART II.

Joseph is a bright example in every relation and period of life. For eighty years he lived in the midst of the greatest splendour, surrounded with every temptation to wordliness and idolatry; but his dying breath testified to his entire trust in God's promises; for "by faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment about his bones" (Heb. xi. 22).

Under this signification of "*the Stone of Israel,*" as applied to Joseph or Ephraim, we get a distinct clue to *the nation* referred to by our Lord, when applying the parable of the wicked husbandmen to the Jews, He asked them, "Did ye never read in the Scriptures, the Stone which the builders rejected, the same is become the head of the corner?" and then, in accordance with their own verdict, as to what the Lord of his vineyard would do to the murderers of his son, "Therefore, say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof; and whosoever shall fall on this Stone shall be broken" (Matt. xxi. 42—44).

This nation would be the Ten Tribes of the House of Israel, of which Ephraim was the representative member as the head or first-born of Joseph in virtue of the birthright (1 Chron. v. 1, 2); and all the father's blessings transferred to the head of him that was separated from his brethren (Gen. xlix. 26; Deut. xxxiii. 16)—the shepherd or leader of the flock, or confederacy, of which his brethren were the sheep and the members.

And have we not in this a literal fulfilment of Joseph's dream, signifying that he should rule and have dominion over his brethren? For on three different occasions did his brethren bow down to Joseph, not knowing then he was their brother (Gen. xlii. 6—9, xliii. 26, xliv. 14); but after their father's death, when their consciences accused them of the wrong they had done to Joseph, and he had made himself known to them, they prayed for forgiveness, saying, "Behold we are thy servants" (Gen. l. 18).

Let any one read the history of the children of Israel, and they cannot fail to see the prominent and leading part taken by Ephraim, as the head of the Ten Tribes, that formed the House of Israel, after the disruption of the Empire, and I might say of the whole Twelve Tribes prior to and up to the time of the monarchy, for Judah joined with his brethren in saying, "Behold we are thy servants."

It was Joshua, the son of Nun, of the Tribe of Ephraim, who was specially appointed by God to succeed Moses, and led the Tribes over Jordan into the Promised Land (Josh. i. 1, 2). It was at Shiloh, in Ephraim, that Joshua set up the "ark of the covenant," and where it remained for 300 years; and during that period it became the religious capital of the nation, and the seat of government; and after the revolt of the Tribes, "*Samaria,*" also in Ephraim, became the capital of the kingdom of Israel. Jeroboam, the first King of Israel (the Ten Tribes), was an Ephraimite; no honour to the Tribe, for he it was who made Israel to sin (1 Kings xii. 20—33). And "in thee shall Israel bless, saying, God make thee as Ephraim and Manasseh," were the words of the patriarch Jacob, when blessing the sons of Joseph, thereby putting Ephraim before Manasseh (Gen. xlviii. 20). And in the prophecies, Israel is frequently represented under the name of Ephraim (Jer. vii. 15, xxxi. 18), but more especially by the prophet Hosea. (For further particulars see the *Glory Leader,* vol. ii., No. 72, page 237.)

Where, then, are we to look for this great Ten-Tribed nation of Israel? and for the multitudinous seed promised to Jacob to be "as the sand on the sea-shore?" the nation and company

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of nations that were to come out of Jacob? that Christian nation in whom all the families of the earth shall be blessed? (Gen. xxviii. 14); and for the throne of David which God promised to establish *for ever*? (2 Sam. vii. 12, 13). Certainly not amongst the Jews, for they are not more than five to six millions, and not to be reckoned "as the sand on the sea-shore."

They have never been lost, and are to this day a separate and distinct people, living witnesses of the judgments pronounced against them and their city by our blessed Lord Himself (Luke xix. 42—44). Nor must we look for this nation amongst the heathen, because the nation "to whom the kingdom of God was given," and "in whom all the families of the earth shall be blessed," must be a Christian nation (Matt. xxi. 43). Nor, in short, in any nation that does not observe the Sabbath to keep it holy, and also the Ten Commandments nationally and by law.

Where, then, are we to look for this nation? Why, in the isles of the West, in the islands of Great Britain and her colonies inhabited by the Anglo-Saxon race (Isa. xlix. 1—8). Here we shall find the multitudinous seed of Jacob, the nation and the company of nations, in Great Britain and her colonies. These are the ten thousands of Ephraim, and in America we have the thousands of Manasseh (Deut. xxxiii. 17), all of the same race or stock. Here again we shall find a Christian nation which nationally and by law keeps the Sabbath, as a day of rest, holy unto the Lord, and also the Ten Commandments, written on stone or wood, in our churches, and which are read out to us every Sunday, and taught to our children in the Church Catechism. These are signs of God's covenant with His chosen people Israel, "a perpetual covenant to last throughout their generations" (Exod. xx., xxxi. 13—17; Deut. v., vi. 7—9), and by which they may be known; and if we, the British people, have these signs, we must assuredly be the Lost Ten Tribes of Israel; and where they are found we may be sure to find also a descendant of the House of David reigning over them; for God promised David His servant "that his house, and his kingdom, and his throne should be established *for ever*, and that there should not fail him a man to sit on the throne of Israel (2 Sam. vii. 16; 1 Kings ii. 4). And have we not this also in the person of her most gracious Majesty Queen Victoria, whose descent from the House of David has been traced by the Rev. A. B. Grimaldi? (*Glory Leader*, vol. v., No. 147).

In the above remarks I have merely dwelt upon that portion of Simeon's prophecy relating to "the fall of many in Israel," reserving for another occasion the latter part of it referring "to the rising again of many in Israel."

Ore, Hastings, May 18, 1878.

GOD'S LOVE FOR ISRAEL A GUARANTEE THAT HE WILL FULFIL HIS PROMISES TO ISRAEL.

By Frater.

(Continued from page 242.)

PART III.

So far from Israel ceasing to be a nation, in the very next chapter (Jer. xxxii. 38—41) God makes a new and everlasting covenant both with Israel and Judah—a reiteration and amplification of the covenant mentioned in the 31st to the 34th verses of the previous chapter: "And they shall be My people, and I will be their God: and I will give them one heart and one way, that they may fear Me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with My whole heart and with My whole soul." Yes, there can be not even the shadow of a doubt, when God fulfils this promise to our fathers, a remnant of the whole of the Twelve Tribes of Israel will be taken, as here declared, and planted in their own land. Will any one be so impious as to deny that when God thus plants them in the Land of Promise *with His whole heart and soul*, that they will be so firmly planted that none can uproot them? And has not Jehovah solemnly and definitively declared that they "shall not be plucked up again?"

While I am on this subject, if you have not attentively read the last chapter of Ezekiel, let me earnestly advise you so to do. You will there see how accurately God has marked out a portion of land for each Tribe by name—and each portion will be considerably larger than was formerly occupied by the whole of the Twelve Tribes. The whole of the land which Israel is to possess in the future has been computed to be more than seventeen times the extent of the old land of Canaan.

To give a tithe of the proofs of the love of Jehovah for His chosen people Israel would fill many numbers of the Banner. I will, therefore, pass over hundreds of instances, and direct the attention of the reader to one in the minor prophets. In Hosea ii. 19, 20, we have these words: "And I will betroth thee unto Me for ever. Yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies: I will betroth thee unto Me in faithfulness; and thou shalt know the Lord." Hosea is full of the outpourings of God's love to Israel. In chap. xi. 8 we read: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together." God is here described as bearing so intense an affection toward His people Israel that even all their departures from Him, and all their forgetfulness of Him, cannot cause Him to withdraw His love from them. They are so very dear to Him that it would seem as if it were an act of violence to His very nature to deal with them as they had deserved, or to leave them to the consequences of their own guilt and folly. His heart, notwithstanding all they are and all they have done, is still drawn out towards them by cords of affection which cannot be loosened or broken.

Passing on to Micah vi. 2, 3, we find this proclamation: "Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with His people, and He will plead with Israel. O My people, what have I done unto thee? and wherein have I wearied thee? testify against Me." Surely in many points these are two of the most marvellous verses in the whole Bible. Here the Most High God—the great and glorious Jehovah—is represented as appealing to inanimate creation whether His people have not been guilty of the greatest ingratitude and neglect of Him while His bosom has been filled to overflowing with affection for them, and His conduct has been everything that the most ardent love could suggest. Might He not have swept them away by the breath of His mouth into the lowest regions of perdition? Instead of doing so, the High and Lofty One who inhabiteth eternity and the praises thereof here asks His people Israel to allow Himself to be arraigned before their bar, and challenges them to testify against Him if there be aught in His conduct towards them of which they can justly complain. He appears in the attitude of One who feels as if He could not be happy if His people should be estranged from Him. He goes, like a shepherd, after them, instead of waiting for them to come to Him.

The purport of the 10th verse of the 3rd chap. of the Book of Malachi, as regards putting God to the test, is, in this respect, similar to the passage last quoted, for does He not thus call upon His people Israel to prove His love and His readiness to bless them: "Prove Me now herewith, saith the

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Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Thank God! He always had a remnant in Israel, and ever will have, who feared His name and felt His superior love! Look at the 16th verse: "Then they who feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." How sweet to the faithful remnant is the verse following: "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him."

Reader! if you loved a disobedient son with but a very small fraction of the love which I have shewn that God has manifested towards His ancient people Israel, would you cast him off from your heart and home for ever? I think you would not; but, whether you would or no, I am quite sure God has not cast off His people. Thank God that so many of the readers of the BANNER know where the Lost Tribes are, and that they have discernment to see how the wonder-working hand of Jehovah has been conducting them through the long centuries of their banishment. Cast off? Impossible! However great may be the love we possess for our children, we must remember God's love is as much above ours—as much superior to ours—"as the heavens are higher than the earth."

Turning now briefly to the New Testament, what do we discover? Do we really find—as our commentators tell us—the blessings *promised to Israel* diverted from them and bestowed upon the Gentiles? Are we really to believe this stupendous contradiction of all we know of God? Dare we, as professing Christians—notwithstanding all the assurances God has given to the contrary—say that, in some remarkable way, God has transferred the fulfilment of the promises vouchsafed to His ancient people (loved by Jehovah with a love so transcendant, and chosen by Him for ever), and passed them over to a people with whom God made no covenant, and who never had a direct communication from God—to a people who, at the restoration of Israel, are to come before them with the acknowledgment that they have "inherited lies," and "things in which there is no profit from the beginning until then?" Dare a genuine Christian say that God has broken His covenant with, and violated His oath to, Abraham? Or will Christians doubt the perfections of the Holy One of Israel and say that He has failed in His purposes? To whom will they liken God? Will they compare Him with frail, finite man, who makes many unsuccessful experiments? No! no!! no!!! This is too much! God cannot fail! Every jot and tittle will be fulfilled!

(To be continued.)

THE CYMRY.

WE beg our readers' candid perusal of the remarkable article by "Cymru" in *The Glory Leader* of June 19, 1878, under the title "What's in a Name?" We have always been of opinion that the existence of the Welsh people in our midst, whether considered with reference to their language or ethnic derivation, is a standing corroboration of our Israelitish origin which no candid mind can set aside. Here is a race speaking to-day a language full of Hebrew which they have retained pure and almost unadulterated for nigh twenty-five centuries. "They possess," said Mr. T. E. Lloyd, M.P., at the Eisteddfod at Cardigan, on the 12th June, 1878, as President, "the oldest living vernacular language in the world. This fact alone, he thought, showed that there was something peculiar, something singular in their race to have preserved their territory and language unchanged when all the rest of Europe had undergone such mighty convulsions." "It is now nearly 2,000 years," he added, "since the first records of the Cymraeg people commenced. During that period they had occupied the same hills and the same valleys, and had gone on speaking the same tongue as their forefathers." As that tongue contains a large infusion of Hebrew words and idioms, whence did they derive it? How came Taliesin, the most eminent of the Druidical bards, one of the Cymri, to have said, "My lore has been declared in Hebrew, in the Hebraic tongue" ("Davies' Mythol. of Brit. Druids," p. 573). Was it by "contact" with the Hebrews? "Nay," says Cymru, "there is no evidence that the Cymry (being Hebrews) ever professed to have associated with any but the Gentile races of Europe as far as their records teach them. Their traditions point to an origin not in Europe, but to the neighbourhood of Greece." We must, then, give up the idea that the Welsh, if Gentiles, obtained the Hebrew with which their language abounds from contact with the children of Israel. How, then, could they have derived it? How did their bards sing in it? write in it? speak in it? Surely from no other source than themselves. Being Hebrews outcast from Palestine, being the three Tribes, Simeon, Asher, or Dan, they were Hebrews themselves, and hence brought their mother tongue into Ireland and Wales, and hold it firmly in their speech to-day. A curious fact in confirmation of Cymru's assertion regarding the large infusion of Hebrew in Welsh came lately to our own knowledge. We were travelling with a divine well known in the London world of letters, a learned, able lecturer, a philologist and ardent searcher after truth. He had heard of our subject, the Identity of the British races with Israel, and listened to a full statement of the case from our lips. He received the truth with grave earnest consideration, and promised it should engage his future study. But before we parted he made the following statement to us, which, as he said, justly "counted one for our contention." "In early life" (he told us) "philology had engaged his most earnest study. The study of the Hebrew language of course attracted him, and he entered on it with zeal and assiduity. He found, however, that to obtain a perfect knowledge of it it required he should master a living language. Do you know," he asked us, "what that language was?" We could not guess. "It was Welsh," he answered; "Welsh is full of Hebrew, and without a full knowledge of that language I found I could not obtain the facility in Hebrew which I desired." The observation left a deep impression on our minds, and when our reverend friend reads these lines we trust he will call to remembrance the promise he then made us to investigate the Identity and give us the benefit of his study therein in writing.

THE GREAT MOTHER.

MR. H. M. STANLEY, OF MANASSEH, GIVES IDENTITY EVIDENCE.

WE suppose the great American traveller, who sought and succoured Livingstone, who has since done such wonders in Africa in the way of geographical discovery, and has lately been discoursing on the results of his many journeys, must be called by us a "blind" promoter. He is not the least aware that this nation is Israel, or that he himself, being "of" Israel, is of the blessed stock which is derived from Joseph—namely, of Ephraim's elder brother, Manasseh. Speaking of the future of the magnificent country he had lately traversed during his discovery of the sources of the Nile, and of the Congo River, also of the wondrous water-way the river system of Central Africa affords, he said:—

The traders of all nations, if they are sufficiently enterprising, can here, by this avenue of commerce, penetrate into any of those regions. Should the missionary, urged by some spiritual impulse, desire to develop the mental and moral strength of Central Africa, here is a broad field which he might advantageously enter and select any spot from. Commerce would follow with all those blessings

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and benefits which we have experienced for some ten centuries now, and upon which we so pride ourselves. Commerce, I say, might spread its wings all across Africa, from six degrees North latitude to the Cape of Good Hope, *claiming mighty England as the mother of all.* (Applause.) Such ideas are not too eagle-winged, nor is the dream too enthusiastic or impossible. Consider the comparatively short time ago that Columbus discovered America, and look at that country to-day, and the same thing might happen to this Southern half of Africa if England would only take it in hand. If it does not, then let it stand aside, and let another nation occupy it. (Cheers.)

Here we have Stanley, the American, proclaiming to the world—1. That "mighty England" (he had better have said "mighty Britain") would be regarded as the mother of civilisation in Central Africa. 2. That under her influence, when she should annex the country, commerce would flourish, true religion would obtain firm hold of the land, and in the train of commerce and religion would follow all those blessings we have enjoyed for ten centuries.

He rightly regarded the British as the destined heirs of this noble heritage, for, look where we will, who is to dispute Britain's right to the dominion of the whole continent of Africa? She holds already a large portion of the Southern extremity. Her hand is upon Egypt, and around the continent she "possesses" those "Gates" which, as we have elsewhere shown, are the earnest of her power to acquire the whole land and the road by which that power will certainly be obtained. Verily all men see that to Great Britain is allotted the dominion of the whole earth, and how can it be otherwise when we know that we are Israel, and to Israel is granted the "kingdom" and "dominion" "under the whole heaven?" (Dan. vii. 27).

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 249.)

PART XII.

The Israelites who settled at *Tschufut-Kaleh* in the Crimea declare that their separation from the rest of their brethren of the Ten Tribes occurred during the period of Zerubbabel's temple, built at the beginning of the fifth century B.C., and answers chronologically to the period which I have assumed to be the time of their first emigration from the land of Media, on account of Darius' treatment of his female subjects by forcibly marrying them to the conquered Babylonians. And it is with no little interest that we read on one of these Crimean records of the Ten Tribes of the House of Israel the following mention of one of the great Powers of the world which was then beginning to be known at the time to which the inscription refers—viz., the tenth century of the Christian era.

Professor Chowlson relates that one of the ancient Hebrew rolls possessed by these Karaite Israelites reads as follows:—"I *Abraham Ben Mar-Simchah* of Kertsch, one of the faithful in Israel, in the year of our exile 1682 (answering to A.D. 961), when the envoys of *the Prince of Rosh* (*Russia*) *and Meshech* (*Muscovy*—Ezek. xxxviii. 2) came from the city of Kiow to our master the Chazar Prince David in order to search into matters of our religion, was sent by Prince David to Persia and Media in order to purchase ancient Pentateuchs, books of the prophets, and the Hagiographa, for the Chazar communities," &c., &c.

Another of these Hebrew rolls, of the sixth century of the Christian era, reads:—"I Jehudah Misrachi, son of Mospeh, &c., of the Tribe of Nephtali, of the family of Shillum, which was carried captive with Hoshea, king of Israel, and the Tribes of Simeon and Dan, and some families of the other Tribes of Israel, which Shalmaneser had exiled from Samaria to the places of exile of the sons of Reuben and Gad, and half the Tribe of Manasseh, which Tiglath-Pilneser had exiled to Halah, and Habor (*Cabul*), and Haran (*Herat*), and Gozan, and *from which they have been scattered throughout the entire East*, even as far as China (Isa. xlix. 12)—I returned from wandering in the Crimea in the dwellings of the descendants of the families of Israel and Judah who were exiled from Jerusalem." And of this amalgamation in the Crimea, Abraham Ben Simchab, writing in the year A.D. 986, mentions as having taken place some centuries before, saying, "They are our brethren the Jews, whom Titus carried away, first, to the Grecian cities Byzantium and its neighbouring cities, from which they have spread in the time of Julian (361—363), the friend of the Jews, the Emperor of Byzantium (*Constantinople*), to the city of Trapezunt; wherefore they speak Greek to the present day."

Passing over that brief but interesting epoch in the history of outcast Israel in the Crimea during the rule of the Chazar dynasty, when Jews, Christians, and Mussulmans dwelt together in perfect harmony under a Chazar prince, with an Israelite for a Prime Minister—such as we may hope will yet be seen in the revived kingdom of Bulgaria—I would call attention to the fact that in the tenth century of the Christian era the Prince of Rosh (Russia), and Meshech (Muscovy), who is named in Ezek. xxxviii. and xxxix. as invading the land of Canaan after the restoration apparently of both the Houses of Judah and Israel, was thus brought into connection with the Karaite Israelites of the Crimea, and which, eight centuries later, became a portion of the Russian Empire.

And as an instructive comment upon what is passing before our eyes at the present time relative to the same Prince of Rosh's dealings with Turkey, preparatory to his future invasion of that portion of the Sultan's Asiatic dominions, which comprise the land of Canaan, it is a singular fact that at the very time when he sent an Embassy to the Crimean kingdom, then governed by the Chazar dynasty in the tenth century of the Christian era, there was standing in the square of the Taurus at Constantinople a brazen equestrian statue, which had been brought some centuries before from Antioch, and which was supposed to represent Joshua, the leader of the children of Israel, at the battle of Gibeon. This statue was said to be secretly inscribed with a prophecy foretelling that at some future time the Russians would become masters of Constantinople. Remarking on this singular prediction, the historian Gibbon, who wrote about a century ago, says:—"Perhaps the present generation may yet behold the accomplishment of the prediction, of which the style is unambiguous, and the date unquestionable" ("Decline and Fall," c. 53). What would Gibbon have said had he lived to see the events of March, 1878?

The three testimonies which I have adduced from Jerome, Josephus, and the Apocrypha prove that the Ten Tribes of the House of Israel never returned to the land of their fathers, as did the House of Judah at the termination of the seventy years' captivity; but remained for two centuries certain, and many of them probably much longer, in the cities of the Medes, where they had been settled by Esarhaddon B.C. 678 at the time of their *third* deportation—those by Tiglath-Pileser B.C. 740, and Sargon B.C. 721, counting as the previous two.

But what evidence have we of there being any connection between the House of Israel and the British nation? The following is offered in answer to this very natural question. It may be safely asserted that of all the various races which have gradually found their home in the British isles since the Noachian flood, whether the first of the post-diluvian settlers of the seed of Japheth, who are supposed to be alluded to in the Welsh Triads, under the name of *Cyttian-y-Gwyddelad—i.e.,*

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"Houses of the Gael," who used to employ foxes and wild cats instead of dogs in the chase; or the Syrian invaders of the 13th century B.C., according to John de Wavrin, an ancient British chronicler; or those of a later period who are traditionally reported to have escaped from the siege of Troy under the leadership of Brutus, according to Nennius, another ancient British chronicler; or the Phœnicians who traded in tin with the inhabitants of Cornwall in the days of Solomon—*i.e.*, in the tenth century B.C.; or the Cymry who may have arrived as early as the fifth century B.C.; or the various Celtic Tribes, such as the Lloëgrwys and Coranians, or the Romans, or the Saxons, or the Danes, or the Normans, or the Angevins—proving thereby what a very cosmopolitan race the British people unquestionably must be—there have only been two of these races which can be said to have left a permanent mark or to have retained their nationality down to the present day—viz., the CYMRY and the SAXONS; and that these two combined in one have made England by the Divine permission, as Scripture terms it, "chief among the nations of the earth."

Of the time when Britain first became known to the Phœnician traders we have no authentic accounts; but Mr. Layard appears to be warranted in placing it as early as the times of Solomon. It is certain that they knew it at a very early period, as Phœnician inscriptions have been found on the coasts and isles of the Mediterranean Sea, showing how far they had gone from their native land in their search for tin. Some years ago there was discovered at Marseilles an inscription in the Hebrew tongue, of which, though much defaced by time, the words, עִבְרִי שְׁלֹמֹה, "Hebrew subject of Solomon," were still legible. And Sir Edward Creasy, a distinguished antiquarian, in his *History of England from the Earliest Times*, has come to the mature conviction that "the British tin mines mainly supplied the glorious adornment of Solomon's temple."

The Welsh Triads relate the earliest occupation of Britain and the incoming of the CYMRY in the following manner:—"Three names have been given to the isle of Britain since the beginning. Before it was inhabited it was called *Clas Merddin—i.e.*, 'the country with the sea cliffs,' and afterwards *Feb-Ynys—i.e.*, 'the isle of honey.' When government had been imposed upon it by Prydain, the son of Aedd the Great, it was called *Ynys Prydain—i.e.*, 'the isle of Prydain,' or Britain; but no tribute was paid to any but to the race of the Cymry, who first took it. . . . . Hy-Cadarn, or 'Hu the Mighty,' was the first who led the nation of the Cymry to the isle of Britain; and from the summer land called *Deffrobani* they came, where Constantinople now stands; and through the hazy ocean they came to the isle of Britain and to Llydaw, where they have since remained" ("Archæology of Wales," vol. ii., p. 57. Triads 1 and 4). Davies, however, in his "Celtic Researches," p. 190, considers that the earliest name for Britain was *Y-Vel-Ynys—i.e.*, "the island of Bel" (*V* being pronounced as *B*), or Belus.

(To be continued.)

THE JEWS ON THE CONTINENT OF EUROPE.

BY A RESIDENT IN FLORENCE, ITALY.

I DON'T know whether your readers have yet been struck by a great fact which has been silently growing with every new phase of the Eastern Question, and has at last expressed itself in words. It is an uneasy feeling amongst continental nations with regard to the Jews, and a strongly expressed desire to be *rid of them as soon as possible.* The German pastor of this city said to me the other day, "That nothing would give Germany greater satisfaction than the restoration of the Jews, and their total expulsion from Germany." He did not care how they went, or how it came about, so long as they only took themselves off, bag and baggage. My German friend accuses the Jews of monopolising the wealth and trade of the country, and hindering young Germany's self-development. I enclose an article, extracted from the *Pall Mall Gazette*, which so wonderfully coincides with these views, that I trust room may be found for it in the BANNER'S columns.

Has it not struck your readers that our neighbours on the continent are beginning to suspect that the Jews are connected with the Eastern Question and its solution, yet they cannot well tell how or why, being totally ignorant of the prophetic Word, "which is as a light that shineth in a dark place?" Notice, on the other hand, how completely England, and England *only*, is associating herself with all Jewish interests. May not this nervous desire on the part of continental nations to be rid of the Jews, this discovery on the part of the Abimelechs of the nineteenth century, that God is troubling them because of Sarah and Isaac, be instrumental, in God's hands, in causing the House of Judah to "*arise?*" And what Anglo-Israelite is ignorant of the glorious train of events which are to follow that "*arising?*"

The *Spectator*, of July 13, looks with dismay upon the truly "appalling fact" of Britain having undertaken the protectorate of Asiatic Turkey, and pours out its bitterest sarcasm upon the man who entailed such a responsibility on our nation? Nothing, however, can make me believe that Lord Beaconsfield, who hitherto has so calmly and cautiously borne England along to such undreamt-of results, would at last, in an unthinking moment and without *profound calculation and knowledge*, have plunged our nation into what the *Spectator* regards as a vortex of untold national woe and defeat. No! He who, by God's will, guides the "iron rod" (Psa. ii. 9) of Britain's imperial sway, is himself a Jew; his very name is typical of the nation he guides and the House to which he belongs—*Israel:* "For as a prince hast thou power with God and with men, and hast prevailed." I am fully convinced that our beloved Premier is well aware, and has already calmly taken into calculation, *that what Britain unaided and alone could not perform, the united nations of Israel and Judah will ably and nobly carry out.*

FLORENCE.

A HUNGARIAN DEPUTY ON THE JEWS.

AMONG the many questions which it has been suggested, more or less seriously, that the Congress should deal with, is that of the establishment of a Jewish Empire in Palestine. A Hungarian deputy, M. Istoczy, gravely proposed, at a recent sitting of the Hungarian Parliament, that the "bag-and-baggage" policy recommended by Mr. Gladstone for the Turks should be applied to the Jews, and that the Congress should be invited by the Government to take steps for restoring them to their ancient home in Asia. Europe, he said, has during the last thousand years been threatened by two foreign elements—the Mohammedan and the Jewish. The Mohammedans—thanks mainly to the efforts of Hungary—have ceased to be dangerous, and are gradually disappearing from Europe; but "the Jewish element, with its persistent and merciless energy, threatens to enslave the whole of Christendom." Under the Emperor Joseph, the number of Jews in Hungary was only a few thousands; eight years later, in the year 1869, it rose to 250,000, and now it is more than 700,000. "According to this rate of progress, there will, in 1930, be 2,900,000 Jews in Hungary, and in 2020, 17,000,000, or more than the total present population of the country. And though since 1870 the total population has decreased, chiefly owing to the ravages of the cholera and other epidemics, the number of Jews has steadily increased. It has been proved by medical statistics that Jews are not so subject to contagion as Christians; they are more prosperous, live more comfortably, and, as a rule, avoid

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military service. We are therefore exposed to the danger of being totally exterminated by the Jews in two or three generations. . . . . The real source of all the evils from which we are suffering is Judaism, and all Europe is more or less affected by it; Jewish interests, Jewish politics, Jewish statesmen, Jewish journalists, Jewish financiers, direct the destinies of all great States, and influence all Governments. The Jews are the international agitators who stir up the Christians in Europe against each other, in order to ruin them by war so far as they have not already been ruined by corruption." To remedy "this great international evil," M. Istoczy considers that there is but one course—to expel the Jews from Europe. "Never was there a better opportunity for doing this than now. The time has arrived for correcting a great historical blunder, and for redressing the injustice committed with regard to the Jews in expelling them from Palestine. . . . . The present state of things in Europe is intolerable to Jews and Christians alike. . . . . They form a State among the States, while in the East so intellectual and cultivated a race would naturally take the lead. Such a policy would be more worthy of them than that of expelling the Christians."—*Pall Mall Gazette.*

CYPRUS—OUR NEW GATE.

Described by a British Merchant and Consular Agent.

The following, taken from the *Standard*, gives the account of one long resident in Cyprus. Its details must be of interest to all Banner readers. He says of our new possession:—

The English farmer will reap a good harvest there with moderate toil and careful study of the seasons; labour is cheap and plentiful, but the natives, like most Orientals, are lazy, and want looking after. Manures and artificial manures are unknown, the soil being rich in itself. Farmers should provide themselves with tools, &c., before starting; but as horses and mules are cheap, and the surrounding countries rich in them, English animals ought not to be taken there, except for breeding purposes. The vines are richer than in any other country, and when properly cultivated will supply us with the wine Homer praised so much. Throughout Turkey in Europe it is used as a cure for consumption, and the Americans have of late been drawing large supplies of it. Aromatic tobacco of the most delicate quality is extensively grown, principally for the St. Petersburg market. Fine hard timber is plentiful notwithstanding the enormous quantities that have been recklessly cut down by the Government, and a Turin firm are now exhibiting some rare specimems in Paris; sleepers for railway and other purposes will be found in abundance, especially when the existing roads are repaired and others constructed; rice, beans, wheat, barley, olives, raisins, locust-beans, cotton, hemp, wool, silk, beeswax, honey, madder, and beet-root are extensively exported. The mines are rich in copper, and a proof of gold existing is that large pieces of the precious metal are daily washed down by the mountain streams; capitalists will find the mines, once worked by the Greeks and others, but now abandoned, a source of unlimited wealth. Coal is also found, but, through lack of enterprise, the mines have never been touched; mineral and lake salt is abundant, and ozokerit exists not far from Lefcosia, also at Citti.

The buildings are not worth mentioning, and accommodation will no doubt be in demand, but with English builders, cheap and plentiful materials, villages will soon grow into towns.

Intending settlers should provide themselves with a good supply of Malta outfit, also some warm winter clothing.

England will supply Cyprus with every description of goods, and merchants may rely upon getting good returns for their capital if they select suitable articles—coals, hardware, provisions, wines, spirits, oilmen's stores, drapery, drugs, agricultural implements, household furniture, petroleum, glass, and other goods, are certain to be in great demand.

The inhabitants may be roughly estimated at 90,000, of whom 60,000 are Greeks; 25,000 Turks, and the rest Fellahs and Arabs. They are good-natured, honest, quiet, and hospitable, but must be taught to work. The principal language is Greek: Turkish and Italian being spoken by the upper classes only.

We see from the above that our God has given us in Cyprus a valuable possession, and its acquisition points to yet greater and more important additions to our territory on the mainland of Syria, Palestine, and Arabia.

Our readers will have noticed in the papers of the 26th July, that the British Flag has been hoisted at Socotra, thus constituting that Island a permanent Gate of Israel in the Indian Ocean.

Correspondence.

ENGLAND'S HIGH POSITION AND RESPONSIBILITIES AT THE PRESENT CRISIS.

To the Editor of the "Banner of Israel."

Sir,—From the commencement of the late war up to the present time, the Cabinet of St. James's appear to have been guided by the light of Divine truth, for by the patience, fortitude, and discernment of Ministers, England has emerged from a state of isolation to become, not only the sole arbitrator of the rights of Europe, but to have rendered imminent the total isolation of Russia.

Amidst the wars and rumours of wars which Scripture teaches must ere long ensue, England's mission is to be strong and peaceful, and obedient to the Divine will; for the God of Israel has promised never to forsake His ancient people, who are numerously domiciled within her vast dominions.

During their wanderings in the desert, His presence was manifest by the "Pillar of cloud by day" and the "Pillar of fire by night;" and during the captivity of the Two Tribes of Judah in Babylon He was with them until [at the expiration of the seventy years] He stirred up Cyrus to release them. The same Lord still watches over the Ten Lost Tribes of Israel in England, and continues to bless them. The same miracles that were wrought in Egypt were intended to foreshadow the realisation of God's future dealings with the Israelites; and if a gigantic panoramic view of England could be taken from an elevation above the centre of the island at midnight, a temporal "pillar of fire" would be as remarkable from the blazing furnaces, the gas, and steam engines, as the "pillar of cloud" and smoke arising from the same sources in the day-time, marking the chief position and prosperity of the Israelites.

Now that the period of the restoration of this prosperous and peaceful people to their own land is drawing nigh, it is the duty of England to see that the "Gates" of her enemies (some of which were purchased by British blood), are clear and open for their return. If the opportunity offers, England's Ministers should secure Syria and Palestine, to enable them to command Egypt with the valley of the Euphrates and the seaport of Joppa, near the mouth of the Suez Canal. Thus by securing the route to India they would at the same time be carrying out the Gospel prophecies, and England would receive the national blessings in store for her at their restoration.

It is written, in Isaiah v. 26, "I will lift up an ensign to the nations from far, and will hiss unto them from the ends of the earth, and behold they shall come with speed quickly." In Isaiah xlix. 12, "Behold these shall come from far, and lo! these from the North and from the West." These verses seem to foreshadow the return of Judah (with their brethren in British steamers) to their native land, by "a way that they have not known," and when "the veil shall be taken from their eyes, they shall look upon Him whom they had pierced."

Yours obediently,

W. H. Peters.

Harefield, Exeter, 1878.

To the Editor of the "Banner of Israel."

Dear Sir,—In the passage to which you have drawn our attention this week (Jer. xxxi.) there occurs (v. 9) this passage, "I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble;" and in Isa. xliii. 19 it is written, "I will even make a way in the wilderness." Do you think this might refer to the Euphrates Valley railway which Israel is so soon about to make as a way for the kings of the East?

Yours faithfully,

H. S.

July 21.

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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. II. No. 85. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 14, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE MARQUIS OF SALISBURY GIVES BLIND TESTIMONY TO BRITISH IDENTITY WITH ISRAEL.

OUR readers have doubtless perused, with intense interest, the speeches made on the occasion of the banquet to the British Plenipotentiaries, at Knightsbridge, on Saturday, July 27, 1878.

The Premier's utterances, of course, were listened to with the most eager attention, but there were some passages in the speech of the Secretary for Foreign Affairs which appear to us to be worthy of careful notice by all Israelites. To some of the salient points of his address, we think we shall do well to ask our readers to look back. Speaking of our acquisition of Cyprus, and the remarkable phenomena which have accompanied it, Lord Salisbury said:—

I do not know, gentlemen, if you observed it, but it struck me with a thrill of congratulation when I saw that, in taking possession of Cyprus, not one voice, not one hand, was lifted up to resist that transfer, and the proclamation of Queen Victoria's name was everywhere received with enthusiasm, while other nations, perhaps militarily more powerful than ourselves, have to struggle with the deep reluctance of the peoples whom they profess to free (hear, hear). What is the reason of the difference? It is that we, at all events in the cause of civilisation, have won our spurs before the world. We have shown, in governing India, that where English rule and English influence exist, peace, order, and prosperity are the result, and, therefore, it is that the prospect of English rule was welcomed by men of every race and of every creed. Have we a right to throw away, to hide under a bushel, to conceal in a corner, such power and influence as this, merely because we might at some distant time, and in some conceivable circumstances, add to our responsibility? I am told that, in the task of aiding and counselling the Ottoman Empire, to bring the blessings of civilisation to some of the fairest portions of the earth, we shall be hampered by the jealousy of other Powers. I utterly refuse to believe it. When they find what our policy really is, that we are there merely to extend to others the blessings we ourselves enjoy; when they find that we welcome their competition, that we invite every trade, that we grudge success to no nationality; that the one object we have in view is that peace and order should be maintained, and that races and creeds which, for centuries back, have lived in feud should henceforth live in amity and goodwill, then I believe that all idea of jealousy will vanish, and that they will heartily co-operate with us in our civilising mission (cheers). At all events, we will not recoil from such a task because it may seem to add to our responsibility and to increase our labours; and if we are able in ever so small a degree to accomplish these results, we at least shall have no cause to repent of the labours we have undertaken, and you will have no cause to be ashamed of us (loud cheers).

When Lord Salisbury said that our acquisition of Cyprus was opposed by no one, that not a voice, not a hand, either in the island or elsewhere, was raised against the occupation, he doubtless did not reflect that the transfer of the island was merely the addition of a Gate to the destined owners of all the Gates throughout the world, and that its acquisition now by the House of Israel was destined to be in peace, in rest, in quiet, none making us afraid, since the time of the return is at hand when Israel cannot be involved in war (Gen. xxii. 17; Jer. xxx. 10).

Again, his Lordship said, by way of contrast, that while British (therefore Israel's) acquisition of such strategic vital points as Cyprus and the Suez Canal, not to speak of Socotra and the other Gates, which quite recently have fallen to our race, throughout the world, *in peace*, has been accomplished without the armed protest of the nations of the earth, those nations, when they essay to free their neighbours from the yoke of bondage, and offer them their protection, as we have done to Turkey, are met with "deep reluctance" and vigorous armed resistance. What is the meaning of this difference? Why have the Dutch been for years unsuccessful in their effort to subdue the Achinese in the Straits of Malacca, while the British assumption of authority, over races of fiercer negroes, received in exchange in the West coast of Africa, was accomplished with ease, and with hardly a show of opposition?

His Lordship attributed the difference, which is noted throughout the world, to British doings in India, and that where English rule and influence exist, there peace, and order, and prosperity are the result. "Therefore it is," he said, that the prospect of English rule is welcomed by men of every race and every creed." We are far from thinking that in all this his Lordship was correct in his explanation of the present popularity of British rule in the East. We recollect the days

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when the Indian Mutiny shook the power of British Empire in India almost to its foundations, and it was certain that throughout a large part of those regions British domination was not much welcomed, and men of many races and of many creeds concurred in their wish to banish it for ever. The principles of our Government in Hindostan were then what they are to-day.

What, then, is the explanation of a change which certainly has bent the hearts of vast masses in the East as the heart of one man, and caused them to cry out and sigh now for the advent of British power—why, in short, is "England expected in the East?" It is, we believe, because, being Israel, to this race the Lord has destined the dominion and the kingdom throughout the whole earth, and under the whole heaven. To effect this, God has inclined the hearts of all the Eastern races to our Government and towards our nation. He has, therefore, caused them so to agonise under the heavy hand of their own Governments, and of their own native tyrannical rulers, that the prospect now of British rule is welcomed as a relief, from one end of Asia to the other (Isa. xix. 20). Well may Lord Salisbury say that, possessed of such power and such influence (God-bestowed as we know it is), we have no right to throw it away, hide it, or conceal it. We must, when the call of God arises (as it has to-day), respond, go forward, and assume that domination, power, and responsibility which is clearly now thrown upon us, and in the name of God assume the government of races who invite us to the work themselves, trusting Him to give us the will to rule for His glory only, and for the benefit of the world, to baptize us nationally with His Spirit, and thus qualify us as "the righteous nation" for that universal domination which shall enable us wisely to exercise the supremacy that otherwise we should only abuse.

In conclusion, we find Lord Salisbury rightly judges that the "other nations" (known by us to be Gentiles), though apparently more powerful than we are, in a military point of view, have to "work with the labouring oar" when they undertake to subdue and govern alien races. He finds also that God has so put on them the fear of us (a people we know now to be Israel), that when at a bound we acquired not only Cyprus, but half Asia as well, they are satisfied that our principles of government, our motives in undertaking it, and our unselfish objects in administering it, are not hostile to themselves.

Jealousy of us, he believes, will not be felt by these surrounding Gentile nationalities, "but on the contrary they will co-operate with us in our civilising mission." Let the instructed reader observe that these are the very conditions of Israel's existence in the latter day. Destined to acquire universal dominion (Dan. vii. 27), they are yet to live "in rest, and quiet, and none shall make them afraid" (Jer. xxx. 10). Made a blessing "to all the families of the earth" (Gen. xxviii. 14), they are also the people of whom it is said, "All that see them shall acknowledge them that they are the seed which the Lord Jehovah hath blessed" (Isa. lxi. 9; Zech. viii. 23).

Reader, these are great and glorious things our God has said and promised to His people Israel. As we British are that people, and Lord Salisbury has testified (albeit in ignorance of facts) that our case answers accurately to this description, let us thank God we are Israel, and redouble our supplication at the throne of our God's grace, that He will speedily give His people their promised New Covenant, and thus fit them for their destined functions as the "righteous" rulers, for their Lord Jehovah-Jesus, of the whole habitable world.

THE Bible tells us that wherever the Israelitish kingdom is, a descendant of King David will be found ruling over it. The British Empire is the greatest that the world has ever seen. The four other great empires of the world—viz., the Assyrian, Medo-Persian, Grecian, and Roman—have their places in prophetic Scripture. But ours has no place in Scripture, unless by "another name." A fifth empire, the Israelitish universal empire, is mentioned, but where is it to be found?—S. T. B.

THE EASTERN QUESTION.

SIR,—Can any of your readers tell me on what authority the late Dr. Neale makes the following statement? It is to be found in his "Sermons Preached in a Religious House:"—"Since the later middle ages, it has always been a strong belief in the Church, that when Constantinople again becomes a Christian city, the sands of the world's hour-glass will be running out." In connection with this subject, a curious parable is recited every year at the Feast of the Passover by the modern Jews; it seems to be the parent of one of our most popular nursery rhymes. After detailing, in the style of the history of the "House that Jack Built," the history of the Jews from the time of Moses until they were devoured by Babylon, which it calls the cat, the parable goes on to relate how this cat was bitten in its turn by the dog, Persia; how the latter was smitten by the staff, Greece; the staff devoured by the fire, Rome; and the fire extinguished by water, the Turks, who seized their power A.D. 394. "Then," the parable goes on, "the ox came and drank the water, which had extinguished the fire, which had burnt the staff, which had smitten the dog, which had bitten the cat, which had devoured the kid, which my father bought for two zuzin. One only kid, one only kid." By the ox is generally understood to be meant Edom, or the European nations who are to wrest Turkey from the Turks. "Then," continues the parable, "the slaughterer came, and slaughtered the ox, which had drunk the water, which had," &c. The *slaughterer* is said to refer to a "war of confederated armies of Gog, Magog, Persia, Cush, and Pul against the conquerors of Turkey. "Then," the parable goes on to declare how, "the Angel of Death came (in form of a mighty pestilence) and slew the slaughterer who had," &c., who in his turn was slain by the Most High, in order that He might thereupon set up His kingdom on earth. The whole parable is very curious, and is to be found in the Jewish Book of Prayers for the Feast of the Passover.

GEORGE PEIRCE GRANTHAM.

We draw attention to the above, which is another version, with a different rendering, of the hymn from the *Sepher Haggadah*, folio 23, a Hebrew poem quoted at page 25, vol. ii., of the *Glory Leader*. We wish our readers to see with us how singularly the whole fits in with the facts and prophetic future of the British Israelite nation, as we see it depicted in God's Word.

Taking up the parable at the point when the Turks (the water) seized their power in A.D. 394, we find the next nation to appear is the ox. "Edom," says our informant, "is the ox,—that is, the European nations who are to wrest Turkey from the Turks." "The ox," we should say rather, is Ephraim, the British nation, whose heraldic emblem was the ox (Ezek. i. 10; Numb. ii. 18). The ox came and drank up the Turkish "waters" of the Euphrates (Rev. xvi. 12); taking their capital ("the Gate"), also Palestine, the land of the inheritance; Egypt, a Turkish province; and establishing, as Israel and Judah, finally, a blessed Power as a third with Assyria and Egypt in the land. But "the slaughterer came"—Gog, Magog, and his confederate hosts, Russia and the Russian Empire of Ezek. xxxviii. and xxxix.—and overran the ox and lion's land, "like a storm," and threatened, in the time of "Jacob's trouble," so utterly to destroy God's people, that the parable in this one point goes beyond the truth, and says the slaughter of the ox (or John Bull) was actually perpetrated! It was, indeed, nearly so, but not quite. For just then the Angel of Death—perhaps a typhus plague (such as now afflicts the same Gog and Magog hosts, such as Ezekiel describes in chapter xxxviii. 22)—will burst forth in vengeance, when Jehovah Himself will "plead against him with pestilence" and with blood; and then utterly slay "the slaughterer" or "Russian slayer-in-chief" (see BANNER OF ISRAEL, No. 54, p. 13). The parable declares that this "slaughterer" meets his final doom at the hands of the Most High Himself, and herein the legend agrees with God's Word as recorded by Ezek. xxxix. 3, 11, 21. "God will set His glory among the heathen," He says, "and all the heathen shall see His judgment that He has executed, and His hand that He has laid upon them" (Gog and Magog). And what does the parable state is the final

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object of this great drama? Even that the Most High might thereupon set up His kingdom upon earth; which surely is but another confirmation of, and blind testimony to, our constant statement, taken from God's Word, that Israel and Judah, united, will be the kingdom on the mountains of Israel, having God's servant David as their Prince for ever; and that the people of the saints of the Most High, the Ten Tribes of Israel (with Judah), will constitute the kingdom and dominion under the whole heaven, having for their Sovereign the Lord Jesus, our everlasting, glorious King (Ezek. xxxvii. 19, 24, 26; Dan. vii. 27; Psa. cxlviii. 14).

THE CHINA AND MOROCCO FAMINES.

FOR some time past a notice has appeared in our outer sheet acknowledging the receipt of contributions for the relief of the horrible sufferings to which the Chinese at the present time are exposed. We have watched the state of this fund with some anxiety, and are troubled to find that the sum total received by the Metropolitan organisation is only £21,096 odd, while our own humble Israelite addition to the stock is barely £70! We have come to the conclusion that our readers do not realise the extremity of the trouble to which our fellow-creatures in the Chinese Empire are reduced. A telegram from Shanghai, dated June 6, 1878, declares, the distress, which is unabated, "must continue till October." "A hundred thousand families are receiving relief; the local means are exhausted." What horrors are accompanying this terrible calamity may be judged by the following extract from a letter from the Roman Catholic Bishop of Shansi, Monsignor Monagatta, who wrote from Tai Yuen on March 24, 1878, to the Procureur de Lazaristes, acknowledging receipt of 10,000 taels for distribution. He says:—"Jusqu' à présent l'on se contentait de manger ceux qui étaient déjà morts, mais maintenant l'on tue aussi les vivants pour les manger. Le mari mange sa femme, les parents mangent leurs fils et leurs filles, et à leur tour les enfants mangent leurs parents, comme l'on entend dire presque chaque jour."

Here we have cannibalism, murder, parricide, infanticide—all combined with horrible sufferings, driving the afflicted people to these awful crimes, spoken of as common things. But our countrymen here, to whom God has given already an abundant hay crop and promises a magnificent harvest later on, are apparently unmoved by the miseries of the Chinese, and make no effort in any way commensurate with the needs of the case to cause its alleviation.

We trust our own friends, believers in our glorious origin, will rise to the present emergency, and recollect, not only our Lord's injunction, "It is more blessed to give than to receive" (Acts xx. 35), but besides, the glorious fact that, being Israel, the Lord has laid on *us* the duty, and privilege too, of "dealing our bread to the hungry, and when we see the naked, that we cover him" (Isa. lviii. 7). It is ours to "blossom and bud," and "to fill the face of the world with fruit." We are anxious, therefore, for our own nation's sake, as well as for the benefit of the suffering millions of China, that the 5,000,000 who are already dead there, should not be followed by an even greater and more terrific mortality, as seems quite possible if relief be withheld by us.

The Lord said, speaking of our present times, "there shall be famines, pestilences, and great earthquakes in divers places" (Matt. xxiv. 7; Luke xxi. 11). The famines in "divers places" have, indeed, recently been most terrible. Persia, North India, South and Central India, China, all these have grievously suffered, and the agony is still borne by China, as well as partially by South India to-day. Now, however, news reaches us of a famine of great severity, afflicting Jews and Mohammedans, 3,000,000 in numbers, in Morocco. A fund to believe that trouble is being raised in London, and though we cannot offer to receive subscriptions for this object, we point to the facts as proofs of which all may take note, that these are the last days—the days predicted by our Lord Himself, which are destined to usher in the redemption of His people Israel (Luke xxi. 28).

Such being the case, while we look for sorrow, trouble, perplexity, the fiery deluge, and war for Europe, it is our blessed privilege "to lift up our heads in joy and confidence, for our redemption (as Israel) draweth nigh." Reader, while you praise and thank the Lord for His great goodness to us His people in keeping us from the miseries of such calamities as the famines of China, India, and Morocco, prove your gratitude, and your origin too, by showing that you feel for your dying and hunger-stricken fellow-sinners at the ends of the earth.

THE EARL OF SHAFTESBURY GIVES BLIND TESTIMONY AGAIN.

ON May 8, 1877, in No. 19 of the BANNER of last year, we drew attention to the good Earl of Shaftesbury's testimony that we were Israel, delivered by him in the course of his speech when presiding at the annual meeting of the Islington Branch of the British and Foreign Bible Society, in the Conference Hall, Mildmay Park. We have now the pleasure to refer to another and a later utterance of his Lordship during his speech on Oct. 10, 1877, after the formal inauguration of the new building, then opened in Liverpool, for the Young Men's Christian Association at Mount Pleasant. His Lordship, as all the world knows, is a typical Israelite—an Israelite indeed in whom is no guile—one who is ever ready to promote all good works for the Lord's sake, whether the operations are designed for the benefit of the heathen at home or for the heathen abroad. On the occasion now in question, the purpose being the instruction of Christian young men associated for this same object, his Lordship, at a meeting held at the Philharmonic Hall, Liverpool, addressing upwards of 3,5000 persons, the very *élite* of the best men of that noble city, said, *inter alia*, as follows:—

England has seen dangers and warfare. How remarkable it is, but, as far as I conceive, all her dangers are from within. She has little or nothing to fear from without. Look at her political aspect. I hope all our young men coming into those receptacles of study and learning will look carefully into the history and works of the British Constitution. The British Constitution is of a mixed character, and some people object to it very much because it contains lords like myself. But all I want to observe is this, that the British Constitution, however people may object to it, has held this Empire erect when all other nations were in the dust. When all Europe lay prostrate, England was as calm as a sleeping giant. Then at the present moment look at the position of the Republic of France. I do not know what you will say, but I tell you candidly that I sympathise very much with the party out of power; not that I desire a Republic; but when a Republic has been established, justice, honour, and decency should be maintained, and men are not to be persecuted because they stand up faithfully to the principles which they profess. And now look at the British Constitution. If it needs reforming, our reforms are made peaceably and without convulsion. We fight against them a little at the time, but the reforms are passed, and then we go on as easily as if nothing had been done, or perhaps even a little better than before. But I say to you, study the Constitution. It is your inheritance from your fathers. It is a gift from God. It has secured more general liberty, more personal freedom, than any Constitution that ever existed on the face of the earth: I do not except even the great free Republic of the United States. Well, I think our political dangers are entirely from within. It is for you to counteract the enemies of the Constitution; and it is for you, young men, in your calm and deliberate studies, to come to the conclusion that it is a Constitution worth preserving, and that you will devote to its preservation all the energies you can command.

Do our readers see how the noble Earl, in the above, was giving blind testimony to our Identity with Israel? He affirmed that—

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1. The British nation had nothing to fear from without—*i.e.*, from foreign foes—but her enemies (such as they are) were her own sons. But this is God's promise to *Israel*, whose "home Gates" are never to be shut day or night, but are to be open continually (Isa. lx. 11), to whom the Word is so often sent, "Fear not, I am with thee; be not dismayed, they that strive with thee shall perish" (Isa. xli. 10, 11).

2. That politically she has a stable and secure Government, which "has held this Empire erect when all other nations were in the dust." Here his Lordship unconsciously confirmed the truth of Balaam's prophecy by stating that Israel "dwelleth alone"—separated from "all other nations" by this unique blessing peculiar to herself—namely, that her Constitution has kept the nation "calm as a sleeping giant" "when all Europe lay prostrate." He points, too, thus indirectly, to the blessing of our limited monarchy, which is God's good gift to Israel, securing a strong and safe Government for His people (2 Sam. vii. 16; Psa. lxxxix. 36, 37).

3. That the good gift of God to the British of a stable and limited monarchy, founded on a "Constitution which is the inheritance from our fathers," "has secured to the British more liberty than any other Constitution that ever existed." No other foreign nation, he said virtually, had been so blessed. Here again his Lordship pointed out, like Balaam, that "Israel dwells alone," that her's is a Constitution *sui generis*, that none of the Gentile nations are so gifted; but that they are forced to confess of the British, as Moses said they should of Israel, "Surely this great nation is a wise and understanding people," by reason of the statutes on which her polity is based (Deut. iv. 6).

We thank his Lordship for his cheering words, and trust the day may not be far distant when he will see and comprehend for himself that the people whom he so distinguishes for excellence among all the nations of the earth, are none other than "God's lost nation," "His chosen ones," "His heritage," Israel of the Ten-Tribed kingdom, now identified with the British. With that one race alone has the Lord God made a covenant regulating their monarchical Constitution, and decreeing, by appeal to the known physical laws governing day and night and the ordinances of heaven and earth, that that one nation only shall never be cast away, but shall always subsist under a monarchical form of Government, with one of the seed of David always as RULER thereof (Jer. xxxiii. 25, 26).

QUEEN VICTORIA'S PEDIGREE FOR 1000 YEARS.

WE take the following from the *Church Record* of April 1, 1878. It will be found to contain information worth recording. It has decidedly interest for us Israelites. The subject of the paper is:—

QUEEN VICTORIA.

WHO IS QUEEN VICTORIA?

The Queen of England, and Empress of India, is the ruler of a nation the extent, the power, and the wealth it possesses, having but one source—the Bible.

VICTORIA ALEXANDRIA is the only daughter of Edward, Duke of Kent, fourth son of

GEORGE III., eldest son of Frederick, Prince of Wales; eldest son of

GEORGE II., eldest son of

GEORGE I., only son of

The Princess Sophia, wife of Ernest Augustus, Duke of Brunswick, and youngest daughter of Elizabeth, Queen of Bohemia, eldest daughter of

JAMES I., only son of

Mary Queen of Scots, only child of James V. of Scotland, and eldest son of Margaret, wife of James IV. of Scotland, and eldest daughter of Elizabeth of York, wife of

HENRY VII., and eldest daughter of

EDWARD VI., only son of Richard Plantagenet, Duke of York, the only son of Lady Ann Mortimer, wife of Richard, Earl of Cambridge, and second daughter of Roger Mortimer, Governor of Ireland, and eldest son of Lady Philippa, wife of Edward Mortimer, Earl of March, and only child of Lionel, Duke of Clarence, second son of

EDWARD III., eldest son of

EDWARD II., fourth son of

EDWARD I., eldest son of

HENRY III., eldest son of

JOHN, fifth son of

HENRY II., eldest son of the Princess Maude, wife of Geoffrey Plantagenet; and only daughter of Queen Matilda, wife of

HENRY I., and daughter of the Princess Margaret, wife of Malcolm, the third king of Scotland, and eldest daughter of Prince Edward, the outlaw; second son of

EDWARD IRONSIDE II., third son of

ETHELRED II., second son of

EDGAR, second son of

EDMUND I., fifth son of

EDWARD THE ELDER, second son of

ALFRED THE GREAT, fourth son of

ETHWOLF, second son of

EGBERT,

THE FIRST SOLE MONARCH OF ENGLAND.

Egbert, "first on the glorious roll of royal names" in England (though not called first "king of England"), flourished between A.D. 800 and 836, when he died. The above pedigree, therefore, records our beloved Sovereign's descent for over 1000 years. How her lineage links with David's, king of Israel, B.C. 1085, the Rev. A. B. Grimaldi has well told us in one of Mr. E. Hine's recent leaflets (No. 3). In the latter list, Irish and Scottish kings bring down the descent to our gracious Queen; while in that we have had sketched out for us we trace her by another collateral branch from Saxon kings, down to the time when the two grand streams of royal blood united in King James VI. of Scotland and I. of England, in A.D. 1603.

The *Church Record* rightly says that the British nation possesses an "extent, and power, and wealth," which have but one source—the Bible. Its power is that of the chief of nations, that of Samaria, "named chief of the nations to whom the House of Israel came," which is none other than the Ten-Tribed Hebrew nation located in these isles (Amos vi. 1). Its wealth is enormous; but it is that which Jehovah hath given it "power" to acquire (Deut. viii. 18). And why? "That He may establish His covenant (mark that!) which He sware unto our fathers, as it is this day"—even by causing in their seed "all the families of the earth to be blessed" (Gen. xxii. 18, xxviii. 14). That blessing He well knew could not be bestowed but by large expenditure of money and means, only within the capacity of a people exceedingly wealthy, He, therefore, gave the British race, being ISRAEL, "the power to get wealth," to effect that very object, "His covenant sworn to Abraham."

Reader, wonderful are the counsels of our God. Learn by all this to adore His wisdom and His love, which, by giving us, His chosen people, "power, and wealth, and territorial dominion," simply and solely to establish His own sworn covenant with Abraham, Isaac, and Jacob, thus worked out, by the redemption which is in Christ Jesus (the procuring cause of all), the great design throughout—namely,

GOD'S GLORY.

THE AIR CHANNELS IN THE GREAT PYRAMID.

THERE has been no very satisfactory explanation yet offered to the inquirer as to the symbolical meaning of the air channels in the queen's and king's chambers in the Great Pyramid.

Mr. H. A. Powers, of Cincinnati, United States, is of opinion that the air channels of the king's chamber are symbolical of the second coming of the King and His re-ascension, but that "the *closed* air channels of the *queen's* chamber symbolise the Messiah's

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first coming and ascension unperceived by the House of Judah, nor could these channels be opened until 'the time of the end,' symbolised by the step of the grand gallery, when a 'man-of-all-work,' under the direction of his intelligent Master, breaks through that intentionally left thin plate (veil) of soft limestone" ("Our Inheritance in the Great Pyramid," third edition, p. 518, 519).

Another somewhat different, and yet striking, exposition of the symbolism of the air channels has just been offered to us by one whose name we are not allowed to divulge. We quote the remarks of our correspondent, being satisfied they will interest the reader, and that they are original and possibly true.

"The thought has struck me," writes B., "that if the Great Pyramid is not only superhuman, but Messianic in its character, as Mr. C. Casey has maintained, it must also testify of the Third Person in the glorious Trinity. Surely it does bear some witness to the work of the Holy Spirit! I cannot divest my mind of the idea that the 'air channels' closed in the queen's chamber—*i.e.*, sealed under the Jewish economy—may represent the Spirit's life-giving and quickening influences. Then there is the lofty passage at the end of the grand gallery—a passage not to be reached by ordinary efforts. Does that mysterious gallery represent the 'higher life' which many Christians now enjoy, and which we hope to experience nationally when 'the Spirit shall be poured out from on high?'" (Isa. xxxii. 15).

We give the views presented to us by B., with satisfaction, to all students of the glorious symbology of the Great Pyramid. They will, we think, be found deeply interesting and worthy of careful investigation and thought. There are, we may depend, unguaged depths of meaning in many portions of the Great Pyramid, which as yet have escaped our notice; and we are satisfied that the "air channels," which naturally point to the "wind blowing where it listeth," and to "the mighty, rushing wind," which in the New Testament typify the operations of the Spirit, may be found, as our correspondent suggests, to symbolise in stone the work of the Holy Ghost—purifying, enlightening, elevating, and vivifying the two great dispensations of which the queen's and king's chambers respectively are the exponents. In the one case that work was sealed up in Judah, under the operation of the Mosaic law, when Christ came; in the other it is destined to have full operation when the two Houses of Israel and Judah have been baptized with the Holy Spirit from on high, and gifted with their promised new covenant—Israel first, and the House of Judah at a period of time somewhat later.

NAPOLEON BUONAPARTE GAVE BLIND TESTIMONY THAT "THE BRITISH DWELL ALONE."

THE prophecy of Balaam to the effect that the people of Israel shall "dwell alone" is held by many of our opponents to be an effectual bar to "our Israelitish origin," because, as they allege, "we British do not dwell alone." Do such "stop to inquire" how Israel of old, in the time of Saul, or David, or Solomon, or of the kings of Israel and Judah, "dwelt alone?" They were surrounded by many Gentile nations, by the Philistines, the Canaanites, the Moabites, the Edomites, and these dwelt with them, among them, and around them in such fashion that, if it be true that we British cannot now, in our islands and isolated position here, be said to "dwell alone," separated, and severed from the Gentile nations on the continent, then certainly at no time during the duration of Israel's and Judah's stay in their land before their captivities and dispersion can they be said to have "dwelt alone." Will our opponents, then, be good enough to say when and how Balaam's prophecy came true? When was it fulfilled in the sense they demand of us as regards the position of the British at the present day? But we maintain as a positive fact that we do fulfil the exigency of the prophet's declaration to the very letter. We shall call to prove it a witness of undoubted sagacity, of world-wide fame, Britain's greatest enemy, and, but for her, the conqueror of the world—Napoleon the First.

From his testimony, as recorded in Alison's "History of Europe," we refute the fallacy of our modern opponents, who aver that "the British race cannot be Israel because it does not dwell alone, and *is* reckoned among the nations." Napoleon knew that the British did "dwell alone," and "were not reckoned among the nations," when, according to the statement of Francis Emperor of Germany, on the 4th December, 1805, "he took the opportunity of displaying all his talent in the colouring he gave to his own conduct and the dark shades in which he represented that of the allies. Everything, as usual, was laid on England. It was the incessant ambition, corrupting gold, and Machiavellian policy of those islanders which had so long divided the continent. The blood and misery of the European Powers were the means by which they elevated themselves to greatness, and amidst universal suffering *engrossed the commerce of the world.* The reproaches which they lavished on his ambition were in reality applicable to themselves. The cause of France was the cause of Russia, was the cause of Austria, was the cause of the civilised world; and the real enemy of them all was that perfidious Power *which, having nothing in common with European nations but its situation,* continually sowed the seeds of dissension on the continent, and, *secure from attack itself,* found the principle of its grandeur in the misfortunes of the States by which it was surrounded."

Such was the great Napoleon's testimony! He knew the British were a "peculiar people," severed from their neighbours, "having nothing in common with the European nations who surrounded them," and unlike them on account of their position in their God-defended isles, "secure from attack" themselves. This testimony was unbiassed, and given against the interests of the testator. It was, moreover, true witness.

The gist of the testimony was, that the British "dwelt alone" in 1805, and were "not to be reckoned among the nations," Napoleon Buonaparte being the "blind" deponent! Will our opponents of the present day venture to contradict his evidence, declare it was false, prejudiced, or anything but true? And will they assert that since his time anything has taken place to break down the middle wall of separation between us and the Gentile nations who now surround us, or that in manners, habits, customs, laws, institutions, religion, or in any other way, we have, in the present year of grace, identified ourselves with infidel France, rationalistic Germany, Catholic Austria, Spain, Portugal, or Italy, or that we are anything but what Napoleon described us in 1805, and what Balaam said Israel was to be always—namely, "a people who dwelleth alone—not reckoned (up) among the nations?" (Num. xxiii. 9).

BROKEN SHIPS.—We have been shewn more than once in the BANNER how, according to various interpretations, Tarshish may be supposed to mean Great Britain. We would, therefore, ask whether we are not justified in applying verse 7, Psalm xlviii.—"Thou breakest the ships of Tarshish with an East wind"—to the event which is mentioned, as below, in vol. iii. of the "Life of the Prince Consort," and which took place in those dreadful days of storm, both real and metaphorical, in the East, when we nationally manifested our deep interest in the "Eastern Question." We ourselves well remember one, serving on board a ship in the Black Sea, who, after the awful wind, was never heard of again. The passage in "the Life," says, "While the alarm inspired by the full accounts of the battle of Inkermann was still fresh, tidings were received (November 26) of a hurricane which had ravaged the coasts of the Crimea on the 14th of that month, and sent to the bottom of the sea vast stores of ammunition, and the bulk of the warm clothing which had been prepared during the summer for the use of our troops. Two French ships of the line and twenty-four of our transports had been wrecked in the gale; and the elements themselves seemed to have expended their worst fury in order to increase the difficulties, already sufficiently great, with which the besieging armies had to contend."*

L. P.

* In the *Prince* alone, a magnificent steamship of 2,700 tons, which had fortunately landed the 46th regiment at Balaclava a few days before, a cargo valued at £500,000 was lost. In the *Resolute*, another of the vessels wrecked, were 900 tons of powder.

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LITERAL INTERPRETATIONS OF GOD'S PROPHETIC WORD ADVOCATED IN 1829.

We have before us a remarkable little work, published in 1829 by James A. Begg, of Paisley, which is entitled a "Connected View of Some of the Scriptural Evidence of the Redeemer's Speedy Personal Return and Reign on Earth with His Glorified Saints, during the Millennium; Israel's Restoration to Palestine; and the Destruction of Anti-Christian Nations; with Remarks on Various Authors who Oppose these Doctrines."

The author of this curious book, we find, used language nigh 50 years ago which is constantly in the mouths of us Israelites to-day, and yet he knew not a word of the Identity of the British with Israel of the Lost Ten Tribes. On the contrary he held views regarding Great Britain which the Rev. M. Baxter adopts now, and deemed this nation one of the toes of the Roman kingdom destined to utter destruction with the ungodly world.

The writer, however, distinctly saw in God's Word, even in 1829, the following points on which we are constantly insisting, and which we find it so hard to make our clergy, Mr. Baxter included, "see." He admitted—

1. The necessity for the literal interpretation of the prophetic Scriptures.
2. The restoration to Palestine of both the kingdoms of Israel and Judah.
3. The Scriptural distinction between the two Houses—the one being Israel the outcast, the other Judah dispersed.
4. That the Holy Land is to be enlarged, from the Nile to the Euphrates, from the Red Sea to the Mediterranean, and to every place where the soles of the feet of Israel had trodden.
5. That the Holy Land will be newly divided for Israel restored.
6. That Israel is to be the most honoured of the nations when restored.
7. That when Israel is restored the whole earth will be blessed.
8. That even the animal creation will benefit and will be blessed with Israel.
9. That then will begin the Redeemer's glorious reign in His kingdom.
10. That the Lord will reign upon this earth.
11. That the nations of the earth shall then come to worship at Jerusalem.
12. As prophecy has been literally fulfilled in the past, so it must be also in the future.

Without giving our adhesion to all Mr. Begg puts forth, we think it would be instructive to see to what passages of God's Word this author appealed for support of his views, and of his interpretation of prophecy. We shall, therefore, note a few of his texts, and the theses he considered they supported. Our readers will find that they are strongly corroborative of our own ideas of the same passages, and so far are encouraging.

In regard to the Scriptural distinction between, and the restoration of, both the kingdoms of Israel, the Ten Tribes and Judah the Two Tribes, he quoted Jer. xxxi. 27, 28, xxx. 3, iii. 18; Zeph. iii. 19, 20; Zech. x. 6; Isa. xi. 10—12; Micah iv. 6, 7.

That Israel shall be the most honoured nation, he proves by Isa. xl. 1—10; Malachi iii. 10—12; Isa. lxi. 4—6, lx. 12—14, xlix. 23; Jer. iii. 16, 17; Isa. xxviii. 5, lx. 17—21.

That the whole earth will be blessed with Israel restored, he found established by Isa. lxvi. 10; Micah v. 7; Isa. xxv. 6—9; Zech. ii. 10—12; Micah iv. 2—4; Isa. lxv. 17—23.

That the Lord Jesus will personally reign upon earth he found stated in Dan. ii. 44, vii. 13, 14, 27; Psa. xciii. 1, 2, xlvii. 6—9; Isa. xxxii. 1, 5; Amos ix. 11, 12; Psa. lxxxix. 3, 37; Jer. xxx. 9, xxxiii. 14—21; Isa. ix. 6, 7; Jer. xxiii. 5, 6.

That Christ's coming will be signalised by the fiery deluge of His wrath on His enemies at the end of this age, our author proved by Rev. xvi. 12—17; Luke xii. 35—40; 2 Peter iii. 10; Rev. xiv. 6, 7; Deut. xxxiii. 26, 27; Jude 14, 15; 2 Thess. i. 7, 8; Matt. xxiv. 30; Rev. x. 5—7.

We have indicated sufficient to show that so far back as 1829 the germs of the truths which were utilised and published by Mr J. Wilson, in 1840, and by Mr. Edward Hine, in 1870, were entertained and publicly put forward by one who protested against the spiritualising views of those who, in his days also, made God's Word of none effect, and frittered away its solemn meaning by private interpretation. We have reason to thank God for the greater light in which we now live, and, while holding much that Mr. James A. Begg believed, we see also something of his errors, and can at any rate identify the House and kingdom of Israel, of whose existence he was sure, but of whose local habitation he knew and could know nothing, since it was not revealed from on high in A.D. 1829.

ISRAEL'S WORK FOR THE LORD JESUS IN 1876 AND 1877.

The following incomes were realised by the under-mentioned seventeen societies for last year (1877) and for the year before, as reported in the *Rock* newspaper:—

	1876 £	1877 £
By the Church Missionary Society	175,993	207,053
„ British and Foreign Bible Society	207,000	212,303
„ Society for Promoting Chris. Knowledge	104,607	99,565
„ Society for Propagation Gos. in F. Parts	136,906	148,438
„ Religious Tract Society	146,821	148,557
„ Colonial and Continental Society	17,702	21,461
„ Church of Eng. Scrip. Readers' Assoc.	11,356	11,012
„ Church Defence Institution *	4,451	4,451
„ Monthly Tract Society	2,931	3,535
„ Irish Church Missions to Rom. Catholics	22,839	21,538
„ South American Missionary Society	12,253	12,467
„ Church Pastoral Aid Society	53,861	50,496
„ Church Building Society*	17,017	17,017
„ Missions to Seamen	12,507	12,832
„ Bishop of London's Fund	28,554	28,201
„ Church of England Temperance Society	7,000	8,438
„ Clergy Orphan Corporation	11,391	10,558
Total	£973,189	1,017,902

It thus will be seen that, in spite of depression in trade, in spite of wars abroad and rumours of war at home, of grievous famines in India, China, Brazil, and other parts of the earth calling for large pecuniary aid from the "little island in the North," "Israel of the isles" have been enabled to honour God by giving of their silver and their gold (which are His) to the extent of over one million sterling in 1877 to serve His cause generally, and to propagate His Gospel to the ends of the earth in particular. It will be seen besides, that so far from these adverse influences affecting the collections unfavourably in 1877, the flow of public benevolence and Christian beneficence was actually larger in volume in 1877 than it was in 1876 by £44,000. Surely here is another proof that this nation is Israel. The Lord has given to her the kingdom of God that she may bring forth the fruits thereof (Matt. xxi. 43); and lo! in a year of unexampled pressure, with everything to retard expenditure and to excuse a large falling off in Christian effort, not only is the nation fully abreast of the exertions made in 1876 for the dissemination of the Gospel throughout the world, but a large advance is apparent in almost every organisation working for Christ. The total aggregate result has been a solid addition to the national gifts of nearly fifty thousand pounds sterling. With such results as these to show, let us never despise the Lord's work in our nation's heart. It is a real solid glorious work, one to be grateful for and be humbly proud to own, because hereby our instructed minds can recognise another, and an unfailing omen too, that the one race so gifted with the heart to give, and with the willing mind to carry the Gospel to the world's end, must be Israel;

* Exact sum not known, but assumed to be the same as in 1876.

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since God's Word says, "Israel shall blossom and bud, and fill the face of the world with fruit;" and (addressing Abraham and Jacob) "In thee and in thy seed shall ALL the families of the earth be blessed" (Isa. xxvii. 6; Gen. xxii. 18, xxviii. 14). We have, lastly, the exhortation and instruction conveyed by Deut. viii. 18 (as lately noticed), which, to our minds, seems to settle the matter—namely, "Thou shalt remember the Lord thy (Israel's) God. For it is He that giveth thee (Israel) the POWER to get wealth;" and why? That Israel may become luxurious, mighty, and rich? Nay! But that "He," Jehovah—the God of Israel—"may establish His covenant which He sware to thy fathers, as it is this day"—that is, that He might "bless them," "cause them to multiply," "give them the Gate of their enemies," and, above all, that He might empower them to carry the Gospel to the ends of the earth—all which the Lord knew required money and means to effect. That money and those means, therefore, He accordingly "gave," and "gives" Israel still, to enable them to carry out His purposes (Gen. xxii. 17, 18). These purposes were not fully completed in Moses' day, nor indeed are they quite so even now. But hereby we know why God has given us the wealth we have, and, knowing the reason, we have, indeed, ample ground to rejoice exceedingly, and yet with shame and confusion of face, seeing that we have fallen so far, so very far, short of the standard set before us in using that wealth—even

GOD'S GLORY.

We find in conclusion, by the latest reports, as the result of the May meetings just concluded, that the aggregate income received by fifty-six of the chief religious societies during 1877 was as follows:—

	£
Bible Society	212,303
Religious Tract Society and other Societies	174,034
Missionary Societies	718,579
Colonial, Jewish, and other Missions	146,039
Home Missions	357,051
Religious Educational Societies	79,246
Total	£1,687,252

"There is an increase, as compared with 1876 in the total amount received by the same societies, of about £50,000." Would our opponents find us any Gentile nation on the face of the earth which exhibits such proof as this, that it is doing God's work in the world?" "blossoming and budding, and filling the face of the world with Gospel fruit?" (Isa. xxvii. 6, xliii. 21; Matt. xxi. 43).

Surely these facts alone suffice to prove our Identity, and that we verily, as a race and nation, are God's people Israel.

NOTES AND QUERIES FROM THE DECCAN.

IN the weekly edition of the *Scotsman*, of the 12th January, 1878, we find a description of "Highland and Island Crofters," by their special commissioner from Stornaway Lewis.

A native of those parts, with whom the special commissioner conversed, said, "No plough would go up that ground, and we have to work it all with the spade. The CAS-CHROM is not used now in the Lews; it used to be; but that is long ago." The commissioner then proceeds to talk of a single-shafted Highland plough, saying, "Between the no less ancient 'Cas-Chrom' and these ploughs there is a strong family likeness. A long, crooked, trailing shaft dangles at the pony's heels, with not the smallest wheel to ease the draught; and the man follows at the other end of the plough in an equally awkward way pressing with both hands upon the single handle that runs up from the mould-board (a thin, narrow bit of wood) through the shaft." Now the Arabic word, kass, is a verbal root which means "dragging"—"drawing," and Kharam is a verbal root meaning "piercing" or "bursting as a seam." Ploughing is plainly a combination of these two. Will some Hebrew scholar say if these roots exist in Hebrew, and any Gaelic authority give us the exact meaning of CAS-CHROM? for the word seems like a combination of two Arabic, perhaps also of two Hebrew, roots.

In the Highlands of Scotland, a peaked pyramidal hill is called a "cairn"—as Cairngorm, Cairndhu (for others, see Atlas). In Arabia and Palestine, they call a peaked hill—karn—a horn, or top of a mountain (which is pronounced not unlike "Cairn," only with a softer n)—as Kurûn Hattîn (*Kurûn* being plural of Carn), "the horns of Hattîn"—the scene of the sermon on the Mount (*Vide* Farrar's "Life of Christ," vol. i., p. 250). All BANNER readers, probably, have heard of the "Cairns," or stone pyramids, the engineers and others build on peaks of surveyed hills in Scotland. Is the name derived from Palestine? Its root is certainly in the Arabic language.

JOHN BUTTERWORTH.

Deccan, India.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I had the privilege in No. 55, January 16 last, of your most interesting journal, to refer to an instance of Russia's hatred of our nation, as a blind Identity of our being Israel—in speaking of England as "the worm England" (Isaiah xli. 14).

I have now the pleasure, with your permission, to point to a second Identification from Russia. In this instance, in a very agreeable way, though evidently for policy's sake worded in too flattering terms; at the same time I believe the expressions convey nothing more than the truth, and that which is due to the occasion and the Prime Minister.

The St. Petersburg correspondent of the *Times*, writing on the 5th June, gives the "Russian opinion of Lord Beaconsfield." I send you the whole article; but as that would be too much for your columns I think the following extract will sufficiently illustrate my idea:—

"Until quite recently the British Prime Minister was commonly spoken of in terms of hatred and contempt. Any political talent and any knowledge of foreign affairs which he might possess were supposed to be thoroughly vitiated by his fanatical hatred of Russia. The belief has by no means disappeared, but it is now not so universal. The *Novoe Vremya*, for example, has during the last few days completely changed its tone with regard to the chief of the British Cabinet. Two days ago we were told that 'however much injury he may have inflicted on Russia, it is impossible to refuse a certain amount of respect to such an antagonist.' To-day the remarks are still more flattering. It is said:—'Lord Beaconsfield is unquestionably one of the most enlightened and intelligent men of our time. Our feeling of hostility should not close our eyes to his merits—to his remarkable intelligence, to his knowledge of men and things, to his deep study of the Eastern Question past and present. That old man of seventy-two is a whole arsenal of information and political experience. He has studied the East on the spot, and has visited those places *for which he now prepares a place in the garland of British possessions*.' Had any one ventured to say anything of that sort a short time ago he would have been regarded almost as an enemy of the Fatherland. The change is all the more significant as Lord Beaconsfield is to attend the Congress in person."

"For which he now prepares a place in the garland of British possessions," are remarkable words in the light of our possession of Cyprus and the protectorate of Asiatic Turkey—a blind Identity of Great Britain as Israel—through her illustrious Prime Minister.

From the increasing troubles in Constantinople it seems to me that the time is not far off when England, to preserve the peace, will have *quietly* to take possession of the "Great Gate," and so possess herself of the patrimony assigned for her by the God of Israel.

Yours truly,

W. E. WEBSTER, Captain.

Stirling.

SIR,—Living as I do in London, I hear the opinions of many people, and you will be glad to learn that the "Identity" is spreading far and near. A lady from Canada told me it was warmly taken up there; another person from Durham "knew all about it;" another from Yorkshire; another from New Zealand had also heard of it, and people no longer laugh, but inquire very earnestly for further information.

L. J. D.

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IN THREE PARTS.

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CHEAP EDITION OF

THE ANGLO-ISRAEL POST BAG.

BY BISHOP TITCOMB.

PAPER COVERS, EIGHTEEN PENCE.

IN order to meet the repeatedly expressed wish of a large number of friends interested in the Identity Question, to have a cheap edition of the "Anglo-Israel Post Bag," by Bishop Titcomb, the Publisher has pleasure in announcing that he has arranged for the immediate issuing of an edition in paper covers at the low price of One Shilling and Sixpence per copy. It is hoped this arrangement will meet the wishes of those persons who have signified their intention of gratuitously circulating the Bishop's work. Identity friends wishing for quantities of the work should communicate direct with the Publisher, who will allow a discount according to the number taken.

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, AUGUST 14, 1878.

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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. II. No. 86. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 21, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE CONFEDERATION OF ANGLO-SAXON STATES, AND ISRAEL'S GATES.

"A STRAW shows which way the wind blows." Men's minds are now drawn towards events which God's Word tells us shall certainly soon come to pass, but which they, quite irrespective of its declarations—nay, in ignorance and contempt of its predictions—cannot but see and loudly proclaim may certainly be expected.

The secular journals of the day have again and again told us that the rising Anglo-Saxon nationalities, which hitherto have been termed the colonies of Great Britain, constitute one of the most remarkable phenomena of these our modern times. "The English-speaking peoples," said the *Times* in January, 1876, "will by the end of the century probably rule or people the greater part of the earth's surface and monopolise even a greater share of its commerce." "These," the editor said again, "constitute the grandest federation of States the world has ever seen"—a "vast united Empire," with the old country "acting as a central link." Now these, and words like these, are but the secular re-echo of the utterances of the living God to our forefather Jacob when He told him "a nation and a company of nations shall be of thee" (Gen. xxxv. 11); and to Abraham when He promised him "a father of many nations have I made thee;" "I will make nations of thee" (Gen. xvii. 5, 6). In these anticipations however, apart from the Identity, there has appeared hitherto no ground to hope that our great offshoot and independent Anglo-Saxon nation, the United States of America, would return to their allegiance to their former mother State, Great Britain. Identity light alone assures us that America must before long "confederate" with Ephraim's confraternity of nations, because we know the States to be Manasseh, and we have warrant from God's Word to assure us that that Tribe shall return to the land of the inheritance in amity and friendship with Ten-Tribed Israel and Judah, inheriting there its due one-thirteenth portion of the Holy Land (Ezek. xlviii. 5). Blind testimony to the probability of such an event as the federation of the States with the British Empire in the near future is afforded by a letter which has lately appeared in the *Manchester Courier* of March, 1878, to which we desire to draw attention. The writer "Veritas" says, speaking of

ENGLAND AND THE UNITED STATES.

To the Editor of the "Manchester Courier."

SIR,—In these days of new and old treaties and congresses of nations, and all sorts of meetings about the peace of the world, my conviction is that peace will never last long until there is a treaty between England and America. If these two nations, with all the colonies, were united in a treaty that would make them as one people, protecting each other in trade by sea and land in every part of the globe, they could take not only Europe, but the world at large in hand, and maintain everlasting peace. If ever there was a time when we should by every means in our power cause such a treaty to be formed it is now. England and America at the head of an English-speaking confederation of States, would govern the world. Then, sir, the two great Anglo-Saxon nations will fulfil their splendid destinies. If necessary, let England share her mighty possessions with America, and stand side-by-side the dictators and rulers of the world, for they only possess the true essence of civilisation and the Divine inspiration of peace. Is it not a fact, sir, that they are also the only countries which are continually striving to keep down their armies, the only great Powers where military service is not exacted from every man, from every citizen, the only nations under the sun where true liberty is understood and enjoyed by all classes of the people? These are the nations, these are the people who should be at the head of all, regulating and regenerating the craven and effete Powers of Europe. Let England and America, &c., &c., be one united people, rulers of the world.—Yours, &c.,

VERITAS.

Salford, 13th March, 1878.

The writer of the above is not in the least aware probably of the Hebrew origin of the British and American nations. But he sees clearly three things—

1. That these two races united must rule the earth.
2. That they alone possess true liberty.
3. That these two nations only are free from the fatal Cæsarism which is making all Europe a camp and its people armies.

These however are, as we all know, characteristics of the House of Israel in these latter days (Deut. xxviii. 1, 13; Isa. lviii. 6—14, xxvi. 12, 20, 21). And yet we see that, as God decreed it, so in this forthcoming federation, Ephraim, the British Empire, is greater than the elder brother Manasseh,

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for the former has its ten thousands of population, the latter only its thousands (Gen. xlviii. 19; Deut. xxxiii. 17). While dwelling on this subject, it occurs to us to inquire what Manasseh says regarding "the Gates of Israel."

The value of the British "Gates" had hardly attracted much attention among the general public until the Identity suddenly threw a great and glorious light upon the matter—a light which has revealed them to us not only as the foundation of our world-wide power, but as a stupendous unmistakable Identification of our nation with the Lost Ten Tribes of Israel. "Thy seed," said the Lord Jehovah to Abraham (and He said it upon oath), "thy seed"—*i.e.*, the Hebrews—"shall possess the Gate of his enemies." The only people of that race extant, and known as Hebrews now, are the Jews; and certainly they possess no inheritance in the earth, no country, no fatherland, no power, and least of all have they "the Gate of their enemies"—"the Gate of those that hate them." "The gifts and calling of God are without repentance," and the promise in question is unlimited as to time. "This promise," says one class of our opponents, "will be fulfilled in the millennium." But for that *dictum* there is no Scriptural warrant, and we, for our part, maintain that Israel being a Power or nation extant somewhere in the world, but "hidden" under "another name," we are likely to find her by her "possession" of these unique and singular gifts, "the Gates of her enemies." This gift of the Gates involves, as reflection will teach us, "maritime supremacy," "military power," "wealth," "fecundity of race," and "colonial possession" in the four quarters of the globe, representing the "coasts, the sides, the ends, and the uttermost parts of the earth." Is there, then, such a nation or race now extant? There is! and we have proved it by constant and unanswerable appeals to the "blind testimony" of our public journalists, of our historians, of our poets, of our public preachers, of our statesmen, of our warriors—nay, by the evidence of all classes of men of our own and even of foreign races, who, one and all, as our readers can bear us witness, have been willing, nay, anxious and eager to testify, that we, and we alone of all the nations of the world, have just those gifts, possessions, graces, and vices, too, which God's infallible Word tells us shall be the marks by which we shall know "Lost Israel" when the set time to find her shall have come. That time has now nearly arrived, and we on whom "the last days" are breaking, are busy conning our pedigree, learning from God's Word what Israel's likeness is, and finding, to our inexpressible wonder, with thankful joy as well, that *we*, our own selves, have each and every sign, mark, and Identification Israel was to bear; and also that we ourselves lack *not one*. The possession of "the Gates" has always in our view been the grandest of all the mere secular, material glories of our condition. We rejoice, therefore, whenever we have testimony, *ab extrâ*, to show that our "blind promoters" have seen and appreciated this sign.

We have now before us the testimony of the *Liverpool Argus*, of October 27, 1877, quoting not only from Mr. R. H. Gregg on the subject of the British Gates, but also from a report of "the Committee of Foreign Affairs of the United States of America," dated so far back as 1841. What said official Manasseh regarding British occupation of the foreign Gates six-and-thirty years ago? The words are remarkable enough, and should be noted by our friends. They are as follows:—

> She (Great Britain) moves steadily upon her objects with an ambition that knows no bounds, and wherever she has a conflict of interest she has rarely yielded to any Power. At this moment she presents to the civilised world the spectacle of the greatest military and commercial power, in combination, ever known. From her vast possessions in every quarter of the globe, and her peculiar commercial system, she has been made the reservoir of the wealth of nations. Her internal resources, skill, labour, and machinery, with her capital, are beyond calculation; her natural position being about midway, the coast of Europe gives her great control over the outlets and currents of commerce. Her military occupation of Gibraltar, Malta, the Ionian Islands, and recently St. Jean d'Acre, gives her ascendancy in the Mediterranean and the Levant, while St. Helena and the Cape of Good Hope give her possession of the current of trade along those extensive coasts. Then, Bombay, Calcutta, and her immense possessions in the East Indies, together with her recent movement in the China seas and islands, enable her to extend her power over those vast regions that have slumbered for ages in solitary and enervated magnificence. She possesses the Falkland Islands but to control the commerce that passes round Cape Horn, while Trinidad gives her all she desires in the Caribbean Sea. Halifax at one point and Bermuda at another, stand out in great force over our own coast from one extremity to the other. Her positions all over the world are, at this moment, in a military point of view, *equal to a million of men under arms*. Her continual conflicts in the mighty regions of the East, only enable her officers to become skilful and improve in the art of war, while her great armies and extensive fleets draw their support from the immense countries seized and occupied. In the present juncture of affairs no statesman can overlook these things. Steam power has brought us so near together, that in the event of any future conflict, war, with its effects, will be precipitated upon us with much more rapidity than formerly.

Here, then, was the position in 1841. The list of the Gates was then nearly what it is now, but we are reminded that while we have gained several new ones—the Suez Canal and CYPRUS to wit—the Ionian Islands have been, in the interim, needlessly resigned by a too blind servant of Israel; and on Acre our hold was only temporary. But our readers see clearly that the "possession" of these strongholds, even in Manasseh's view, nigh forty years since, was felt to be equal to an addition of a million of men under arms to our standing forces.

The American "Official" also saw, as we see it clearer now, that the British (therefore, Israel's) Empire presented even in 1841 the spectacle of "the greatest military and commercial power, in combination, *ever known*." In other words, the British exactly correspond to God's description of Israel, for she is "the chief of nations," blessed with unbounded "wealth," "invulnerable at home and also abroad," gifted with naval supremacy throughout the ocean highways of the world; and, finally, she is the possessor of "the Gate of her enemies." For each of these positions, as our readers know, we have Scripture warrant; and it is palpable from the facts that the nation has entered on a course which must realise ere long her final destiny—viz., to be the God-blessed owner of "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven," as "the people of the saints of the Most High"—"even the children of Israel, a people near unto Jehovah. Praise ye the Lord" (Jer. xxxi. 7; Isa. xli. 9, 12; Deut. viii. 18, xxviii. 1—15; Isa. lx. 11, liv. 17; Gen. xxii. 17, xxiv. 60; Dan. vii. 22, 27; Psa. cxlviii. 14). It is our satisfaction to know that by confederation with Israel, American Manasseh is destined yet to share in this greatness, and in this "nearness" to our covenant God in Christ. Again we say, Hallelujah! Israelites and Manasseh, praise YE the Lord!

MR. E. HINE UPON "THE CONGRESS," AND IN REGARD TO "HIM THAT IS A JEW."

THE remarks of the Editor of the *Glory Leader* on "The Congress" at page 309 of that journal, dated July 31, 1878, will probably have attracted the notice of some of our readers. Mr. Hine considers the application of Zech. viii. 23 to the Congress as "very preposterous." He does so for the reasons following:—

1. That the context demands the fulfilment of this prediction after Israel's return; but not otherwise.

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2. That Lord Beaconsfield is a Christian and not a "man that is a Jew."

3. That "the ten men" necessitates the reckoning of the two Russian Plenipotentiaries to make up the account, and that Russia is not led by this or any other nation in the matter of the Treaty of Berlin.

4. That the Jew named in Zech. viii. 23 cannot be a "feigned converted impostor" (!) but a *bonâ fide* Jew.

We consider it due to ourselves to offer a few remarks on each of these points, and to show cause why we deem the prophecy remarkably applicable to the facts of the Congress, while we do not desire dogmatically to assert that such must be the intended fulfilment as a matter of positive belief.

1. In regard to the requirements of the context of the passage, we see no greater reason why verse 23, Zech. viii., should necessarily refer to the times *after* the return, than that Jer. iii. 18, which is introduced in precisely the same connection, should be also deemed to apply to times after the return. The latter passage is understood by all sections of Israelites to apply to the events just prior to, and synchronous with, the return; and so we hold that Zech. viii. 23 may also properly refer to an event (the Congress) just antecedent to the restoration, and leading up thereto.

2. Lord Beaconsfield no doubt is a Christian by persuasion, but he is an Israelite of the House of Judah for all that. His conversion to Christianity, or his birth in that faith, no more destroys his nationality than the baptism of a Hindoo prevents his being reckoned a "native" convert. His very name testifies to his nationality, and without doubt, though not a Jew by religion, he is truly and properly described "a man that is a Jew" by race, by descent, by name, by associations.

3. As regards the ten men, we are of course quite correct, and Mr. E. Hine in error. It is not needful to reckon Russia at all. Seven Powers met to decide the controversy existing between two of them—viz., between Great Britain and Russia. The five Powers that by their votes decided the questions at issue, were—1st, Germany. 2nd, Austro-Hungary. 3rd, France. 4th, Italy; and 5th, Turkey. Five in all. Each having sent two Plenipotentiaries to the Congress, the ten men (5 × 2) "took hold out of all languages of *the Gentiles*, even took hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard God is with you." These ten men of the Gentiles could but hold "the skirt." They could not enter on enjoyment of any of the privileges "the man that is a Jew" obtained for God's people at the Congress. They were swayed in their votes by a Divine impulse, we may be sure; the influence which even now is guiding our nation in the matter of the protectorate of Turkey, and the enormous, nay, dangerous, responsibilities this nation is cheerfully and even eagerly assuming.

4. Mr. Hine considers the prophecy cannot refer to "a feigned converted impostor." We only notice this sarcasm to enter our protest against the language and against the sentiment—as unjust as it is untrue—which would consign every converted Christian Israelite of the House of Judah, sinning or unsinning, to the ranks of vile impostors. Mr. Hine may not know such true converts, but we do; and we are satisfied hundreds of our readers also are acquainted with Christian sons of Judah, who are bright jewels in the crown of Christ, as far removed from "feigned converted impostors" as light is from darkness, and want of charity from the true charity which "thinketh no evil" (1 Cor. xiii. 5).

The whimsical explanation Mr. E. Hine gives of "the reason why" the Gentiles will after the return be willing to accept the services of "a man that is a Jew," in lack of the better help an Israelite could give, we leave to our readers for their own judgment. We are satisfied it will carry no weight whatever.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 258.)

PART XIII.

Respecting the *Cymry*, or ancient Britons as they are more commonly called, all Welsh antiquity agrees in naming "Hu the Mighty" (whom some suppose to be the same as "Jehudi the Mighty" of the Tribe of Naphtali, mentioned in the Hebrew roll of the Karaite Israelites in the Crimea, while Mr. Davies, in his very interesting work on "The Mythology and Rites of the British Druids," supposes Hu the Mighty to be the contemporary of Julius Cæsar) as the leader of the first colonists among the *Cymry* in their migration to the White Island (*Albion*) from the summer-land of the Crimea, which, as an ancient book called "Varaka" states, was "then possessed by the *Sacæ*, or Saxons, who gave it the name of Saxem" (see "Asiatic Researches," xi., 61). This supports the opinion of Sir Henry Rawlinson, already mentioned, of the close connection between *Cymric Celts* and the *Sacæ*, or Saxons, whose name first appears in an historical record on the Behistun Rock. And we further learn from a poem, entitled "The Pacification of Lludd," by Taliesin, a famous bard of the Cymry who flourished in the sixth century A.D., and who subsequently became a Christian, a confirmation of this opinion that the Cymry came to Britain from the neighbourhood of the Black Sea. And it is an argument of some importance in the Anglo-Israel question to remember that the learned language of the bards and wise men among the Cymry was as late as the sixth century of our era the same as that of God's favoured people of Israel.

Taliesin expressly says in another of his poems, entitled "Angar Cyvyndawd," "My lore has been declared *in Hebrew—i.e., in the Hebraic tongue.*" And if philology may be accepted as an argument in favour of our Israelitish descent, we have the high authority of Archbishop Trench for asserting that out of one hundred English words the proportion of words of Scandinavian origin is no less than sixty per cent., while only thirty come from Latin, five from Greek, and five from other sources.

Taliesin's poem on "The Pacification of Lludd," is so far of interest to us in our present investigation, as we see that he gives to Britain the same title which Scriptures concedes to Israel in the future, as chief among nations in the isles of the sea. The poem relates to Cæsar's *second* invasion, and contrasts the peaceable disposition of the Cymry with that savage nation from the far ends of the earth, which Moses had prophetically declared fifteen centuries before were the destined conquerors of the Jewish race, and the instruments of God's vengeance against His guilty people—"The Lord shall bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young" (Deut. xxviii. 49, 50).

An extract from the poem reads as follows:—

"In the name of the Trinity show thy charity—
A numerous race of fierce countenance
Repeat their invasion of Britain—CHIEF OF THE ISLES;
A people of wicked aims, who can equal them?
With design are they called, those perpetual foes
Of the Europeans, the Syrians, and Armenians.
O thoughtless Christian, there was oppressive toil
Before the pacification of Lludd and Llefelis,
The Sovereign of this fair Isle is roused
Against the arrogant leader of the Roman people.

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The CYMRY rise in their might, and make war upon the traitors—
They compel the Roman invaders to decamp:
It was the time of the greatest exaltation of the British power."

Respecting the CYMRY, who were at the time of Cæsar's invasion the dominant Power in Britain (which was then occupied by two entirely distinct races—one, the Cymri, being of a far higher civilisation than the other), Mr. Thomas Stephens, a distinguished Cambrian philologist, in the preface to his valuable work on "The Literature of the Kymry," observes:—

"On the map of Britain, facing St. George's Channel, is a group of counties called Wales, inhabited by a people distinct from, and but very imperfectly understood by, those who surround them. Their neighbours call them *Welsh*-men. Welsh, or Walsch, is not a proper name, but a Teutonic term, signifying 'strangers,' and was applied to all persons who were not of that family; but the proper name of these people is 'Kymry.' They are the last remnant of the *Kimmerioi* of Homer, and of the Kymry (*Cimbri*) of Germany—that great people whose arms struck terror into the Roman legions, and whose virtues Tacitus held up for the imitation of his countrymen. From the Cimbric Chersonesus (Jutland) a portion of these landed on the shores of Northumberland, gave their name to the county of *Cumber*-land, and in process of time followed the sea-side to their present resting-place, where they still call themselves KYMRY, and give their country a similar name. Their history, clear, concise, and authentic, ascends to a high antiquity. Their language was embodied in verse long before the languages now spoken rose into notice; and their literature, cultivated and abundant, lays claim to being the most ancient in modern Europe."

This name *Kymry*, or *Cymry*, as it is commonly written, is in reality the plural of *Kymro*, meaning "a Welshman;" and the country of the Kymry is called by themselves, KYMREE, which has been Latinised into the well-known name of *Cambria*. The letter *y* in the Welsh language has two powers, and both of these powers are active in the word *Kymry*. This letter *y* sounds as *u*, except when it stands in the last syllable of a word, and then it has the sound of the Italian *i*, very much the same as our English *ee*. Hence the correct pronunciation of the country Wales, or land of the Cymry, in its ancient tongue, would be *Kumree*, *Khumree*, or *Khumri*.

Now, although, as Professor Rawlinson cautiously observes, it may be somewhat dangerous "to build an ethnographical theory upon a mere identity of names," he admits that "the Identity of the *Cymry* of Wales with the *Cimbri* of the Romans seems worthy of being accepted as an historical fact upon the grounds stated by Neibuhr and Arnold." Hence he asserts, "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. . . . . The prophet Ezekiel, who writes about B.C. 600, speaks of GOMER as a nation, and couples it with Togarmah, which he places in 'the North quarter'—*i.e.*, Armenia; and similarly the Armenian historians speak of *Gamir* as the ancestor of their Haichian race of kings. It is also very remarkable that in the Achæmenian inscriptions, the *Sacan*, or Sythic, population, which was widely spread over the Persian Empire, receives in the Babylonian transcripts the name of *Gimiri*, which looks as if this were the Semitic equivalent for the Aryan name of *Saka*, or Scyths. Perhaps both names originally meant 'nomads,' or 'wanderers,' and only came in course of time to be used as ethnic appellatives. It is clear, however, that by Herodotus the term '*Cimmerian*' is used distinctly in an ethnic sense; and it will be interesting to trace the history and migrations of these Cimmerians—a people which has an antiquity of above 2,500 years, and has shread from the Steppes of the Ukraine to the mountains of Wales. . . . . The Cymry, or rather the Celts generally, after their first invasion of Asia Minor, which falls between the years B.C. 650 and 600, spread themselves by degrees over the vast plains of central Europe. It probably required a fresh impulsion from the East to propel the Celts yet further Westward, and to make them occupy the remoter regions of Gaul, Spain, and Britain. . . . In Eastern and Central Europe it has been either absorbed or destroyed; in the West it still remains. . . . In the British Islands, the Anglo-Saxon Teutons in their earlier conquests displaced the Cymry, and drove them beyond their borders; but these last maintained themselves in various places. When the Cymri of Wales and Cornwall, the Gaels in Scotland, and the Erse in Ireland, submitted to Anglo-Saxon supremacy, they retained their lands, their language, and even their name. Amalgamation of race has since been effected to a certain extent, but still in many parts of Wales, Scotland, and Ireland, the mass of the population is mainly or entirely Celtic. Four Celtic dialects—the Manx, the Gaelic, the Erse, and the Welsh—are spoken in our country; and the pure Celtic type survives alike in the Bretons, the Welsh, the native Irish, the people of the Isle of Man, and the Scottish Highlanders, of whom the two former represent the Cimbric, and the three latter the non-Cimbric branch of the nation" (Rawlinson's "Herodotus," Appendix, Book iv., Essay i., § 1—3, 5).

(*To be continued.*)

GOD'S LOVE FOR ISRAEL A GUARANTEE THAT HE WILL FULFIL HIS PROMISES TO ISRAEL.

BY FRATER.

(*Concluded from page 256.*)

PART IV.

WHAT *do* we find in the New Testament? In fulfilment of prophecy (for God knew the end from the beginning) we find the manifestation of the love of God—which I have clearly shown surpasses human love in degree as the heavens are higher than the earth—this self-same love is even exceeded by one crowning act—an act which could only originate in the mind of the infinite Jehovah—the precious gift of the Messiah, the Son of God, "Who is in the bosom of the Father."

Now, if the reader will examine his Testament for himself, he will find there is nothing plainer than this, that while Christ truly came to be the *Saviour of the world*—Israel included—in virtue of the promise to our first parents, "The seed of the woman shall bruise the serpent's head," at the same time His advent was specifically to be the *Redeemer of His people Israel*. The first and second chapters of Luke are amply sufficient proof on this point.

Beginning with the words of the angel Gabriel to Zacharias foretelling the birth of John the Baptist, we find, in speaking of the mission of the forerunner of Christ, Israel occupies the first and only place (the salvation of the world is not even hinted at). See Luke i. 16, 17: "And many of the *children of Israel* shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Who will say this is not the very beginning of the fulfilment of Jehovah's promise respecting Israel (in Isa. xliii. 21), "This people have I formed for Myself; they shall show forth My praise?" In verses 32 and 33 the same angel makes the following announcement to the Virgin Mary regarding Jesus: "He shall be great, and shall be called the Son of the Highest: and the Lord God (Jehovah) 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." I do not find any mention of the Gentiles here.

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Do you reader? Read the whole announcement for yourselves and you will not find it.

After this, Mary goes to the house of Zacharias and Elizabeth, where the inspired song burst from her lips, recorded in Luke i. 46—55, to which the reader will please refer. The last two verses speak for themselves. Look closely, reader, and try whether you can find the faintest hint about the Gentiles, for I confess I cannot.

We are told that Mary abode with her cousins Zacharias and Elizabeth about three months, and returned to her own house. After Mary had departed, the Baptist was born; and after he had written the name of the infant, the mouth of Zacharias was opened. "And his father Zacharias was filled with the Holy Ghost and prophesied, saying," in the words of the same evangelist, in the same chapter, verses 69—79.

With his Bible before him, the thoughtful reader will see this alludes to Israel solely, with the single exception of the first clause of the verse last quoted. I think from the connection the latter part of the verse refers both to Israel and the Gentiles.

We now come to the second chapter of Luke; the angel proclaims the "good tidings of great joy, which shall be to all people;" then a "multitude of the heavenly host" joins the angel, praising God, and saying, "Glory to God in the highest, and on earth peace, good-will toward men." Now, while I admit that the advent of Christ is here shown to be a matter of rejoicing and of good-will to man wherever found, I firmly maintain—supposing the passage is accurately translated—that this does not militate in the slightest degree against what I have advanced concerning its special adaptation to Israel. But it has been shown on good grounds that in our Bibles this passage has been mis-translated (as the subscribers to the BANNER will see by referring to page 397, vol. i.). Dean Alford says, taking all the earliest MSS. as his authorities, ver. 10 should be rendered, "Fear not, for behold I bring you good tidings of great joy, which shall be to ALL THE PEOPLE;" the addition of the definite article here is very important. On the same authority, ver. 14 is more correctly translated, "Glory to God in the highest (*heavens*), and on earth peace among men of good pleasure." The "men of good pleasure," observes the Dean, "means the elect people of God." I accept this version for the following, I think, adequate reasons—viz., because I have great confidence in the learned Dean's acumen and verity; this rendering accounts for the fact that commotions and not peace have been prevalent on the earth; it wonderfully harmonises with the announcements of the angel Gabriel and the prominence given to Israel in the verses already referred to; and is an additional proof that God never forgets the people of His peculiar love, nor mixes them up with the rest of mankind; but whenever He or His messengers speak of them, they always stand out in bold relief as God's special people, His chosen ones.

We next note that after Jesus Christ had been circumcised "they brought Him to Jerusalem to present (Him) to the Lord." We next read, "And, behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, *waiting for the consolation of Israel:* and the Holy Ghost was upon him. And it was revealed to him, by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the Child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and *the glory of Thy people Israel*" (Luke ii. 25—32).

Here we have a most touching incident and a bright example of faith. Aged Simeon, believing in the promises of the loving Jehovah, and waiting for their fulfilment—"*waiting for the consolation of Israel*," God rewarded his confidence in Him by lengthening his life, in order that he might see the Messiah—the desire of his eyes—before he died. We note in ver. 32, that while Simeon speaks of the Messiah as a "light to lighten the Gentiles," He is to be more than that to Israel; the words are very expressive, He is to be "THE GLORY" of Israel. "And Simeon blessed them, and said to Mary His mother, Behold, this (Child) is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against (yea a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed."

Then we have "Anna a prophetess, the daughter of Phanuel, of the tribe of Aser, she was of a great age" (about 84 years), "who departed not from the temple, but served (God) with fastings and prayers, night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all *them that looked for redemption* in Jerusalem." Here, again, there is not one thought of the Gentiles.

Upon what just grounds a case can be made out in favour of the idea that the blessings promised to the real Israel have been transferred to a spiritual Israel—and this spiritual Israel Gentiles—I am at a loss to conceive. We have seen that the angel Gabriel makes two announcements—one to Zacharias and the other to the Virgin Mary, both of which concern God's elect people solely; then Mary, in her sublime song, only rejoices in God's favour to herself and to Israel; then Zacharias, filled with the Holy Ghost, and the spirit of prophecy, only alludes to the Gentiles incidentally as those "who sit in darkness;" the burden of his song is of *Israel's "redemption," "salvation for the House of David,"* the *"oath of God,"* and the *"covenant with Abraham;"* then the aged Simeon, *"waiting for the consolation of Israel"*—the great event so repeatedly alluded to by the prophets—while he owns that the Messiah is "a light to lighten the Gentiles," triumphantly sings that He is the glory of God's people Israel; the praises of the heavenly host proclaim that God will ordain peace for Israel; and, lastly, Anna, the prophetess, only speaks of Christ to those faithful watchmen of Israel "who were looking for redemption in Jerusalem." What room is there here for Gentile boasting? None whatever! As might have been expected from what we have already traced of God's supreme love to Israel, God's elect people has here, and must ever have, the pre-eminence.

I will not detain the reader by furnishing proofs of the Redeemer's chief solicitation for Israel, but will only say, that He declared He "was not sent save to the lost sheep of Israel," that He specially commanded His disciples not to go into the "way of the Gentiles," but to go rather to the "lost sheep of the House of Israel." His parables, His miracles, and the whole tenour of His life and teaching have a distinct leaning to Israel—so distinct that no believer in prophecy can fail to see it—and this was sealed by His death upon the cross and His rising again for *Israel's redemption* and the salvation of the world. We might run through the whole of the epistles and show the same prominence given to Israel; and as God selected or chose Israel for ever, the Book of the Revelation shews that Israel will maintain that pre-eminence in the Heavenly Jerusalem, where envy cannot enter, or anything that can mar the felicity of the saints of God.

O, the infinite, the unquenchable, the unfathomable love of Jehovah to wayward Israel—love unchangeable and imperishable as God Himself. He has led His people by "a way they knew not," and "in paths they had not known." His omniscient eye, which alike can scan the universe and the tiniest atom, or molecule, of creation, looked down upon Israel when she was sifted like wheat amongst the nations of the earth and not one grain was lost. His eye followed us to our island home, to our colonies—when He had caused us to increase so that "the place became too strait for us"—and wherever we have been scattered as a blessing to the world. He "knows

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us altogether," therefore must know the particular Tribe to which each of us belongs, and will make known to us our Tribal relationship in His own way when the set time arrives. Surely, by the knowledge of the Identity, we have got a clearer vision of the Alpha and Omega of Jehovah's eternal purposes regarding Israel, and though that knowledge is still faint—very faint—let us rejoice in the prospect that awaits us in the future, for our loving Father in heaven has assured us that "at evening-time it shall be light."

Reader! do not think, because we have Abraham to our father, that we have reason for pride or vain-glory. It is "not for our sakes" that God will restore us to the "pleasant land," and surround us with unnumbered blessings. Nay, it is possible that we—*i.e.*, some of us individually—"the children of the kingdom," may be shut out altogether. As individual sinners, every child of Abraham must return to God by the same path which leads the most degraded son of Ham to His feet. Our Redeemer—the Redeemer of Israel—says: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

June, 1878.

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 239.)

No. XXIII.—MELBOURNE, VICTORIA.

In December, 1800, seventy-eight years ago, Lieut. Jas. Grant, of the Royal Navy of Great Britain, while on a cruise of discovery, undertaken in the *Lady Nelson*, an armed surveying vessel of 60 tons, first saw and made known to the world the seaboard of the magnificent colony of Victoria, and noted the entrance of Port Phillip, its splendid harbour. Just at the head of the Northern extremity of this unrivalled land-locked water, on the banks of the Yarra Yarra, is Melbourne, the chief of the Southern Australian Gates, and the capital of Victoria. The City of Melbourne is approached from Hobson's Bay, at the North of Port Phillip, by a short railway. In the bay, the traveller, on arrival, sees "a fleet of large merchantmen at anchor, or loading, at the railway pier or other jetties."

Ten minutes by rail brings him to Melbourne, where he discovers a second London. Having travelled 15,000 miles, he finds himself at once among his own fellow-countrymen again—men speaking his own familiar language, and assembled in a city at very nearly the antipodes of his fatherland, which in beauty, in architecture, in luxury, and in all the conveniences of a modern metropolis, may vie with any of those he has left behind him in Europe. And yet the foundations of this noble city were laid only in 1835, when a party of British "Vandemonians," or settlers from Van Dieman's Land, near Launceston, landed on the site of Melbourne. Two years after that date, there were hardly any unoccupied sheep-runs within 60 miles of Port Phillip. The live stock comprised 140,000 sheep, 2,500 cattle, 150 horses, and a population of 450 souls. In 1839, only three years after that again, the census gave 3,000 as the number in Melbourne. In regard to the colony at large, the giant progress of the population in numbers may be judged from the facts we now quote from a high authority. In December, 1851. the population was estimated at 97,489; in 1855, at 364,324; in 1857, the census showed the rise in numbers (in two years only) was 410,766, or a "doubling" rate in twenty years. The facts exactly verify this expectation, for the population, twenty years after 1855, on the 30th June, 1877, as regards the whole colony, was 849,021! Its revenue then was 4½ millions; value of imports, 7 millions sterling; and exports, 14 millions. In 1851, "the country had hardly any mills, manufactories, or other industrial works in operation," and yet, in 1855, four years afterwards, official records show us that 1,893 establishments, wherein steam manufactures were carried on, had been set up, and were in full operation.

The crisis in the condition of the colony of Victoria, at first a dependency of New South Wales to the North, occurred no doubt in 1851, when the grand discovery was made that, close to the great Gate, Melbourne, gold was to be found for digging, at Ballarat, at Anderson Creek, at the Clunes Station, and other spots. "Thus did it happen," says a historian of this colony, "that within the short space of three months, while search was being made for the gold, the district of Port Phillip, hitherto the dependency of a dependency, became the independent colony of Victoria, with its own governor and council; *and its growth into* A NATION was greatly accelerated by the discovery of its gold fields."

We see here, then, the steps by which our God permitted this Israelite nation to acquire her splendid dependency in the far-off West—a discovery which eventually, by several providential circumstances, resulted in the consolidation of the loosely-joined colonial stations and settlements there formed into a giant nation. The first step taken was the gift of the "Gate" to this highly-favoured race. Melbourne being granted to the British, the colony was speedily organised—not by Imperial interposition or official fostering help. Far from that! No convict settlements or grants of public money helped to make Victoria what it is, or the Gate, Melbourne, what it speedily became! British settlers, freely and of their own accord, took possession of the land, advancing, some from Tasmania, others overland from New South Wales; and then, to complete the wondrous picture, in 1851, God allowed the discovery of gold close by, suddenly to attract from all parts of the world a vast population, mostly of the pure British blood, who, like a great tidal wave, advanced upon the land, and laid the foundations of a prosperity which now knows no bounds. One fact will illustrate this. From 1851, the year of the discovery of gold, up to 1876, the value of the precious metal raised (at £4 the oz.) was £185,894,896! By so much has Victoria been enriched!

The latitude of Melbourne (a city of 247,000 inhabitants) being 37° 48′ South, or about that of Malta in the Mediterranean, it enjoys a delicious and a salubrious climate. The locality, however, has features of its own which moderate the heat of the Southern summers. For the Australian Alps rise "in the majesty of snow-capped peaks at its Eastern boundaries," and "the great Southern Ocean throws up clouds of moisture," which, at all seasons, water the surface of the ground with copious showers, every month being blessed with rain-clouds, as in England.

It is a curious fact, that not only is the climate of Victoria like that of the British Islands, and wonderfully healthy too, but also the very size, area, and even shape of the colony, is like and similar to that of England. Those competent to judge declare that it is capable of sustaining a population equal in number to that which the parent land supports—and the mineral and other productions hidden under the surface of the ground show that Victoria is blessed with materials of a national prosperity, which will enable the giant daughter to vie with, if not surpass, the great mother in the Isles of the West.

The year 1855 was an important epoch in the history not only of Victoria, but of all the Australian colonies—Israel's "company of nations." For in that year the new Constitution, transforming the clusters of loosely-formed settlements that then constituted each colony into a separate Anglo-Saxon nation, at the antipodes, was granted by the British Parliament and Government. Under the provisions of this Act, each adult male has a vote for the Members of the Legislative Assembly—a House of Commons—and the voting is by ballot. The voters for the Lower House have no property qualification. For the Upper House the voters as well as the Members must have such qualification. The Governor, who is a Viceroy nominated by the Queen, selects his chief secretary out of the Parliament of the two Houses, and by that officer the Ministry, who are respon-

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sible like ours and govern by Parliamentary majority, are selected.

It will thus be seen that each of our "nation"-daughters in Australasian waters has representative government like the mother country, with this difference, that they have also manhood suffrage.

The aborigines of the colony of Victoria are, like those of the rest of this wonderful island-continent, "dying out" before the pushing Anglo-Saxons (Jer. xxx. 11). But it is a satisfaction to know that from the very first they have been always kindly treated by their "supplanters" in Victoria, and no scenes of cruelty or violence have disgraced the history of the intercourse between the two races there. The results of British acquisition of this truly splendid Gate, Melbourne, have been but feebly sketched, we are conscious, in what has gone before. It requires, indeed, a volume to tell of the rapid and wonderful, because unprecedented, progress of this colony during the forty years of its existence; of its rise from insignificance, till now Victoria, with its Gate-capital Melbourne, takes rank as a powerful State, quite able, and willing too, to lend material military help in case of need to her great mother in the West. Even if Victoria (named after our beloved Queen) stood alone in antipodean waters, British might, influence, and *prestige* had been well served in those distant regions by its bare existence only, as a power 15,000 miles away from the seat of Empire. But when it is remembered that Victoria is but one of eight such nations, similar in origin, in laws, in manners, customs, religion, independence, civil and religious liberty, and wealth, all situated in close proximity to each other, in the far South-west, all in loving union with Great Britain and with one another, each loyally resolved to continue for all time as "the company of nationalities," in political federation with the parent Anglo-Saxon State in the West of Europe, we may well thank God for the gift of the Gates. For, by means of these, and these alone, this marvel has been worked out for us by our God.

We have, *therefore*, been constituted "the nation and the company of nations" promised to the patriarch Israel of old (Gen. xxii. 17), because the Lord loved us, and made oath to our forefathers, Abraham and his seed for ever, saying, "Blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore, and thy seed shall possess THE GATE of his enemies;" and "Thou shalt spread to the West (first), and to the East, and to the North, and to the South" (the South last, mark!), and "in thee and in thy seed shall ALL the families of the earth be blessed" (for), "a nation and a company of nations shall be of thee" (Gen. xxii. 17, xxviii. 14, xxxv. 11).

(*To be followed by a paper on Adelaide.*)

SIR BARTLE FRERE GIVES IDENTITY EVIDENCE AGAIN.

SIR BARTLE FRERE, while at King William's Town, in the Cape Colonies lately, was waited on by a deputation from the Chamber of Commerce of that place. In reply to their address he spoke in words which we quote with pride, because we see Sir Bartle is not ashamed in his public utterance to acknowledge the Word of God as man's rule of life. He said besides that which shows he is aware the loosely-knit colonies of South Africa must, to obtain peace, unite in confederation, and thus work out God's will by developing thereby into one of the British-Israelite "company of nations" it is destined ere long to become. His Excellency's speech, part of which we quote, was as follows. After adverting to the patriotic feelings which prompted Lord Beaconsfield's Government to send to the Cape two regiments of Foot, then urgently required to defend "British interests" in the East of Europe, he said:—

I shall always look back with deep interest to my prolonged stay on this frontier. It has made me well acquainted with the wants and wishes of many communities, all anxious to do their duty in this beautiful land in which their lot is cast. I am able to answer, from my own observations, the calumnies of those who say you can neither defend nor govern yourselves. I can testify to my fellow-countrymen that here, as in all other parts of South Africa I have seen, we have brethren determined to defend themselves, and all that is dear to them, by their strong arms, and able and willing to rule themselves according to the lights of their own consciences and their own appreciation of God's Word; MEN ONLY NEEDING ORGANISATION, GOOD GOVERNMENT, AND UNION TO REPRODUCE ON THE SHORES OF THE SOUTHERN OCEAN A NATION of varied population, races, and creeds, as free, as self-governed, and as progressive as their parent stock on the shores of the Atlantic and the Northern seas. If my stay among you shall have tended, in any degree, to secure to you those steps you have already gained, of self-government and self-dependence, or to aid those of your statesmen who seek, by wise organisation and united action, to carry you still further in NATIONAL advancement, I shall feel that I have not lived nor laboured in vain on your Eastern frontier.

Sir Bartle Frere wishes to promote the confederation of the loosely-joined colonies of the South African States; and when that is done, as it soon will and must be in the face of the growing dangers of the late rebellion of the Caffre nations, then will God's promise to Jacob be fulfilled to us, "His people Israel," in these days. Then will another of the destined "company of nations" have been added to the "Great Mother," whose domicile is now in "the Little Island in the North," in the "little sanctuary" in the Western Seas! (Gen. xxxv. 11; Ezek. xi. 16; Isa. xxiv. 15).

THE HISTORIAN FROUDE GIVES IDENTITY EVIDENCE.

WE have a new addition to our list of blind witnesses. No less a personage now comes forward in that capacity than Mr. Froude! Our readers will see by what we quote that our new supporter testifies—

1. That the Scot or Englishman regards the whole globe as his home.
2. That, compared with them, the Frenchman is happy nowhere out of France.
3. That three centuries ago we British too were shut up in our own Islands.
4. But that now we have spread to the four quarters of the globe—North America, Australia, New Zealand, and South Africa being now Greater Britains—large copies of the dear original!—and
5. That not only does almost every seaport in the two hemispheres shelter an English-speaking community, but the language already is more useful than any other vernacular on the face of the globe! Each and all these our readers well know are merely God's signs and marks by which we may recognize His people Israel in the latter days.

Our quotation is to be found in a passage "On the Uses of a Landed Gentry," by Froude, 1876:—"The home of the French peasant is France, and he will thrive nowhere else. The home of the Scot or the Englishman is the whole globe. Three centuries ago we were confined within our own four seas. Where are we now? We have spread over North America; we are filling Australia, New Zealand, South Africa. There is scarcely a seaport in any hemisphere where you will not find an English-speaking community. I once heard a discussion at a *table d'hôte* at Madrid, between twenty or thirty commercial travellers as to which language was of most use to them. There was not an Englishman in the party, but they all agreed that the English language would carry them farthest."

B. T. S. ON THE CRISIS.—The time is now arrived for the people of this country to acknowledge their true nationality. I trust those who have not yet looked into the matter, will do so without delay, for it has ceased to be "fantastic," or "a craze."

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2. The Anglo-Israel Theory accounts for the Protestant Union of the Teutonic Family, of which the Anglo-Saxons are the Chief Representatives.
3. This Theory accounts for the Fact that the Anglo-Saxon Nations now occupy the Same Position in the New Testament Covenant which the Hebrew People held under the Old Testament Covenant.
4. This Theory accounts for some striking Correspondences between the Hebrew Mythology of the Teutonic Nations and the State of Ancient Israel.
5. This Theory accounts for Certain Remarkable Customs found in Ancient Britain and among the Teutonic Peoples, which are in Agreement with a Hebrew Origin.
6. This Theory accounts for the Continually Encroaching Character of Great Britain's Colonization.

CHEAP EDITION OF

THE ANGLO-ISRAEL POST BAG.

BY BISHOP TITCOMB.

PAPER COVERS, EIGHTEEN PENCE.

IN order to meet the repeatedly expressed wish of a large number of friends interested in the Identity Question, to have a cheap edition of the "Anglo-Israel Post Bag," by Bishop Titcomb, the Publisher has pleasure in announcing that he has arranged for the immediate issuing of an edition in paper covers at the low price of One Shilling and Sixpence per copy. It is hoped this arrangement will meet the wishes of those persons who have signified their intention of gratuitously circulating the Bishop's work. Identity friends wishing for quantities of the work should communicate direct with the Publisher, who will allow a discount according to the number taken.

London: W. H. Guest, 20, Warwick-lane, and Robert Banks, Racquet-court, Fleet-street, E.C.

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, AUGUST 21, 1878.

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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. II. No. 87. Entered at Stationers' Hall.] WEDNESDAY, AUGUST 28, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"PEACE WITH HONOUR."

WE have always held, and often proclaimed, the view which the Identity has taught us, that there was never any danger of war for Israel during the anxious times we recently have passed through. These being the times of "the return" of Israel, God's Word says he is to be "in rest and be quiet, and none shall make him afraid" (Jer. xxx. 10). Our Lord tells us (in Luke xxi. 28) that when the portents He mentioned then, occur, some of which we have already witnessed, we Israelites are to "lift up our heads, for our redemption draweth nigh." How could we obey this command if the nation were destined to be drawn into a disastrous war? For war we hold must be disastrous, whether its result be victory or defeat to the Powers engaged. The peace, on account of which we are all so glad and so thankful to-day, is a peace permanently assured for our favoured nation—a peace in which we can rest, because it is one "with honour." All praise and gratitude, then, to our Heaven-taught Premier and to his able coadjutor, Lord Salisbury, who, seeing the far end from the beginning, steadily maintained British interests at the Congress, and were able to see (what is the truth) that these interests are identical with the true interests also of Europe, securing for the continent at large what we gain for ourselves—namely, the "thus far and no further" results, as regards Russian aggression in the East.

The peace between Russia and Great Britain we feel confident will be a lasting peace for us, not only because war at this time with Russia, and until the evil days of Armageddon come, is a matter of Scriptural impossibility, but also because with Russia Israel can have really no cause of quarrel henceforth, as a matter of mere political calculation. What is she to quarrel with us about? On account of our undertaking that Asiatic Turkey henceforth shall be properly governed, and the provinces on her borders shall not be subject to chronic anarchy and misrule? She desires nothing more herself than that. Aware that invasion of Asiatic Turkey means war with Britain, Russia is only too rejoiced that a strong Power like Great Britain should henceforth be answerable that beyond the Russian frontiers the Christian races shall be guaranteed their rights, and life and property shall be henceforth safe. The Muscovite, we feel convinced, has but one object in view, one he knows now is unattainable *for the present*—namely, the possession of the Gate of his house—Constantinople. He is content to remain as he is *with the Gates of Palestine* (*Kars and Ardahan*) *in his possession*, as the results of the present war, believing that when the time is fully ripe he will be able thereby to wrest the great Gate of all the Gates from our hands, by meeting and destroying Israel on her beloved mountains, what time the British and the Jews return to Palestine—an event which most wise men anticipate will finally become an accomplished fact. What said Lord Beaconsfield on the memorable August 3, 1878 (that red-letter day in the history of Israel), about the feeling of Russia towards this country now? "I never knew a time," he said, "when the relations between the Great Powers of Europe were so essentially friendly as they are at the present moment. (Cheers.) I make no exception with regard to Russia." (Cheers.) With peace assured in regard to Russia, this country has no cause of quarrel, no grounds to fear (Jer. xxx. 10), in respect to any other Power on the face of the earth. Is Turkey discontented (does the reader imagine) with her bargain? Nay; let him peruse the testimony of the special correspondent of the *Standard*, published on August 1, 1878, and writing from Constantinople (our Gate), on July 22. He said:—

> I have been anxious to ascertain the effect of the decisions of the Congress upon the Turkish Government and the Turkish people. The public is now well informed as to the nature of those decisions, and I have no hesitation in declaring that, whilst the members of the governing class are very angry with those which threaten to curtail and possibly to annihilate their power, the people are, on the whole, well satisfied with the Treaty of Berlin. The only passion which has been stirred up in the breasts of the people by the transfer of Cyprus to English rule is that of envy. If England had annexed all the islands of the Archipelago, and Asia Minor into the bargain, the satisfaction of the people would have been complete. As it is, they covet the lot of the happy Cypriotes, but bear England no ill-will for having made one portion of the Sultan's subjects happier than the rest. I am acquainted with some Turks who possess landed property in Cyprus, and I can assure you that they have hailed their transfer to English rule with delight.

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The anticipations of the *Times* as to the future and the position of honour and world-wide usefulness opening to this country through the late settlement, are of so roseate and so hopeful a character that a friend has just written to us to ask whether "Philo-Israel's" hand penned the latter part of the sub-leader of Saturday, August 3, so jubilant and hopeful was the editor's view, so full of peace and of joyous anticipations are the future prospects in his eyes. We did not write the *Times'* article, it is true; but the sentiments are so wholly those of the Identity that we must conclude by transcribing the salient parts of that leader into our own columns, and thus make them our own. The blind witnesses indeed do our work now better than we can do it ourselves, and we gladly use their valuable help. The editor said:—

A good deal was said in the course of the late debate about the jealousy which the part played by England has excited among foreign nations. The signs of such a feeling are too slender to deserve to be taken into account. The fact rather is, as Lord Salisbury pointed out in his reply to the Lancashire deputation, that so far from any jealousy being felt towards England, the signs point to a sincere and general goodwill and a hearty acquiescence in the attitude England has assumed. It is scarcely possible to read any foreign newspaper, or to listen to the conversation of foreigners, without coming to this conclusion. There is a widely prevalent and, as we hold, a well-founded belief that the influence of England in European affairs will be exerted for the general good No other Power is looked upon with quite the same confidence or seems capable of exercising the same attraction. We have, and we are seen to have, no designs of our own which threaten the well-being of others. We have no defeats to avenge, no lost territory to recover back, no ill-welded Empire to consolidate by attempts on the peace of our neighbours. For some time past foreign statesmen have regretted the abstinence of England from the settlement of their joint affairs. We have no wish to meddle needlessly with quarrels which do not concern us, but we feel, nevertheless, and are well satisfied to feel, that the events of the last few months point to a new departure, and that we are by no means an unwelcome addition to the company we have thus joined. The Government, better than its critics, has discerned the temper of the time, and has acted in conformity with it. That it has made no mistakes is more than its best friends can assert. But these, it may be fairly pleaded, were the result partly of circumstances, partly of an influence which has now ceased to direct its counsels. It was not at once that the course of events became clear. To leave Turkey alone, and to let her fight out her own quarrels with her revolted subjects, seemed at one time at least a practicable policy. But it was not long before the ring was broken through. First Servia, then Russia, then Roumania joined in the fray. When this happened, the time soon came when England was no longer to be held back. She has played her part accordingly, and has obtained a victory, bloodless indeed, but more complete than any of the others.

Here, then, we have testimony of a valuable kind to prove that Israel has been granted "peace with honour," a peace which, founded on the goodwill of all the nations, promises to be lasting as God's Word engages that it shall be as regards Israel alone. That it is in truth "peace with honour" for this nation, a triplet of events which occurred on Saturday, August 3, 1878, fully proved. At an early hour that day the House of Commons, by the large and decisive majority of 143, carried a resolution expressing the hope "that under the blessing of Providence the arrangements made by the Government (at the Congress, and by the Convention) may avail to preserve peace, to ameliorate the condition of large populations in the East, and to maintain the interests of the British Empire." Later in the day Europe adopted with approbation the whole arrangements in question by exchanging the ratifications; and in the evening the City of London, its Mayor, and people gave Lords Beaconsfield and Salisbury an ovation seldom accorded to uncrowned heads. The ministry were subsequently entertained at the Mansion House, as the *Times* said, "amid the clearest expressions of popular and civic applause." "Peace with honour" is thus the portion of Israel. We wish we could add our belief that for Europe at large the peace will be lasting. On the contrary, we feel that, while the nations say "peace and safety," sudden destruction will come upon them in 1882, as travail upon a woman with child (1 Thess. v. 3).

Reader, let us thank God that, because of our origin, and for the sake of the great sacrifice made for us on Calvary by our glorious Daysman and Redeemer, *to us, as Israel*, "Peace with honour" has been granted. May this nation soon be blessed with those spiritual blessings which will enable them properly to glorify their heavenly King, and to return Him that service and those praises which are due to Him from this His people, whom He formed for Himself, solely in order that they might render them to Him (Isa. xliii. 21).

THE CHANCELLOR OF THE EXCHEQUER ON CYPRUS, ISRAEL'S LATEST GATE.

We cannot have a better description of the value of our last Gate—Cyprus, the Gate of Syria—than that given us by Sir Stafford Northcote in his speech on August 6, reported in the *Times* the next day, in reference to the supplemental estimates needed to carry on Her Majesty's Government.

It will be seen Sir Stafford describes it as a "strategical position, giving advantages for military operations to the occupying Power," "a *pied à terre* from which to provide forces whenever necessary in that part of the world," and a spot where good government, under the British flag, can be seen by all Asiatic Turkey in full operation, close by the Turks' own shores.

Here, then, is a British Gate—our latest—fully acknowledged and described by a master mind, and we beg our readers to note that this "Gate" is avowedly occupied by us at this juncture, to discountenance and discredit our future "enemies," Gog and Magog, "the chief Prince of Rosh."

Therefore, holding Cyprus, we verily hold one of the chief Gates of our enemies, though it is not, of course, "the great Gate of all the Gates," which is yet to be ours in virtue of the promise: "Thy seed shall possess the Gate (*shâr*) of his enemies" (Gen. xxii. 17). Sir Stafford Northcote spoke as follows:—

I beg to assure the hon. member that the Convention is a very real Convention, and that it has been adopted with substantial intentions. (Hear, hear.) It is the intention of the Government to give effect as far as they can do so to that which is proposed in the Convention. When we undertook to defend the Asiatic dominions of the Porte against Russian invasion, we saddled ourselves with a grave responsibility, and *we could not have done this without being put in a strategical position* which would give us advantages in the event of our being called upon to act in a military manner. I cannot pretend to give an opinion of my own upon such a point, but I may say that those whose opinions we value advised us that the island of Cyprus offered the strategical advantages which we should require in the event of its becoming necessary to concentrate troops for warlike purposes. (Hear, hear.) But there is a point in which our occupation of Cyprus is to my mind even more important than it is from the point of view to which I have alluded. We have agreed with the Sultan that he should undertake to introduce certain reforms into his Asiatic dominions, and we shall in Cyprus have a vantage ground on which to show him, by practical illustration, that close to his shores the reforms which we desiderate are not only practicable but are practised. (Hear, hear). With regard to the military occupation of the island, my right hon. and gallant friend, the Secretary of State for War, has made such inquiry as he thinks necessary, and has made what he considers sufficient provision for the temporary occupation by the troops which have been conveyed thither from Malta. It is not thought necessary that a large force should be long retained on the island, and as soon as possible a large proportion of the native troops will be taken back to India. Only a small force will be kept in Cyprus permanently, *for what we want is simply a pied à terre from which to provide forces whenever necessary in that part of the world.* (Hear, hear.)

A maritime *pied à terre*, thoroughly well governed, in a commanding naval position, and under the British flag, is a Gate of Israel.

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THE PROOF THAT BRITAIN IS NOT ONE OF DANIEL'S TEN KINGDOMS.

By L. G. R.

If Britain be one of the ten kingdoms of Daniel, then she is doomed to be overthrown, and such should be the reasoning of those who enumerate her amongst the ten kingdoms arising out of the Western Empire, as the following illustrious names—Mede, Sir Isaac Newton, Bishop Newton, Faber, and many others—testify; still, the facts of history and the words of Scripture remain unchanged by their opinions, and both are open for our inspection. We hope, however, to show that Britain is not doomed to be overthrown, but to overthrow.

At pp. 23, 24, vol. i., "Hist. of Eng. Cabinet Cyclopædia," it is stated, "About the middle of the fifth century, Britain was abandoned to her fate, and left, if she could, to maintain a precarious and disturbed independence. The Emperor formally apprised the cities or townships of the province of Britain that he absolved them from their allegiance, and could no longer afford them protection."

Gibbon says (chap. xxxi., p. 359): "While Italy was ravaged by the Goth, and a succession of feeble tyrants oppressed the provinces beyond the Alps, the British island separated itself from the body of the Roman Empire. The independence of Britain and Armorica was soon confirmed by Honorius himself, the lawful Emperor of the West, and the letters, by which he committed to the new States the care of their own safety, might be interpreted *as an absolute and perpetual abdication of the exercise and rights of sovereignty.* After the usurpers of Gaul had successively fallen, the maritime provinces were restored to the Empire—*Britain was irrecoverably lost.*" The year of this separation is given by Gibbon as A.D. 409.

"When Justinian promulgated his laws, Britain had been lost to the Empire for more than 120 years. The law of the Empire was proclaimed on solemn festivals at the doors of the churches. Britain formed no part of that Empire, neither were its laws proclaimed in solemn festivals at the doors of her churches" (Gibbon, chap. xliv., p. 37).

Again: "The Kings of France maintained the privileges of their Roman subjects, but the ferocious Saxons trampled on the laws of Rome and of the Emperors." This separation from Rome was not only effected without violence on the part of the British, but altogether without their willing consent, as described by Hume (Hist. Eng., vol. i., p. 22): "The necessity of self-preservation had superseded the ambition of power, and the ancient point of honour, never to contract the limits of the Empire, could no longer be attended to in their desperate extremity, therefore Britain was cast off as a distant province of little value to the Empire."

The question is, not whether Britain ever formed a portion of the Western Empire, but whether she ever formed a portion of the lower Empire, formed of separate kingdoms recognising one Imperial head and observing the Imperial laws.

From Dan. vii. we learn that ten kingdoms were to arise out of the Roman Empire; 2nd, that another, diverse from the rest, the Papacy, should rise up *after the ten kingdoms were formed*, and that three of the first, or ten kingdoms, should fall before it. Contrary to the terms required by the prophecy, it can be proved that, before the Papal power had temporal dominion and became a "horn," the British, under their Saxon conquerors, had set up several independent kingdoms or horns. The following is a list of the Saxon kingdoms, with their dates of formation:—

Kent, 449-488; Sussex, 477; Wessex, 519; Essex, 585; East Anglia, 575; Mercia, 585; Bernicia, 547; Deira, 547. The last two were afterwards united under Adelfrid, and formed the kingdom of Northumberland.

The rise of the temporal power of the Papacy is fixed at about 588. Therefore, if Britain formed at that time a part of the Roman Empire, eight out of the ten horns would have been standing in our island. The question then arises, how could it be said of the Papal horn that it rose up among them? or how could three horns fall before it?

Gibbon says (chap. xxxviii., p. 393): "Seven independent kingdoms were agitated by perpetual discord, and the British world was seldom connected, either in peace or war, with the nations of the continent." As these kingdoms continued to exist till they were united into one kingdom by Egbert, in 823, it is impossible that England could form *one* of the ten horns of the Roman Empire, after which the Papal horn was to rise. None of the authorities who include Britain amongst the ten kingdoms have stated that the Papal horn rose subsequently to the year 823, which it must have done if Britain formed only one of the ten kingdoms.

"The ten horns out of this kingdom are ten kings (or kingdoms) that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings" (Dan. vii. 24).

In Dan vii. 26, 27, it is stated that "the people of the saints of the Most High shall possess the kingdom." In chap. ii. 44 it is said that "the stone shall consume the ten kingdoms," and "stand for ever." Therefore "the people of the saints of the Most High" must be *the same people or nation which is represented by the stone.* In both cases the kingdom is to "endure for ever." That kingdom, reader, is—the British Empire!

LORD BEACONSFIELD DESCRIBES THE WORLD-WIDE EMPIRE OF ISRAEL.

When Lord Beaconsfield, on August 6, 1878, received the deputations of the 350 Conservative Associations of England and Wales, to the number of 1,500 delegates, he made to them a remarkable speech. We allude to, and quote now, only that part of it which related to the mighty world-wide dominion he described as "the English Empire." Verily, in the few words we quote, his Lordship described Israel as the chief of nations, her Empire as world-wide, her influence conterminous with the whole globe, her language, laws, and customs diffused throughout the earth, and her colonies in every clime and every portion of the planet.

We want no better description of Israel's power and gigantic Empire, and urge our readers carefully to study it:—

> I look to the cultivation of public opinion, and especially in the working classes, for the maintenance of the English Empire. None are more deeply interested in the maintenance of that Empire than the great body of the people. So long as that Empire is maintained, it is in the power of every Englishman, if he think fit, to seek under very different climes, in every portion of the globe, an opening for his energies, and a career of utility and profit for himself, and yet with the consolatory satisfaction that he still hears his mother tongue, that he is still subject to the laws of his country, and that none of the ties that bind him to sweet home are at all broken or weakened. That is a great privilege. It is also a great privilege that if he remains in this island he feels he is an individual unit of the great aggregate which makes the power of his country; and it gives a nobility to his life, a variety of thought and feeling, to remember that, though he was born in an island, still in no part of the globe the influence of his native land is not felt, and that he is himself responsible in part for the policy which that country pursues, and the great influence which it attains. Therefore I believe we shall always find in the great body of the people of this country a deep sympathy with its Imperial rights and powers which have elevated this country to so great a position in the world.

Erratum.—At page 264, No. 68, column 1, last line, for "Edward VI., only son of Richard Plantagenet," *read* "Edward IV., second son of Richard Plantagenet."

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MANASSEH'S OPINION OF ISRAEL'S ACQUISITION OF CYPRUS AND OF THE PROTECTORATE OF ASIATIC TURKEY.

WE take the following from *The Belfast Evening Telegraph* of the 27th July, 1878. It contains a welcome expression of American approval of Israel's late advance in earthly power, and will be read by BANNER students with great satisfaction. It is headed—

AN AMERICAN VIEW OF LORD BEACONSFIELD.

The *Boston Post*—an American journal which does not generally give way to admiration of the actions of the British Government—remarks :—

Cyprus is better than Malta, according to the recent English version, and Asia Minor cannot be overrun by Russia. Beaconsfield can point to his new treaty with Turkey, which is equivalent to an offensive and defensive alliance, as a proof of his prescience in recognising the Asiatic question as the next one in European politics. We have many times pointed out this same tendency, with the visit of the Prince of Wales to India and the assumption of the title of Empress by the Queen being visibly illustrated.

The cheap fashion of certain American journals to stigmatise Beaconsfield as a dramatist and posturer, as if he could successfully fool the hard sense of England with either the tricks or the swaggerings of diplomacy, argues a wilful inability to comprehend a situation which can never be studied intelligently through the mediumship of cheap prejudice. In directing his chief efforts to Asia and its probable future, Beaconsfield has shown that he possesses a comprehensive and courageous statesmanship that looks abroad for the permanency of his native country's fame. With a prophet's eye he sees, as with a prophet's wand he directs, the elements that are steadily combining in the political horizon, but which wholly escape the attention of the near-sighted men who fancy they measure him with their feeble ridicule. As Mahommedanism in India has come under the effective influence of English ideas and English civilisation, the fruits of which are beginning to appear to the observant eye, so is it now confronted in Asia Minor by the same influence, wielded by the same administration. The small English plant of less than a hundred thousand on the island of Cyprus is to govern the affairs of the vast territory of Asia Minor. England in Asia more than offsets Germany in Europe or anything that France ever hopes to be. Great Britain has taken a bold stride in her conquests, and the breaking up of the Berlin Congress is the signal for a disclosure whose features may well astonish all Europe. At a single bound England has more than recovered the *prestige* which it was constantly asserted she had lost for ever. Beaconsfield comprehended the fact that actual mastery among the countless millions of the great cradle of the race was worth infinitely more to England than to have won a fleeting and comparatively petty triumph among the changing diplomacies of Europe. The treaty with Turkey was a stroke of policy that is not to be measured by the small acts of common politicians and Parliament men. It throws forward the long rays of its significance far across the field of the world's future, and establishes England as the great arbiter of the civilisation of the world.

Here spoke a son of Joseph of the House of Israel; and his words ring of the "shout of Jacob among the chief of the nations"—a "song of gladness for him," and a shout of triumph for the chosen of the LORD (Jer. xxxi. 7).

JEHOVAH'S FIRST-BORN.

THE Word of God gives us distinct intimations of the immense value and importance which the Lord attaches to the birthright privilege of the first-born. We see it running through the whole of the early history of the patriarchs. The "first-born" by fact and nature was not always, it is true, confirmed in that position by the sovereignty of God. Far from that. But to whomsoever the privilege attached, to him henceforth belonged all the rights and glorious blessings of the pre-eminence which the word and position involved among God's chosen ones. Thus we find in Isaac's case that, though not Abraham's eldest son, he was in fact the child of promise, Sarah's "first-born;" and of him it was said, "In Isaac shall thy seed be called" (Gen. xxi. 12). When Isaac in his turn became a father, Esau, the eldest son, should have inherited the blessing, but he sold his birthright for a morsel of meat (Gen. xxv. 34; Heb. xii. 16). Afterwards, by conspiracy with his father, Esau strove to recover the blessing attached to his lost position; but God defeated it through a crime of his "supplanting" brother, who, by a stratagem, obtained it (Gen. xxvii. 1, 19—36). Under the Mosaic law, the first-born was "holy," "sanctified to the Lord," God's "own." In Exod. xiii. 2, 12, 13, 15; Luke ii. 23, we read that the first-born, both of man and beast, were "holy" to the Lord Jehovah—"they are Mine," He said.

We look, therefore, as a matter of unutterable importance, to the Lord's indications as to the persons and nations whom He is pleased to designate as His chosen ones, His holy, His sanctified, His separated people, His first-born. It is not difficult to trace this royal descent through the pages of the Word of God. Abraham was federal head of this royal seed. Isaac, as we have seen, was next in succession; then Jacob; and Reuben, the eldest born of "Israel," was the heir-designate of the honour. But sin separated him from this noble heritage. Gen. xxxv. 22, xlix. 4; and 1 Chron. v. 1, clearly tell us the nature of his offence, and its consequences. The birthright blessing was taken from Reuben, as it had been from Esau; and it was granted to Israel's best-loved son—to Joseph. In the case of Joseph's issue, the blessing was again intercepted—this time from no fault of the eldest son, but by an act of pure sovereignty of Jehovah; and it was given, not to Manasseh, but to his younger brother Ephraim (Gen. xlix. 19, 20). We find thus, that the blessing, following the birthright of the first-born, centred in Ephraim, who was the recognised head of the House, or kingdom, of Israel, the Ten-Tribed nation, whose descendants are the British. The prophecy of Hosea, and many passages of God's Word with which our readers are quite familiar, suffice to prove that the House of Israel and "Ephraim," in Bible terminology, are absolutely synonymous.

Passing now from individuals to nations, it is evident that God's sovereign electing grace has decided respecting them, that, while the masses were rejected, one nation only was *His* first-born. Exod. iv. 22 tells us the secret: "Thou shall say unto Pharaoh, Thus saith the Lord Jehovah, Israel is My Son, even MY FIRST-BORN." We conclude, this indicated that the entire Twelve-Tribed nation was then honoured with the exalted privilege of being God's selected, sanctified, set-apart nation, "dwelling," *ipso facto*, "alone"—"His first-born."

But in process of time "Israel" was divided into two distinct kingdoms—Israel and Judah. The former was "outcasted," converted into "Lo-ammi," Gomerian, Japhetic Gentiles. It became needful, therefore, to decide to whom the birthright or first-born blessing was to attach. To Judah we should, of course, conclude. Not so. God judges not as man judges. In B.C. 606, one hundred and fifteen years after Israel was carried away captive into Media, the prophet Jeremiah was directed to declare God's judgment in this matter: "I am a Father to Israel, and EPHRAIM" (not Judah) "is My first-born" (Jer. xxxi. 9). Here, then, is the final verdict. It is one which, never reversed, is running to-day, and follows the British nation, the remnant of Ephraim-Israel in the West, to the present hour. Being thus God's first-born, we are by that very test, God's "own," His "holy" nation, His "peculiar people," the race who "dwell alone."

But we are not satisfied yet. We know the British people, even in their yet unsanctified state, are destined to be the Lord's wife, His spouse, His body, His Church, what time they are blessed with their expected new covenant, purified with the national outpouring of the Holy Spirit, and made "the righteous nation." We desire, therefore, to connect them as "God's first-

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born," His holy ones, His saints, with the very throne of Jehovah, and with the Son of God Himself at His right hand. Are we impious in so doing? Surely not. We are dealing with God's truth, and we shall fearlessly express our solemn convictions as founded on that Word of truth. The Lord Jesus Christ, who is the Redeemer, Husband, Friend, and Saviour of His people Israel, the Ten Tribes, was the first-born of the blessed Mary (Luke ii. 7). He was, therefore, "holy," set apart and "sanctified to the Lord." He was "His" (Luke ii. 23; Exod. xiii. 2). But Psa. lxxxix. 27 tells us that "David's greater Son, the Lord Jesus Christ," He that was to be higher than the kings of the "earth," was to be God's "First-born." With Him was to be "the everlasting covenant" (ver. 28), and "His throne to be as the days of heaven." He it is that is destined "to rule over the House of Jacob for ever," seated on the "throne of David His Father"—that throne which was none other than Jehovah's (Luke i. 32, 33; 1 Chron. xxviii. 5); that dominion that is over Israel of the Ten Tribes—the British nation. The Lord Jesus is "the only begotten of the Father," the Son of God (Psa. ii. 7; John i. 14), therefore distinctly the First-born of the Father. He must be, consequently, one with the first-born upon earth (John xvii. 21—23), since the Lord Jehovah has not, and cannot have, two "first-borns" existing at one and the same time. What, then, are the results of our investigation? They are these:—

1. That God's first-born nation is Israel of the Ten Tribes—Ephraim, the British.

2. That the King of Israel is "Israel," "the Prince of God," David's greater Son, the Lord Jesus Christ.

3. That this David, Jehovah-Jesus, is "God's first-born," who is destined to sit on David's earthly throne, over His people Israel.

4. That the Son of God, and His people of the Ten Tribes, the British, being both God's first-born, are, in a mysterious sense, one, and, therefore—

5. United, as the head and body, as the Head and the Church, as the Bridegroom and the bride, as the Husband and the spouse, as the King and His people.

6. That what is alleged of the Head, or King, or First-born of God in heaven, is now most properly alleged (within proper limits) of the "first-born" upon the earth, the people united to Him by the union above described; for that people is His honoured married wife, His spouse, His body, His own Church (Jer. iii. 14; Hosea ii. 16; Isa. liv. 5; Eph. i. 22, 23; Rev. xxi. 9). These considerations put such honour on our race (undeserving and unworthy as we surely are, nationally, of any blessings whatsoever), that it surpasses man's imagination to conceive the future glories and happiness in store for us as a people. But the blood of Christ our Redeemer, our Head, our King, our Husband, our glorious Divine Friend, has purchased all for us; and His merits more than suffice to buy all we shall receive, and to make us what we are yet destined to become.

Hence, to fail to realise, nay, to fail to glory in these future blessings (blood-purchased as they are), is henceforth black ingratitude on Israel's part, and displeasing, we may be sure, to our "God's First-born," who deigns to give us British the same glorious title, because we are, and shall be, as above described—one with Him, "having GOD'S GLORY" (Rev. xxi. 11).

PROGRESS IN SUNDERLAND.

WE are glad to find our strong champion, Mr. John Greig, of Sunderland, has been delivering a series of lectures in Sans-street Baptist chapel in that city, which he proposed to follow up by one on Monday evening, August 19 last, at 7.30, in Enon chapel, Barklay-street, Monkwearmouth. Others in various places during the winter are to follow. If friends in other localities would do likewise, much good would be done, and Identity would spread even faster than it does.

We trust our Israelite supporters carefully carry out the advice we gave them some time since—namely, never to take a railway journey without purchasing a BANNER at the railway bookstall, and either presenting the copy to a fellow-traveller, or leaving it in the waiting room of the station at their journey's end. A steady persistence in this effort would spread Identity knowledge in a manner which we are sure would repay the small outlay, and the trouble it will cost.

Another good plan is to order the BANNER at a bookseller's where it is not to be obtained on demand, pay for it, and leave it to the bookseller to dispose of (as he is sure to do) for his own profit. Circulation, at a small cost, is promoted in either case.

A LETTER TO THE RIGHT HON. WILLIAM E. GLADSTONE, M.P., RELATING TO THE DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 272.)

PART XIV.

ALTHOUGH Professor Rawlinson has committed a mistake in confounding the Gomer of Ezekiel with the Gomerim, or Gimiri, or Cimmerii of the 7th cent. B.C. in Asia, inasmuch as the "Gomer" to whom the prophet of Israel alludes is referring to a time yet future—viz., when the chief of Russia, Muscovy, and Tobolsk is making his final onslaught on the restored and united Houses of Israel and Judah, then dwelling together peaceably in the land of their fathers, which is specially marked as "the land of unwalled villages"—the name of "Gomer," as used in Scripture, may afford some clue to the point which we are now discussing.

We see that Hosea, who appears to have had a distinct mission to the Ten Tribes of Israel, represents them under the symbolic names of Jezreel, "the seed of God;" Lo-ruhamah, "no longer mercy;" Lo-ammi, "not My people." Their mother's name is specially mentioned as Gomer. Now what is the meaning of this name? Gomer is named, in Genesis x. 2, with Magog as "the sons of Japheth," which, in connection with Hosea's wife, evidently points to the amalgamation which apparently took place between the Aryan race of Gomerim, or Cimmerii, as descended from Japheth, and the Ten Tribes of Israel as the Semitic race, when both were dwelling in Media, between one or two centuries after the time of Hosea's prophecy. The Rev. W. L. Bevan, writer of the article "Gomer" in "Smith's Dictionary of the Bible," justly observes that "Gomer is generally recognised as the progenitor of the early Cimmerians, of the later Cimbri, and the other branches of the Celtic family, and of the modern Gael and Cymry, the latter preserving with very slight deviation the original name. After the expulsion of the Cimmerians from Asia Minor, their name disappears in its original form; but there can be little reasonable doubt that both the name and the people are to be recognised in the Cimbri, whose abodes were fixed during the Roman Empire in the North and West of Europe (Isaiah xlii. 12), whence they crossed to Britain, and occupied at one period the whole of the British Isles."

The name "Jezreel," the son of Hosea and his wife Gomer, who was evidently from the prophet's description not of Israelitish blood, affords us some information on this interesting subject. Hosea was inspired to write, "Jehovah said to me, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and I will cause to cease the kingdom of the House of Israel." Here are three allusions in one name. The royal palace was called Jezreel, where Jehu slew Ahab's family (2 Kings ix. 36); and also a valley in the land of Naphtali (Josh. xvii. 16), where, in

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later times, the Assyrians routed Israel, and carried captive "all in the land of Naphtali" (2 Kings xv. 29), so that the blood shed in the palace Jezreel was avenged in the valley Jezreel on the kingdom of Israel. Moreover, the word Jezreel is derived from a Hebrew word, *Zerah*, which signifies both to "scatter" and to "plant;" so that Hosea and Gomer's eldest son Jezreel, together with his brother Lo-ammi and his sister Lo-ruhamah, are made types of the people when, after having been scattered and dispersed, they are brought back and again planted and sown by God in the land of their fathers, and endowed with new blessings—to which Hosea (ii. 21—23) seems to allude when he says, "It shall come to pass in that day, saith Jehovah, they shall hear Jezreel; and I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." As the Hebrew word is used indiscriminately for both "earth" and the "land" of Canaan, it is not certain of which the prophet is here speaking when God says, "I will sow Jezreel to Me in the earth." Probably there is a reference to both. And if so, may it not be said with truth that there never has been a nation since the beginning of the world of which there are so many proofs that it has been "sown unto God in the earth" as that of the British nation, whether we regard our colonial Empire or our missionary enterprise in every part of the globe where "the sound of the church-going bell" is heard on the Sabbath morn pealing forth its sweet notes of invitation to all mankind to come and hear of "the only name given under heaven among men whereby we must be saved?"

I have already pointed out that the name given to Samaria, the country of the Ten Tribes of Israel, as recorded in the Cuneiform inscriptions, beginning with the Nimroud obelisk in the British Museum, which was carved in the 9th century B.C., and within about 120 years after the death of Solomon and the separation of the Twelve Tribes into the two kingdoms of Judah and Israel, is exactly the same as that of the ancient inhabitants of our native isle. The Khumri of the Assyrian tongue being identical with the proper name of the Welsh people, whose name, as Mr. Stephens says, is "Kymry," and who, he adds, are "the last remnant of the Kimmerioi of Homer and of the Cimbri of Germany, whose arms struck terror into the Roman legions."

I have likewise shown, on the authority of Sir Henry Rawlinson, the possible identification between the race of the Cimmeri, or Gimiri, who followed "the roving warrior Tuispa" in the 7th century B.C., before his destruction and that of his entire army by Esarhaddon at the very time he had located the last remnant of the captive Tribes of Israel throughout "the cities of the Medes," with that of the Sacæ, or Scythians, whose name is recorded by Darius Hystaspes on the Behistun Rock about 150 years later; and this opinion may be confirmed by what Herodotus and other ancient authors have written concerning them. Thus the historian says that: "The Amyrgian Scythians were called by the Persians Sacæ, and that they were clad in trousers, and were armed with their native bows, and had on their heads tall stiff caps rising to a point" (Herod. vii., § 64), exactly as Iskunka, the chief of the Sacæ, is represented on the Behistun Rock, and which closely resembled the well-known head-covering of the Jewish high priest, according to the testimony of Josephus.

So, in the trilingual Cuneiform inscription on the tombs of Darius, King of Persia, the ruins of which are still to be seen at Nakhsh-i-Rustam, a few miles North of the Ancient Persepolis, we find mention of the Sacæ Amyrgii, and the Sacæ archers, who were noted for their skill in the use of the bow—just as the English won the battles of Cressy and Agincourt by their unrivalled skill in the use of the bow. As the celebrated Sir John Fortescue, the chief justice in the time of Henry VI., observes, "The might of the realme of Englande standyth upon her archers," which naturally reminds us of the dying patriarch Jacob's words concerning Joseph, the father of Ephraim, the symbolical representative of the House of Israel: "Joseph is a fruitful bough; the archers have shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd the stone of Israel" (Gen. xlix. 22—24).

Herodotus likewise mentions that these Sacæ considered themselves "the youngest of all nations," asserting that "from the time of Targitaus, their first chief, to the invasion of their country by Darius, is a period of 1,000 years, neither more nor less." Now it is worthy of note that, according to Hebrew and secular chronology, Darius invaded Scythia about B.C. 1520, and Joshua led the children of Israel into the Land of Promise just 1,000 years before. This is a synchronism of some importance in considering the testimony of ancient historians on the antiquity of the Scythian race.

(To be continued.)

SOUTH AFRICAN CONFEDERATION.

GOD'S Word declares that Israel, in the latter days, shall appear before the world as "a nation," the central link, "and a company of nations," confederated therewith, united in reference to the kingly head, but independent in regard to national and municipal government, with power besides, by means of Parliamentary institutions, of legislating independently of the mother country for themselves. The definition of "a nation," we take it, is "a people inhabiting the same country, or living under the same government, laws, and institutions, having a common origin, united under the same conditions, and (generally speaking) using the same language."

The British colonies, in their first formation, did not respond to this description. The colonists in South Africa, for instance, settled down originally as they chose, and the sections into which they thus resolved themselves, consolidated generally into more or less powerful States, which to-day are not strong enough to put down a foe, whether foreign or domestic, but have, at the same time, a loose sort of union with each other as adjoining sections of fellow-colonists.

These States constitute one people, but remain without cohesion and without any ostensible responsible head, with authority to organise an efficient defence against a foreign enemy. What such a cluster of colonies requires to constitute it a nation, is "confederation," and nothing short of that will suffice to give it the power and force of a settled nation.

The South African States, as all the world knows, are, and have hitherto been, in this condition of loosely-joined existence. The British Government have seen the necessities of the case, and, with consent of the colonial Parliament, have passed into law a measure of the Imperial Legislature, which authorises the immediate confederation of the States, whenever the colonies themselves see the absolute need thereof. Hitherto the South African colonies have declined to confederate, and thus are putting off the day, which must come at last, when they shall be forced to assume the *status* of a consolidated nation.

It appears to us that the Galeka rebellion, which was at first put down so easily, was a warning sent to the Cape colonies by our God, directing them to pass the measure, and thus become one of Israel's "company of nations." The rebellion was put down, but confederation is still a thing of the future. Yet God's purposes must come to pass, and to drive the colonists to carry out the Divine will, a stronger and sterner lesson was needed. A more serious outbreak of the native races has now taken place. The Gaikas, the Pondos, the Zulus, and other Tribes, have thrown in their lot with the Galekas, and commenced a Caffre war on a grander scale.

The result of this must be, in pure self-defence, the ultimate

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adoption by the South African States of that measure of confederation which Lord Carnarvon, our late Colonial Secretary, has been wisely urging on the colony for the last two years, but, as yet, in vain. In speaking of these matters to a deputation which had waited on him, under date January 2, 1878, Lord Carnarvon is reported to have said:—

I cannot deny that these matters constitute a serious and anxious trouble, and I venture to say that so long as the different colonies of South Africa remain separated and isolated States, so long all those troubles along our frontier will have a tendency to assume a much more formidable character. (Hear, hear.) I have said in this room and elsewhere repeatedly, and it constitutes the great danger in South Africa, that a rising, or even disaffection, on one part of our frontier almost invariably leads to trouble and disaffection in other parts; and while, therefore, these different colonies present separate and distinct points where this disaffection is organised, and has to be dealt with separately, and not by combined action, so long I cannot but think that dangers to South Africa from native causes are very materially augmented. (Hear, hear.) It is rather the old story of the bundle of sticks. So long as they are tied together, there is comparatively little risk; when they are cut and separated, there is great danger that they may be scattered and broken.

The present complications, difficulties, and dangers through which we are and have been passing in the South African States, are, it seems to us, only God's intimations to our colonists that confederation must and can be deferred no longer. Also that, taking measures for the general safety, they may, at the same time, carry out the Divine purpose which was announced to Jacob of old—namely, that Israel should be surrounded by a "company of nations."

The South African States must be developed, like the other great colonies, into a nation, and the only measure which will result in that *desideratum*, is "confederation." The Canadian dominion has recently, under the pressure of the late Civil war in America, adopted confederation, and is now a noble nation. New Zealand has done the same. The Australian States have already developed into five if not six distinct nationalities, and Tasmania is constituting another. There is a special urgency in the case of the South African States, because there the native races instead of "dying out" before the Anglo-Saxons, are multiplying exceedingly in their midst. The latter already are in a dangerous minority, and unless the stronger, but less numerous, race adopts in self-defence the only means which will enable them to hold their own, the danger will be extreme, and, but for the mercy of God towards His people Israel, may well prove fatal. But that we feel persuaded cannot be. The lesson now being taught is needed, and must be learnt.

The present outbreak will, we believe, be speedily put down (if not already at an end) by tact or force. Confederation will follow. The South African nation—one of Israel's daughters—will then be born, and so God's purposes towards His people, as predicted and promised 4,000 years ago, will come to pass, and all the world shall know that the British Empire, being "a nation and a company of nations," is no other than "Israel of the Ten Tribes," "the fulness of the nations" promised to come of Ephraim, the son who was dead, but is alive again; who was lost, and is now found (Luke xv. 32).

THE REV. DR. MANNING GIVES BLIND WITNESS.

The Rev. Dr. Manning, of the Religious Tract Society, after referring to the magnificent hospitality accorded to him in his travels through America, spoke of the awful responsibility resting on all English-speaking people. Three hundred years ago there was not on the face of the earth a person who spoke our language but had been born in Great Britain. NOW THE WORLD IS RAPIDLY BEING COVERED WITH IT, AND IS COMING UNDER THE INFLUENCE OF IT AND OF THE BIBLE. Let there be perfect brotherhood and peace between all who speak this noble tongue, and especially all who love our Lord Jesus Christ, and God will bless us, and all the ends of the earth shall fear Him.—*The Christian.*

THE "WORM ENGLAND," IN THE "BUD" ASIATIC TURKEY.

Our friend L. P. has sent us an idea which we think ought to be "BANNERED" without delay. The *Times* newspaper, in its leader of August 3, 1878, stated what is perfectly true, that a "process of organic change is going on in the Turkish Empire." "Yes," says L. P., "that's just it. It's the *worm* in the bud. The outside is left, but the heart of it is being eaten away. One day the outer leaf will fall away, and behold—emptiness or nothing, save a *fat worm* (ISRAEL), which will henceforth be master of the situation."

L. P. herein shows keen perception. This is indeed the real fact. The "fat worm" is about to occupy the waste howling wilderness of Turkish mis-government, and by-and-bye emptiness in the bud will give place to the "master of the situation," that "master" being "the blossoming and budding" one—"thou worm Jacob" (Isa. xli. 14, xxvii. 6).

TO THE RIGHT HON. THE EARL OF BEACONSFIELD, K.G.

ILLUSTRIOUS chief, triumphant yet once more,
In senate as in literature renowned,
The nation greets thee as no chief before,
By Sovereign, or by party, laurel-crowned.

The goal before thee stedfastly pursued,
Thy Monarch's glory and thy country's weal;
The strife of partizans thou hast withstood,
And calmly wrought with truth's untiring zeal.

Receive thy merited reward,—the love,
The gratitude, of peoples far and near;
Their *confidence*—all fame, all wealth above—
A tribute to thy worth from every sphere.

With prescient wisdom, gifted from on high,
Steer thou the Empire on her lofty course;
Ordained of God, her mission shall thereby
Acquire increasing lustre, dauntless force!

The Queen of nations,—liberty and truth
The girdle of her swift-advancing realm,—
No fear of shipwreck is there now, in sooth,
Since honour sitteth proudly at the helm.

Jehovah's grand design for Israel
Unfolds in brilliant outline day by day;
The Lord still reigneth, and He reigneth well,
Though *man* may think *his* counsel beareth sway.

Thou knowest well His love? Then humbly live,
And own thyself His fragile instrument;
Nothing is thine but what His grace doth give:
In all things be thine eye on Him intent.

Thus only shalt thou steer, 'mid sunken rocks,
The vessel of the State that rules the world;
Let foemen bear their swift-recoiling shocks,
Be *thou* not from thy glorious zenith hurled.

Work as an arm of God, by Him endued,
For Queen, for country, for the human race;
Though oft, as He, by countless foes withstood,
Hold to thy task, in Him thy courage brace.

Thus reverently His high behest fulfil,
Working for *Him*, and then for Queen and realm;
God grant thee *so* to do His holy will,—
Then shall no chance thy high estate o'erwhelm.

Thy Sovereign's trusted guide, the nation's choice,
In silent majesty of truth arrayed;
Still more in God's unfailing love rejoice,
That hath of thee *His* chosen servant made.

Live *near* Him—as thou hopest soon to live;
Live *for* Him in thy mission's vast designs;
To Him the honour of thy triumphs give,
As each new laurel-wreath thy brow entwines.

Then shall the people view with deeper pride,
With deeper thankfulness, thy noble race;
Till by the THRONE OF GOD thou shalt abide,
Crowned with a chaplet of perennial grace.

EDWIN CHARLES WRENFORD,
(Incumbent of the Church of England Chapel, Nairn).

Millbank House, Nairn, August 3, 1878.

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, AUGUST 28, 1878.

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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. II. No. 88. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 4, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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OUR NEW GATE CYPRUS, AS MANASSEH SEES IT.

AFTER all, we must go to America "to see ourselves as others see us." We have been favoured with a copy of the *Londonderry Sentinel*, of August 3, 1878, in which a powerfully-written article, from the *New York Christian Advocate* of the previous month, appeared.

We beg our readers to peruse this paper, as it gives brilliant blind testimony to the value of our new Gate Cyprus; also what is likely to come of its possession, and finally as to its enormous importance to Great Britain in the near future. It is true the tone of the article is not quite what we should approve, but the brilliancy of the writing, the solid truth that underlies the editor's remarks, and their singular appositeness to current events, makes them most valuable in our eyes, and we are glad to enrich our pages by re-publishing them:—

CYPRUS.

(From the "New York Christian Advocate.")

War creates great men and great places in a single hour. On the evening of June 17, 1815, it was a difficult task to find on the map the little Belgian town of Waterloo; but since the evening of the next day, it has been impossible to hide this spot from the eye of all the world. The most extensive and exhaustive Cyclopedias in 1861, contained no reference to U. S. Grant. It would have required a close hunt through the tanneries of this country to find the retired lieutenant. But to-day there is not a paper on earth that is not familiar with his name, and there is no desert, however barren, and no hamlet, however obscure, where he can be concealed from the admiring gaze of the civilised world.

Last week, Cyprus was an obscure island in the Mediterranean Sea, full of undrained marshes, and at seasons parched and suffering for water; it was the Northern possession of the Turks in the Mediterranean; it was occupied by about 200,000 people, of whom 150,000 were Greeks, and the rest a conglomerate—Turks, Jews, English, Germans, Africans, and everybody else. To-day it is the centre of a great English-speaking Asiatic Empire. The Union Jack floats from the summit of Olympus, 6,595 feet above the sea, where will be heard, not the thunders of Jove as of old, but the roaring of the British lion for all time to come. Cyprus is 140 miles long, and about 50 miles wide at the widest point. It contains 3,678 square miles. It produces almost every variety of nutriment, and contains valuable deposits of the precious metals, and of copper and iron. In the days of the old Phœnicians and Greeks, it supported nine kingdoms. Under the blighting rule of the cruel, treacherous, butchering, indolent Turk, the island has sunken almost into a wilderness, and has endured the pains of the lost. To-day, under the touch of Beaconsfield, it springs up out of the sea into unmeasured importance. In the hands of the Anglo-Saxons, it will bear a crop richer than ever before. It has been enriched by the best blood of the Phœnicians, Greeks, Egyptians, Persians, Romans, and Turks. Since 1571, when it was taken by the Turks, it has been idle, and is now ready to bear a good crop of civilisation. England receives this island subject to the mortgage that Providence has placed upon it. She shoulders the responsibility with the prize. It does not avail in the high court of the universe to plead that the English nation has not been consulted. Beaconsfield is the English nation. Neither House has had any more information on this whole matter than he has thought proper to give it. Cyprus means a great deal. It makes the Mediterranean an English lake. With Malta, Cyprus, and Gibraltar in hand, this is no longer an open question. India is moved up under the guns of the British isles. Western Asia is swung round where it can be protected—that is, ruled, robbed, and enriched by England. Turkey becomes an English colony. Egypt cannot escape the insatiable ambition. Thus Cyprus, only an island like England, becomes the centre of new departures and of new Empires. With British powder on Cyprus, to make good the advice of her ministers scattered over the Turkish Empire, the thunderings from Olympus will make the earth tremble. We expect to hear Him speak who will also make the heavens shake. The protectorate of Asia may be found to be an expensive dignity. It is sure to be criticised. The expense of men and money is provided for. The increase of value assessed in England to the income tax for the last twelve years, is from 1,652,903,645 dols., to 2,451,724,530 dols. And the successful employment of the Indian troops on European soil settles the question of men. True, these Indians are criticised as soldiers nearly as much as the coloured soldiers were criticised in this country; but English officers, discipline, weapons, and gold will in time settle all these questions. England makes herself responsible for the good order of Western Asia. She stands sponsor for the Turk. She may not be very quick to see his cruelties and bad government; but, sooner or later, the people will make her see them. *Virtually the power of England occupies Constantinople*, and the English Government must keep or guarantee the peace. Cyprus is sacred in Christian history. It is the home of Barnabas, who made the world ring with his eloquent pleas for the religion of the Prophet of Nazareth. It is the first spot touched by the great apostle to the Gentiles on his first missionary visit. It is the point from which went missionaries to Antioch. It is memorable by the miracle of Paul, by which "Sergius Paulus, a prudent man," was converted, and by which blindness fell on Elymas the Sorcerer Shall not history repeat itself? The circle of the world is being

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completed. From this same Cyprus, a new evangel is about going forth again into Greece, and into Western Asia. If we mistake not, the Anglo-Saxon Paul has cast a mist and a darkness upon the Turkish Sorcerer for a season. He will go about for some one to lead him out of Europe. And all the prudent deputies, being astonished at what is done, will believe not only in Lord Beaconsfield, but also in the Lord of the universe who appoints the bounds to the nations.

What says our friend Manasseh? 1. That Cyprus is a British possession "for all time to come." This accords with God's dealings with His people, for having given Israel a Gate, He gives it for all time, since the gifts and calling of God are without repentance (Gen. xxii. 17; Rom. xi. 29).

2. That "Cyprus, only an island like England, becomes the centre of new departures and of new Empires." Just so; for the British, who now rule at Cyprus, are God's people Israel, to whom "the kingdom, and dominion, and greatness of the kingdom, under the whole heaven," is destined, as the stone of Daniel, and as the saints of the Most High (Dan. ii. 44, vii. 27; Psa. cxlviii. 14).

3. That the "power to get wealth" is given to the British, to enable them to rule the Asiatic world—"that English-speaking Asiatic Empire" yet to be, which is to be "great." But this was God's good gift to Israel, to enable Jehovah to establish His covenant which He sware to our forefather Abraham (Deut. viii. 18; Gen. xxii. 17, 18).

4. That "virtually the power of England occupies Constantinople."

Our friends have often asked us "what we think now," since Cyprus has been given us, and not Constantinople, as our Gate? We answer as Manasseh does, that already British power is established at the dominant city, La Porte, and, in due time, which will be God's time, the gift of The Gate to Israel, in peace, will be as clearly seen by all men as American Manasseh and we ourselves see it to-day.

Finally, we join hands with our American brother, in the hope that at last "all the prudent deputies" (the ten men out of all languages of the Gentiles), "astonished at what is done, will believe not only in Lord Beaconsfield" (they do that already outside faithless Israel's home), "but also in the Lord of the universe" ("the Lord Jehovah-Jesus *our* Redeemer," *we* would say) "who appoints the bounds to the nations." He hath placed Israel at "the ends of the earth," so that they form a great girdle round the habitations of the Gentiles in both hemispheres, and herein again our blind witness in Manasseh's land bears true testimony to his younger brother Ephraim; also that God's Word concerning him is literally true (Deut. xxxii. 8, 9).

ISRAEL'S INTERESTS IN EGYPT'S FUTURE.

We lately pointed out how public opinion was growing towards the view we have often expressed in these pages, that Egypt must fall under British—*i.e.*, Israel's—protection, and that events were hastening and hurrying onwards towards such a consummation. God's Word declares that Egypt shall cry unto Jehovah "because of the oppressors" (Isa. xix. 20), which is just what the Fellahin are doing to-day, and the promise is, that "He shall send them a saviour, and a great one, and he shall deliver them." Public opinion and local expectation throughout Egypt and the East point directly to the probability that, ere long, the strong hand and protection of Great Britain—God's people Israel—will be sent to Egypt to deliver them.

The gift of God to Abraham by solemn covenant was the land "from the river of Egypt" (*i.e.*, the Nile) "unto the great river—the river Euphrates" (Gen. xv. 18); "from the river—the river Euphrates—even unto the uttermost sea shall be your coast." "Every place whereon the soles of your feet shall tread shall be yours" (Deut. xi. 24). These boundaries seem to enclose the Egyptian territories on the right bank of the Nile, including the land of Goshen, where Israel lived so long, and to render it necessary that in the final arrangement of the three favoured nations, Assyria, Egypt, and Israel, the latter being in "the midst" and between the other two, will be a blessing to them both, ruling, as actual "possessors," the whole country to the East of the Nile and to the West of the Euphrates—from the Persian Gulf to the Mediterranean—from Lebanon to Aden, to the South coasts of the Arabian Sea. Such being Israel's future destiny as owners of a great share of the territories of Lower Egypt, we can conceive that the assumption by the British (who are Israel) of the protectorate over the Khedive's domains (a part of Asiatic Turkey) in the early future is a matter extremely probable, and quite in accord with the predictions of God's Holy Word on the subject. What we desire our readers to notice is, that if this protectorate is to be thrust on us—even on unwilling hands as ours are in regard to this matter—it will be in peace, with the assent of Turkey, of Russia, of Germany, of Austria, and even tacitly of France! Why, then, when we see such wonders as these brought about by merely political changes (witness our possession of Cyprus and the Asiatic protectorate), and by the ordinary effects of causes we see at work, are we to be regarded as maniacs and presumptuous if we assert, as we do, on the authority also of God's Word, that the good gift of God to His people Israel of the great "Gate" Constantinople will be similarly effected in peace, without fighting or war, or any expenditure of blood or treasure?

An article which appeared in the *Liverpool Mercury* on March 14, 1878, has expressed so happily the general sentiments of the public in regard to the probable early transfer of the protectorate of Egypt from Turkey to Great Britain, that we have great pleasure in quoting that portion of it which indicates the editor's own view of the prospect. Well may the friend who sent us the "cutting" say that the sentiments expressed will be read by all with "thankfulness to our Father, the Author and Giver of all good!" The journalist says respecting the future of Egypt:—

> It would certainly be an extraordinary political event if the ancient kingdom of Egypt should come into the hands of England with the assent of the Turkish Government, of the Khedive and people of Egypt, and of the whole of the nations of Europe, including France, Italy, Germany, Austria, and Russia. Yet the idea of such a change is now beginning to be prevalent in the public mind both at home and abroad, and almost the only question is whether the English Parliament, Government, and people would consider it consistent with their honour and with the permanent interests of the British Empire to accept such a transfer of allegiance. In Germany this seems to be the crowning idea as to the new arrangement of the affairs of Europe and the East. We are told that it is affirmed that Germany (that is, Prince Bismarck), after having smoothed away part of the difficulties which had arisen between Austria and Russia, is now trying to induce England to dispel all apprehensions of a conflict with Russia by occupying Egypt under any form she pleases. . . . . If we can obtain Egypt on honourable terms, and by a purchase which would satisfy both the Turkish Government and the Khedive, there can be no doubt that the transaction would be very beneficial to England, to India, to Australia, and to all those vast regions, both in the East and the West, which are, and will be in future, connected with each other and with this country by the Suez Canal. It must, however, be remembered that we already have the use of Egypt and of the Canal for the purposes of transport. We are not, therefore, tempted to do anything dishonourable to attain that object. The peaceful operations of commerce give us much the greater part of the benefits that we should be able to derive from Egypt, even if we called it our own, and held it in absolute ownership.
>
> We have, however, been assured by perfectly disinterested witnesses, who have resided in Egypt for the last ten or twelve years, that the whole of the Egyptian people (with the exception, perhaps, of the Turkish office-holders) are extremely anxious that Egypt should be governed by England, and that they look to the accession of Queen Victoria, whose name is known, and whose mild rule is

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appreciated, as their best hope of liberation from a tyranny which is scarcely endurable, and which leads to the continual waste both of property and human life on the most contemptible objects. That the purchase and transfer of Egypt to England would be an immense advantage to the former cannot be doubted, and it certainly would be a great advantage to those vast interests by which this country is connected with the boundless regions of the East.

The *Liverpool Mercury*, it will thus be seen, lately anticipated—

1. That Great Britain will obtain the protectorate and possession of all Lower Egypt, not only in peace, but—

2. With the assent of the whole world.

3. That our assumption of the authority will be welcomed by the whole of the Egyptian people properly so called.

4. That the oppressed in Egypt are suffering under a tyranny scarcely endurable, and so aggravated in character that the description of it in Isa. xix. 20 absolutely corresponds to the facts.

5. That our assumption of the dominion over Egypt as suzerain would be a great advantage to British, to Indian, to Australian, and to all Eastern interests bound up with Israel's.

We who are instructed know that these will, ere long, be conterminous with the whole globe, and therefore we need not be surprised that in God's good Providence the land of Egypt is shortly to fall under British—thus Israelitish—protection and guidance.

Reader, see in all this the hand of God, the truth of His Holy Word, the mercy to our sin-burdened race of our blessed Redeemer, who shed His blood that He might give us those and other blessings included in His holy covenants with Abraham our forefather and his seed for ever.

ISRAEL PORTRAYED IN THE PARABLES OF OUR LORD.

(*Continued from page* 97.)

In our last paper on this subject we drew attention to a view of the Parable of "The leaven in the three measures of meal," which was, as far as we are aware, new, and to our mind, at least, satisfactory, because it exhausted the terms of the picture, and fulfilled in every part the exigency of the narrative as delivered by our Lord.

We now ask our readers to follow us while we refer to another of the series of Parables to be found in close connection with those we have already considered in Matt. xiii.—we mean the Parable of the "Net cast into the sea," to be found in the 47th to the 50th verses. The Parable is as follows: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the dispensation (world). The angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

The interpretation of this Parable, according to the commentators, is, of course, spiritual. Knowing nothing of Israel, or of our Lord's design to draw their likeness in one form or another throughout all the word-pictures of this chapter, they explain the separation of the good from the bad fish as the severance at the final judgment of the hypocrites from the true believers—the righteous from the wicked. "The net," they say, "is the Gospel; the sea, the world; the fishermen, the preachers; the fish, good and bad men composing the visible Church of God. The bad or corrupt fish are, in the end, reserved to judgment and perdition, the good to everlasting life."

Such is the nearly universal explanation of this narrative given us by our teachers hitherto. Do we see differently when viewing the teaching in the light of the Identity? We think we do. To our mind the Lord's meaning, considered with reference to the purport of the preceding Parables, was somewhat to the effect following:—

He was desirous of picturing to the disciples' minds another view of "the kingdom" of that "righteous" nation over which He yet was to rule as King (Isa. lx. 21; Ezek. xxxvii. 24); that people Israel, who were to be His inheritance, His chosen, His saints (Deut. ix. 29; Psa. cxlviii. 14). The portrait, like the Parable of the tares, describes their condition, first, as the hidden, undistinguishable ones (Psa. lxxxiii. 3) mingled with the other fishes of the sea (Ezek. xi. 16), and then their final gathering and separation from the Gentile nations of the "earth" (Ezek. xi. 17). To elucidate the meaning we have to ascertain what is indicated by the "net," by the "sea," by "the every kind," by the "fulness of the net," by the gathering of the "good" into vessels, and "the casting of the bad away."

The draw-net described, we imagine, must represent the Gospel-net cast out into the sea of nations, and bringing all Christendom into nominal allegiance to the Son of God by the outward recognition of the Gentiles as servants under the name of Christians (Matt. iv. 19). The Gospel draw-net has, in truth, been thrown over all nations (Matt. xxviii. 19). It embraces Israel, and also all the Gentiles called by the name of Christ. To fill that net occupies the entire period of the dispensation (Matt. xxviii. 20)—from the birth of the Lord down to the period (A.D. 1881-2) when Great Pyramid and Bible teachings, too, point out that this dispensation shall cease and come to a final, sudden end. The Gospel-net is then full, the day of grace is then over, and the time arrived for the preparation of that state of things termed in the Parable, as in the previous one of the tares, "the end of the world." Then the messengers of God are deputed to make the separation between Gentiles and the stock of *Lo-ammi* Israelites who till then, being "hidden," in their "graves," and unknown, are not recognised or cognisable as Hebrews of the stock of Abraham. The angels are the agents employed at that great assize. They sit down and deliberately sever the tares from the wheat, also the good fish from the bad. They put "the wheat" into "My barn" (verse 30), the good fish in God's vessels or places of security, but the tares are reserved for the burning, fiery deluge; the bad fish, rejected, are thrown back again into the sea of Gentile nations, whose fate is to be the same "burning," the "furnace of fire" (verse 50), the fiery deluge, the earthquake-devastation (self-prepared), "such as was not since men were upon the earth—so mighty an earthquake, so great" (Rev. xvi. 18).

The good fish—those gathered for security into "vessels" or prepared receptacles—we see, of course, are God's people, then first publicly "identified" as Israel. They are, as a first precaution, gathered into vessels for security, but the Gentile nations—the "tares" of the previous Parable, and the "bad fish" of this—are severed "from among the just;" tied up in "bundles of nationalities" for the burning; rejected and cast away into the raging, tossing, unresting sea of the nations of the Gentiles for the "furnace of fire." There it shall be, not utter destruction, but "wailing and gnashing of teeth," anguish and sorrow, political disintegration, national ruin and disruption.

Such, we think, is the teaching of this wondrous word-picture of the Lord. Its reference is, we believe, entirely to the end of the day of grace, and the date of that consummation is the time of the Southern *impending* wall of the Great Pyramid, A.D. 1881-2, now close at hand. Such interpretation exactly corresponds further with the teaching of the cluster of Parables joined to this, in the same chapter of St. Matthew's Gospel. Its solemn warning tells us of an impending fate awaiting the rebellious nations of the Gentiles, which the

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Great Pyramid corroborates, and which the Word of God, written, frequently reiterates.

Again, this Parable promises—as do all the rest—that, mingled with, and hidden away among, the Gentiles, unknown as Israel, shall be found God's people, His chosen nation—at present Lo-ammised Gentiles, now "not His people;" but that these, His favoured ones, at the very period of the Gentile tribulation, shall be severed from the wicked tares, gathered into God's own chosen vessels—secured in the grand gallery ceiling-refuge—and presently constituted, when baptized with the Holy Spirit, sanctified by the new covenant, and sealed with the blessing of national righteousness, that glorious "kingdom of God" which it was the object of this Parable, like the rest, to portray, picture, and exemplify to us, His people, in this "the time of the end."

Reader, let us bless our Lord Jesus for these His Parables. They put His seal and sanction upon the grand subject of our Identity. They teach us that one truth runs through Old and New Testaments alike; that He who came to confirm every jot and tittle of the law, is faithful to His covenant with us, His people Israel, and will do for us all those great things that He hath promised to our forefather Abraham, and to his seed for ever. Amen.

CONCERNING FRANCE.

By H. R.

PART I.

EVERYTHING seems to me to be in favour of the Identity of the Teutonic race with the Assyrians of old time, and of the Germany of our own day with the Assyria of the future. Revered supporters of our cause have sometimes applied to the great Napoleon the prophecy of Isaiah (xiv. 4—23) against the king of Babylon. To do this is inconsistent with the facts. Assyria cannot be represented by both France and Germany, by Teuton and Kelt. Nevertheless, the expectation of finding some allusion to a nation which has exercised so vast an influence on ourselves and on the world is justifiable, and I would fain offer some suggestions to Bible students concerning the interesting question, What are the French? Our language may be roughly divided into two streams, Teutonic and Keltic. I say roughly, for there is a small current of Hebrew which flowed down with them into that sea of classical Greek and Latin, which for a time swallowed up all trace of the original sources.

Our Saxon and Danish speech was near akin to that still spoken by Teutonic and Scandinavian races. Our Keltic speech was equally akin to that of the European Kelts—that is, the Gauls. First, the Greek colonisers, and afterwards the Latin conquerors, left a lasting impression on the Keltic dialects with which they came in contact—that is, on the Keltic of South Britain and of Gaul. In fact, Latin seems to have supplanted Keltic in Gaul, excepting in Armorica (Bretagne), which was recruited from our own shores, and where to this day the speech is more akin to old Cornish than to modern French. We find, on examining the history of the French, that they, like modern English, have been formed of a fusion of races—of the Kelts who had settled there long before even Greek history, and the Franks, who poured in upon them from the East, a part of the great horde which, for lack of a more precise name, we term Teutonic.

Now, as we believe our Saxon, Scandinavian, and Keltic ancestors were in truth different branches of the Israelitish stock, why may not Gaul and Frank have been separate branches of a nation similarly conquered in old time by the Assyrian, of which part had taken refuge in flight in the same direction as their Hebrew neighbours becoming the Keltic half, whilst their less fortunate brethren were transplanted to Assyria, emerging from thence later on to follow the footsteps of the Hebrews toward the West under the name of Franks or free men?

Now there are two nations who might thus have separated and re-united, and our choice lies between them. These are the Phœnicians and the Egyptians. For we must not regard the Phœnicians as necessarily under the Canaanitish curse. The fact that Hiram, king of Tyre, was the warm friend of David, and that the Phœnicians of his day were counted worthy to assist in the building of the temple precludes this; and still more that magnificent address of God to Tyre, commencing, "Thou hast been in Eden, the garden of God," and pouring out, even while threatening her overthrow, more passionate admiration of the great heathen city than He ever bestowed on Jerusalem. For while His love for the Hebrew race is unchanging and intense, I do not remember much admiration of it, but a good deal of the opposite.

I do not, however, consider the Phœnicians identical with the French, for reasons I will give hereafter. Many points incline me to the idea that the Egyptian race of old time is identical with the French of the present day. For to look among the Fellaheen, who wrought the great canal at the bidding of a French engineer, for the Egyptians who, within a few short years, are to be the chosen third with Assyrians and Israelites, is to repeat the old mistake concerning Israel.

Doubtless the Khedive has greatly improved Egypt outwardly, but foreign funds and foreign brains have done the work, and the Khedive is really a bankrupt, powerless in the hands of his creditors. Napoleon Bonaparte, who ranks with Alexander and Cæsar as having turned the tide of the world into new directions, and who had clearer foresight perhaps than either, first recognised what Egypt might become to France. We read his conquests and marvel at his sudden return to France, after his repulse before St. Jean d'Acre by Sir Sydney Smith. We say an Englishman drove him back. Ay, but it was from the shores of Syria. We scarcely do justice to the manner in which he ruled Egypt during his successes. The evil that men do lives after them, and the cruelties of the last portion of his sojourn make us forget the magnificent plans with which he commenced, and which for a time he realised. The French savants who accompanied him laid the foundation of that Egyptian research which is still progressing. They measured, with the utmost accuracy their science could command, that key to all science, the Great Pyramid. They investigated the curious phenomena of the Nile, and the record of their labours will be as valuable to France as the survey of Palestine to England. But Napoleon passed on in his ambitious career, and Egypt was left alone in its desolations. "That man," said he, at St. Helena, when speaking of Sir Sydney Smith, "that man made me miss my destiny." Not so, for the hour was not yet come. He but prepared the way, sweeping away old Europe to make way for the swiftly advancing future.

Louis Philippe is on the throne, and again France looks towards Egypt, not for herself alone. The strong lieutenant Mehemet Ali makes Egypt independent, save in name, of the weak Sultan. France encourages and applauds him. But when he casts a covetous eye on Syria also, then England interferes, and a British fleet, under Sir Charles Napier, puts an end to that. Why? I can only answer, "We were working out our destiny."

(*To be continued.*)

WE have received a valuable series of Papers (to be continued for about 16 weeks) from the pen of Mr. Abraham Storey, of Liverpool, the publication of which in THE BANNER will shortly commence. It is entitled "England's Burnt Offering," &c., to be followed by a series on "The Gate."

"POINTING to the seething mass of ruin and degradation that we would see removed, we can but say, 'Men of Israel, help.'"—*Report of Total Abstinence Society, Shadwell.*

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 282.)

PART XV.

Æschylus, the celebrated Grecian poet and contemporary of Herodotus, specially mentions that "the Sacæ were noted for being governed by *good laws*," and Strabo, a Latin historian, writing four centuries after the time of Æschylus, relates how "the Sacæ got possession of the most fertile tracts in Armenia (where the Ten Tribes passed the Euphrates, according to Esdras), which was called after them Saccassenæ, and that though a wandering colony of Nomades, they were pre-eminently *a righteous people*" (Lib. vii., 3, § 9).

Diodorus Siculus, the contemporary of Strabo, speaks of these same Sacæ as having, sprung from a very small beginning, eventually obtained in Armenia "a vast and glorious Empire." And Pliny, who lived a century later, pronounces "the (Lib. ii., 3) Sacæ to be the most distinguished of the Scythian races, and that those who settled in Armenia were named Saccassenæ" (Lib. vi., c. 2, § 16).

Who were these Sacæ—the most righteous portion of the Scythian Tribes—who were supposed by Herodotus to have had their beginning from a small number ("Ye were the fewest of all people"—Deut. vii. 7) at the very time when the children of Israel were taking possession of the Promised Land, and who were famed for their good laws as well as for their skill in archery, and whose leader, in the sixth century B.C., at the time of Darius' invasion of Scythia, is made known to us by the inscription on the Behistun Rock as Iskunka, the chief of the Sacæ?

I have already mentioned that the physiognomy of this chief of the Sacæ, according to Sir Henry Rawlinson's transcript of the Rock, which now lies before me, bears a singular resemblance to an Exeter tradesman of the race of Israel; while on the back of his head, and beneath the tall-peaked cap, exactly like that worn by the Hebrew high priest, stands out in bold relief the distinctive mark of what is commonly known as the Greek cross.

It is certain that the well-known symbol of a cross, with which we are so familiar in this country in the present day, is of Pagan origin. It is found in Egypt as early as the time of the Great Pyramid of Ghizeh, B.C. 2170, and was considered there as the sign of life. The vestments of the Egyptian priests of Horus were covered with plain crosses, just like the stole of a Ritualistic priest of the Anglican Church, and the Vaishnavas of India mark themselves with crosses of a peculiar shape interlaced with triangles, which are likewise the sectarian symbols of the Jains of Hindostan. The Greek cross, where four triangles meet in a point, and which has been considered, somewhat fancifully, to be a combination of the other two forms, may possibly embody the symbolic ideas which are the origin of both; for though they are of pre-Christian times they may be regarded as expressions of various senses of the same esoteric idea, affording indications that the ancient world, without a revelation from God, which the seed of Abraham alone possessed, were expecting the fulfilment of the promise that the seed of the woman should make atonement for the fall of Adam.

Hence we find in pre-Christian times the Greek cross as breast ornaments on the dress of Assyrian kings. See representations of Assur-nazir-pal and Shamas-pul, kings of Assyria in the ninth century B.C., given in the "Transactions of the Bibl. Archæol. Soc.," vol. v., pp. 225, 278—exactly the same in shape, with the cross on the head of the chief of the Sacæ three centuries later, as engraved on the Behistun Rock; and so in another far distant part of the world from Assyria—viz., in the Emerald Isle, we find the same emblem in the crown of one Ollamh Fodhla, whom Keating pronounces to be "a wise and good king of Ireland," and whose existence may be reckoned somewhere during the interval between the times of David and the Christian era.

To come down to post-Christian times, Palgrave, in his "History of the Anglo-Saxons" (p. 221), gives a drawing of a Runic ring found in Norway, and now in the Brenstedt collection, of the possible date of the second century of the Christian era, when the Scandinavian population were emigrating to the North of Europe, on which is engraved a perfect representation of the Greek cross; while a penny of our own Alfred the Great, which must have been coined exactly a thousand years ago, and which was found not long since in the Thames, near Southwark bridge, has on its obverse side, together with the monogram Londinum, the symbol of a Greek, not a Latin, cross, the exact counterpart of the one which appears on the head of Iskunka, the chief of the Sacæ, as he appears on the Behistun Rock, B.C. 516.

The name Sacæ appears throughout the Persian inscriptions, and I have already noticed what ancient secular writers say of this notably well-governed and righteous people of the Scythian race. If we turn to Scripture, we find amongst the list of the people who returned to Jerusalem with Zerubbabel, after the seventy years' captivity in Babylon, a name not unlike that of this Scythian Tribe, as they are enumerated in the book of Ezra (ii. 9). "The children of Zaccai, זַכַּי, 760," which may with equal fidelity be rendered Zacci, or Zaccæ, or Sacæ.

I would here adduce the testimony of two unexceptionable witnesses, as having no particular views to support, in confirmation of the opinion of the connection between the Sacæ of the Behistun Rock who were dwelling in Media about B.C. 500, and the Ten Tribes of the House of Israel who had been settled by the Kings of Assyria "in the cities of the Medes" 200 years before.

Sharon Turner, who wrote before the Cuneiform inscriptions were discovered, has a suggestive passage on the subject as follows:—

"Although the Saxon name became on the continent the appellation of a confederacy of nations, yet at first it denoted a single State. The Romans began to remark it during the second century B.C., which, until then, had escaped the notice of the conquerors of the world, and possibly utter destruction. . . . The Saxons were originally a German—*i.e.*, a Gothic or Scythian—Tribe, and of the various Scythian nations which have been recorded, the Sakai or Sacæ are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-sana, or the sons of the Sakai, abbreviated into Sak-san, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacæ, were an important branch of the Scythian nation. They were so celebrated that the Persians called all the Scythians by their name; and Pliny, who mentions this, remarks them amongst the most distinguished people of Scythia; Strabo places them Eastward of the Caspian, and states them to have made incursions on the Kimmerians both far and near. They seized Bactriana and the most fertile part of Armenia, which from them derived the name Saca-sena, and they reached the Cappadoces on the Euxine" ("History of the Anglo-Saxons," vol. i., pp. 28—34).

I observe that Mr. Cornall in his tract, p. 24, says that "the Saxons have probably their name from Saxony in Germany," the converse of which is true, as the merest tyro in ethnology must know that the ancient Sacæ or Saxons gave their name to that part of North Europe in which they settled, rather than took their name from it. And when Mr. Cornall ventures an opinion on the possibility of the Saxons having an "Egyptian origin" as being sons of "Shishak" rather than sons of

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Isaac, it only proves that he has got considerably out of his depth in Egyptology as well as ethnology. Had he known anything of the former he would not have committed himself to such a ludicrous assumption, with the recollection of Champolion's great discovery sixty years ago on the walls of the great temple of Karnac, where the name of "Shishak, king of Egypt," who took away from Jerusalem "the shields of gold which Solomon had made," in perfect accordance with the statement in 2 Chronicles xii. 9, but without any support to the wild opinion which Mr. Cornall has hazarded of king Shishak having been the patriarch of the Anglo-Saxon race.

(*To be continued.*)

WHAT WOULD MANASSEH HAVE DONE?

A FRIEND who calls himself Ilex has sent us the following corroboration of our views as lately expressed in BANNER No. 71, page 149. We have much pleasure in reproducing the *New York Tribune's* castigation of the "Irish Russians" in Manasseh's land, and are glad to find that American journalists were so alive to the danger, now happily passed away, while so outspoken, also, as to the fixed resolve of the nation that no injury should be done, with their consent, to Israel's "couching daughter" in the dominion of Canada in the West, their powerful British neighbour. The article is as follows:—

THE THREATENED FENIAN RAID ON CANADA.

In an article headed "Irish Russians," the *New York Tribune* of May 7th has the following remarks:—

"The gross absurdity of an Irish invasion of Canada in the interests of the Russian Empire does not prove that there is no foundation for the rumours of war and conspiracy which come to us from Buffalo. After what we have seen of the Fenian conventions in America, and risings in Chester and Killarney, the Clerkenwell explosion, and the assassination of Thomas Darcy McGee, the operations of the Fenian Sisterhood, the sale of bonds, the exportation of arms to Ireland, and the princely court held by head-centres and organisers at the Moffat Mansion, we hesitate to pronounce any plan of Fenian agitation incredible merely because it may be preposterous. In that organisation it seems to be the preposterous that always happens. But if Fenian agents are really gabbling and collecting money in Buffalo, it does not follow that any military expedition is afoot.

"The society is composed of three classes of persons—a few sincere and light-headed patriots, a few dishonest adventurers, and a multitude of dupes who contribute the funds, swell the processions, and inflate the leaders. Seven years ago a committee investigated the accounts of the brotherhood, and reported that over 625,000 dols. had been collected, nearly a third part of which had been expended in America. And the contributions still go on.

"A show of conspiracy—in some safe place like Buffalo—is very useful to stimulate the flagging liberality of servants and labouring men; and if the fortunes of Russia are not materially improved by these operations, we may be quite certain that increased contributions to the 'skirmishing fund' will sensibly affect the fortunes of some professional patriots. Sensible Irishmen must not let their national sympathies deceive them. This sort of agitation is not to be regarded with any leniency. It is a crime, and it ought to be denounced in the plainest terms.

"We beg our Fenian friends, moreover, to observe that if they are busy with any designs upon Canada, they are also guilty of a crime against the country that has given them hospitable shelter, and Americans whose kindness and patience they have so often abused, will demand that they be severely dealt with. Whatever cause of complaint Irishmen may have against England, they must settle their quarrel at home, or leave it unsettled. This country is not to be made the nursery of their expeditions. They were much too gently treated by the United States after the raids of 1866, and we trust that such mischievous leniency will never be shown again. The Fenians must be made to understand that we are not going to fall out with our neighbours, or tolerate riot on the frontier, for their amusement. The Government will oblige them to keep strictly within the law. America has gladly made itself the home of Irish exiles, but it does not mean to be also the paradise of Irish fools."

ISRAEL'S BATTLES.

"FOR THERE IS NONE OTHER THAT FIGHTETH FOR US BUT ONLY THOU, O LORD!"

(*Continued from page* 191.)

No. XVI.—THE FIRST BURMESE WAR.

LORD AMHERST was the Governor-General of India in 1823, having assumed office in August of that year. He had not been long in Calcutta when he found himself involved with a Power then rapidly growing into importance on the Eastern frontier, and which, at that juncture, gave plain proof that it intended to try conclusions with the growing might of Israel. The first Burmese war drew on. The rupture began on the part of the latter Power. They attacked and drove out a small party of Sepoys from a sandy barren island between Chittagong and Arracan, in September, 1823, and this, with other similar acts, were insults the British Lion could not brook. War was declared. The plan of the British was not so much to repel the insults offered by the Burmese on the frontier in Cachar and elsewhere, but to strike at the capital, to force a passage up the Irawaddi (the main artery of the Empire), to strike a blow at the seaports, and to capture, if possible, the very "Gate of the enemy," Rangoon. We shall see how these operations succeeded. Sir Archibald Campbell was appointed British Commander-in-Chief. On May 11, 1824, the expeditionary force, which had formed and collected at the Andaman Islands, appeared off the town of Rangoon up the Irawaddi river and anchored. The batteries erected by the Burmese opened a feeble fire, which the British frigate *Liffey* speedily silenced. The soldiers and land forces were then disembarked and took possession of the town, which the enemy had deserted, seeking refuge in the jungles surrounding.

Here the Burmese commenced that mode of warfare in which they excelled. They formed stockades, and under their shelter they daily approached nearer and nearer the town. On May 26, however, the British, with a handful of Europeans, a few Sepoys, and two guns, attacked the enemy, captured stockade after stockade, and put the Burmese to flight in all directions. On June 10, Kemmendine, a place a little distance from Rangoon was assaulted by the British and captured.

On July 1, the Burmese, under a renowned chief, advanced in immense force against the great Dagon Pagoda, a building near Rangoon, "glittering with gilded turrets." The enemy were in multitudes, the British were a handful of men, yet the Lord gave Israel the victory, as He promised, and a few discharges from a couple of guns, with a bayonet charge by the Sepoys of the garrison, sufficed to send the enemy flying to the shelter of their jungles again.

Soon after this, further operations, all of which were invariably successful, finally established British power in the land. The enemy was cleared from stockades in the close neighbourhood of Rangoon. The British soldiery at last disdained the protection of their guns, and would scarcely wait for their scaling-ladders. They rushed into the enemy's works, mounting on the shoulders of their comrades, and the bayonet did the rest when once they forced their way into the Burmese strongholds. Syriam and Dalla, near Rangoon, were soon captured. Colonel Godwin took Martaban; Colonel Miles secured for Israel, Tavoy and Mergui in the Tenasserim provinces.

Towards the end of the year 1824, the Burmese made several gallant but fruitless efforts with immense forces to dislodge the British from Rangoon and Kemmendine; but the Lion's hold was too strong, and the attacks were all repulsed. An attempt of the enemy to set fire to Rangoon was frustrated, and the British issued out to punish the Burmese, who again advanced in great force to try conclusions with the invaders. The Burmese were 20,000, the British in all only 1,500. But the Lord gave the hosts of their enemies to Israel, and in only

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fifteen minutes the Burmese were driven from their intrenchments and put to flight. "They came out" to attack the British "one way, and fled before them seven ways." "The Burmese escaped into the interior of the country and appeared no more before Rangoon."

In March, 1825, General Cotton's failure to take Donabew, was followed by the utter defeat of the whole Burmese army under Maha Bandoola, their General; the town was taken, the fall of Prome followed, and in January, 1826, the capture, by the British General, of Melloon, a place far up the country, and in the neighbourhood of the capital Ava, convinced the Burmese that it was vain longer to oppose the British Lion in his wrath. They made a last stand, however, at Pagahm, where their host of 18,000 was encountered and utterly defeated by the British only 2,000 strong. At Yandabo, barely forty miles from Ava, the haughty king of Burmah was forced to admit defeat and sued for peace. He obtained it on the usual terms, and dearly he had to pay in territory and treasure for his egregious folly in provoking the House of Israel to punish him. The price asked and paid was a million sterling, as compensation for the cost of the war, Rangoon being held till the fine was paid. The Burmese further ceded all alleged rights in Assam, Jyntea, and Cachar, to the North-east of Bengal, to the British, besides yielding Arracan and the Tenasserim provinces, in fee simple, to their conquerors.

Peace was concluded on Feb. 24, 1826, about two years after the operations began. Thus ended in triumph the first Burmese war. It gave Israel a large accession of territory in the extreme East of their already gigantic "heathen Empire," and the Lord, as He promised, manifestly fought for His people throughout the war. He enabled them with ridiculously small means, and a totally insufficient force (humanly speaking), to conquer and put to flight their hitherto untried and powerful foes. They went out against their enemies in full confidence that God would fight for them, and being Israel, He did accordingly help His people, so that "with a few" he enabled them to defeat "the many," and He gave large tracts of their enemies' lands to them for a possession *for ever*. "The Gate" of the whole country, Rangoon, He handed for a time to the British, as pledge and earnest that He would in a yet future war grant it to them in perpetuity. This success and these wonderful triumphs He vouchsafed to His people in 1823-26, according to His covenant, because they were His chosen ones; and He had promised in His Word that the heathen should be "given" to them as being "His inheritance," and their lands that *they* might inherit "the labour of the people" (Psa. ii. 8, cv. 44). The history of this, and of the other Indian wars in which our nation has been engaged, can only be rendered intelligible in the light of our Identity; and we hope our readers have learnt ere this by the story of the unvarying success of our armies in India, in Burmah, and in other parts of the East at which we have hitherto glanced, that, being Israel, God has fought for us, and has given us success against the most overwhelming odds, and victory—when victory was, both by the rules of ordinary warfare, and also by the experience of mankind, utterly hopeless, and perfectly vain to expect. Verily the Lord hath fought throughout for Israel, and wrought great victories for us! Our hearts ought, and we hope do, rejoice in Him for all these His lovingkindnesses and tender mercies to us His (generally) ungrateful people.

"THERE were others who held [referring to the violent tempest at the time of Cromwell's death] that nature sympathised herein with the death-throes of a great master in Israel."—March *Leisure Hour*.

RYDE, ISLE OF WIGHT.—Five addresses on "Our Identity" have lately been delivered at this place, and four letters published in a local newspaper, by Philo-Israel, with marked blessing from the God of Israel. Hallelujah!—Jer. xxxi. 7.

THE SOUTH-WEST OF FRANCE GIVES TESTIMONY TO BRITISH IDENTITY WITH ISRAEL.

A FRIEND of our cause now in the South-west of France writes to us regarding a town much favoured by the British, where he is himself temporarily residing. "I find (he says) numerous footprints of Ephraim both past and present here in South-west France. As to eatables, all the best things actually come from England, such as the best ham, cheese, biscuits, jam, marmalade, salt, tea, also brushes and combs. The best bread is called "English bread." Of course all these things are dearer than the native. The English have made this place literally." (Our friend meant the British of course.) He adds:—"Some twenty years ago this was a small, dirty, undrained, insignificant town, having no decent lodgings, only scarecrow houses and ricketty vehicles. Till the British came, even the glorious view of the Pyrenean range (one of the sights of the place) was so unknown or unnoticed that the best (poor enough!) houses were built with their worst rooms towards it! Of course many things have been introduced *de novo*, such as hunting and other athletic sports, by the British. How we have changed all that! Even Sunday is decently observed! The British have built a chapel for the native Protestants; almost anything can be got; and this is one of the most flourishing towns in France! I have just returned from a visit of some days to Bordeaux. There Ephraim's strong hand and firm foot may be clearly seen in no measured manner. We held it for 300 years, and the Bordalaise gladly fought (sometimes without the British) even against the French King. The Cathedral, Porte Royal, Porte du Palais, and other buildings, were erected by the British."

Such are the remarks of an intelligent Israelite of the Ten Tribes now searching for health in spots which the British have beautified and wonderfully improved by their God-given energy, wealth, taste, and power of organisation. In the seed of Abraham (was the promise) "shall *all* the families of the earth be blessed;" and therefore we find, as a matter of course, that the British, being Hebrews and Israelites, go to the South of France for amusement or in search of health, and lo! their very presence transforms a dirty, neglected, miserable town into a lovely, much frequented domicile for all men; and where God's truth was neglected and the Gospel sound was never heard, there, their energy and their wealth speedily erects a place of worship where the native Protestants of the South of France can meet in peace and worship their Lord and Saviour decently and as He would have them do. Surely our readers see here Identity evidence of a peculiar and most valuable kind. Here "things," not men, are vocal with the testimony that the British are the Israel of God; for the British, and none others, effect there, as elsewhere, wondrous changes for the better, and of dirty villages make flourishing, beauteous towns. But where in the four corners of the United Kingdom do men find that the British are ever indebted to foreign Gentile energy, gold, or taste, for the improvement of their homes and country? Such things are not known in Great Britain; but everywhere on the continent of Europe, in India, in Africa, in North and South America as well, British capital, British energy, and British skill, directed by British hands, and hearts, and brains, are transforming waste howling wildernesses till they are blossoming like the rose; and that simply and solely because, being Israel, this people are "blessed of the Lord," blessed "with the power to get wealth, that He may establish the covenant that He swore to our fathers as it is this day" (Dent. viii. 18); blessed with the Gospel in their hearts and on their lips, to make it known to the sinning, famishing sons of men throughout the earth; for Israel is destined "to blossom and bud, and to fill the face of the world with fruit;" and they are also "a people He hath formed for Himself, that they may shew forth (this) His praise" (Isa. xxvii. 6, xliii. 21).

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WEDNESDAY, SEPTEMBER 4, 1878.

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

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

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

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

VOL. II. No. 89. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 11, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE COMING FIERY DELUGE.

WE have not for some weeks made mention of that time of fiery desolation and national tribulation about to be poured out on the Gentile nations of the "earth" properly so-called, which God's Word justifies us in terming the "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18).

All men are now calculating on a period of "peace and safety" as the certain outcome of the Berlin Congress; but God's Word and God's witness—the Great Pyramid—certainly do not give their sanction to this belief, except so far as it relates to the House of Israel—the British nation only.

In 1881-2, as all our readers know, we look for a complete destruction and disintegration of all the Continental and "earthly" Governments of the Gentiles to take place; such destruction and collapse to be as "by fire," when, by literal fire, by literal war, and by horrid internecine conflict, that shall be fulfilled which our Lord Himself and all His holy prophets predicted, when He said that "nation shall rise against nation, kingdom against kingdom," when the "sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken" (Matt. xxiv. 29).

Do our public journalists and the secular writers of the day give us any warning that, though "peace and safety" is the popular and fashionable cry, the real state of the case, as respects continental Europe, is something very different—something which contrasts most terribly with the security, peace, and absence of all fear, which happy Israel enjoys in this "her little sanctuary of the West," her little island of the North? Certainly they do.

The *Times*, in one of its leaders of Aug. 20, 1878, contrasting the condition of our own favoured nation at the present crisis, in respect to Cyprus and the Asiatic protectorate, with the conflicts, difficulties, and costly warfare in which Austria is engaged in fulfilling her part of the agreements internationally arrived at in Berlin, observes, regarding our occupation of Cyprus—

It was prudent, no doubt, to be prepared for resistance, and to have the means ready at hand for overcoming it. That it is better to employ too great a force than a force that may fall short, however infinitesimally, of the purpose for which it is to be used, is an axiom true in other subjects than mechanics. It would be unkind just now to point it by the example of Austria, but we feel none the less that we could not have afforded to tempt opposition by a display of weakness at the critical moment of our entry. We shall have difficulties, of course, in carrying out the full policy to which our occupation of Cyprus is the prelude. It is something, however, to have made a fair start, and to have a prospect which is yet unclouded. We should be glad if we could augur as well for the rest of Europe as for ourselves. Europe, it is only too certain, has been long suffering from national as well as from international disturbances. In one capital a traitor has just been beheaded, in another a highly-placed official has fallen under the assassin's knife. *The soil is shaken by revolutionary forces.* The enormous military systems of the Continent press with an intolerable weight upon the nations from which they are raised and which are taxed to the uttermost for supporting them. The demand is for more ease and more liberty than are possible where these huge armies are on foot. Industry suffers in every way from the undue attention paid to military affairs. The need for relief is pressing; but the prospect of relief seems to be as far off as ever. That such a state of affairs should be suffered to continue is a discredit to modern statesmanship. The burdens of peace seem in point of fact to be as great and as oppressive as war in past times has imposed. There is thus well-nigh the full mischief of war without the stimulus to endure it which actual war rouses. The worst of the matter is, that there is no end apparent, no reason to expect that the load will become any lighter. *When we look beyond our own shores, we discover everywhere a vast armed camp and the resources of entire nations wasted in ministering to its demands.* If nothing else is fatal to the system, it must break down sooner or later by its own weight, by the exhaustion it brings with it, and by the reasonable discontent it does not fail to provoke. But it must surely be within the means of statesmanship to contrive some speedier and more hopeful end than this. The problem is one with which we, fortunately, have no immediate concern. We stand outside the sphere in which military concerns are dominant to the exclusion of almost all others, but we are by no means indifferent spectators of what is going on within it. The sooner our neighbours suffer their good sense to prevail over their ambition, or mutual distrust, or love of military show, the better it will be for all of us—for themselves primarily, and for us, too, as interested in obtaining assistance in every quarter for the work of peaceful progress.

The leading journal, it will be seen, in these solemn sentences, confirms many of our views and anticipations at the present juncture. He sees and declares—

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1. That Europe—*i.e.*, "the earth" of the prophetic Scriptures, and Daniel's metallic image, outside Israel's abode—is suffering from international and national disturbances. But this is the fulfilment of our Lord's own words. See Matt. xxiv. 29, and Luke xxi. 25, 26.

2. That "the soil is shaken by revolutionary forces"—the very language men would use to describe the close advent "of a great earthquake," such as the one now imminent, at the very doors (Rev. xvi. 18).

3. That "huge armies and enormous military systems of the continental 'earth' press most grievously upon the nations" of the Gentiles—which is only another mode of saying what our Lord predicted should come in these our days—namely, "men's hearts failing them for fear," "distress of nations, with perplexity," "the sea and the waves (the peoples in their masses) roaring" (Luke xxi. 25, 26).

4. But "that our own shores present the most marked contrast;" for here "we stand outside the sphere of military concerns." "These are warlike problems with which we have no immediate concern." What are these but the reiterations by the modern layman of the God-inspired words of the British Bible, wherein it is guaranteed that "Jacob shall return, and be in rest, and be quiet, and none shall make him afraid?" (Jer. xxx. 10).

The secular mind thus sees what we find in God's Word announced with no doubtful emphasis—namely, that ere long, in 1881-2, as the Great Pyramid warns us, the long pent-up anger, wrath, and indignation of the Lord Jehovah, the God of glory, will suddenly burst forth, as it did in the days of Noah; yet again when Lot and his two daughters were alone saved from the whirlpool of "God's fiery indignation, and all His fierce anger" (Zeph. iii. 8); and, finally, when He banished His people from their fatherland no less than 2,600 years ago.

We strongly urge our readers, after reflecting on those awful contrasts, to consider how God's good hand is upon us nationally; that He is ever present with us as He promised us, holding our right hands with the right hand of His own righteousness, and leading us to the point when, having given us all those temporal and material gifts He has promised, He will yet do one thing more for us—namely, "give us the national outpouring of God's Holy Spirit—the new covenant." Once this is ours, we become "the righteous nation," by qualification, through the blood of the Lord Jesus, who died to redeem His people Israel. "A light," a petty feeble "light," He may be to the Gentiles, but He is "the GLORY of His people Israel." We British being that people, ours it is, knowing that Israel has been re-discovered, and though "lost," nay, "dead," is now alive again, and about to return in triumph to their own land, "to publish" the good news far and wide, "to praise" the Lord for His great and distinguishing mercies to us His ungrateful "servants," and "to say," in the words He Himself has taught us, "O Jehovah! save Thy people, the remnant of Israel" (Jer. xxxi. 7).

PHILOLOGICAL AND ETHNOGRAPHICAL.—A friend in Montreal writes to us thus:—"Did it ever occur to you that in the matter of language and association, for the same reason that Germany (Assyria) and Britain (Israel) are so closely allied, as to make many people erroneously believe that the Teutonic and Anglo-Saxon stock are one and the same people, so the Normans (Benjamin) and the French (Babylon) are as closely allied, and *their* identity may be thus corroborated? The Israelites (with exception of Benjamin) were carried into captivity by the Assyrians; but the Tribe of Benjamin by the Babylonians. *We* generally believe in the Identity of the Germans and the Assyrians, while very old commentators connect France with the Babylonian Empire (Isaiah xiv. 4—23). One thing is certain, that just as the British are associated generally with the Teutonic stock, so the Normans are with the French." We agree with our friend that the above is new, interesting, and worthy of further research.

THE REV. DR. WRENFORD, OF NAIRN, N.B., AVOWS BELIEF IN THE IDENTITY FROM HIS PULPIT.

WE are glad to see one after another, clergymen of our beloved State-Church, and ministers, also, of the Nonconforming branch of Christ's Church in our land, giving in their adhesion to the glorious truths we are weekly making known in these columns.

Dr. Wrenford's pleasing lines to the Earl of Beaconsfield, K.G., published on page 283 of No. 87, will have clearly intimated to our readers that he has now shown his colours in an open, candid, manly way, which does him infinite credit. We were not prepared, however, for his publicly advocating the Identity from his pulpit, which we find, to our great joy, he did on Sunday, August 18, 1878. We regret we are unable to reproduce the whole of this admirable sermon. Our limits forbid that! What follows is an extract from the discourse noticed in the *Nairnshire Telegraph* of the 21st August. Our readers see, of course, as we do, that the annexation of Cyprus has had the effect (no doubt intended by our God) of opening some of the "blind eyes," and enabling men clearly to see that we British are His people.

The Doctor's text was—"And from thence they sailed to Cyprus" (Acts xiii. 4). After commenting on the text, the preacher went on to say, regarding his text "Cyprus:"—

Such is a brief epitome, sufficient for our purpose this morning, of the history of this once more remarkable Island. We have seen the great-grandchildren of Noah, according to reliable historical evidence, take possession of the Island nearly 4,000 years ago, and give their name to it, from which the other islands also took the name "Chittim." We have seen it successfully pass under the yoke of various foreign Powers, including England in 1191, until now a second time it is virtually, if not actually and permanently, annexed to our country. And we look at the Island from a Christian, not a political strategist's point of view, and we cannot but be struck with amazement at the widely-ramifying lines of interest which radiate from this central point. We lose sight of the immediate, the ostensible reasons for its acquisition.

It may be a fulfilment of prophecy that the "King of the North" should thus be checked by the "King of the South," and the incurring of the vast moral and other responsibility which our rulers have undertaken for the regeneration of Turkey may be fully justified. Into all this we do not enter. This is not in the least a political sermon, but grave, thoughtful, and learned men are astounded at the spiritual aspects of the event, and it is asserted that "no event of equal interest to the Church of Christ has happened since the destruction of Jerusalem by Titus, A.D. 70!" Why? This is the point which deeply concerns us. Our rulers may have been quite unconscious of more than merely checkmating Russia, and of giving a helping hand to the Jews to return to their own land. Be this as it may, life seems to spring into many of the seemingly-dead prophecies of old, and a burst of light to fling its glory alike over the nations of the East and of the West. To myself the study of unfulfilled prophecy has never been acceptable in view of the pressing realities of our every-day life, and of the mistakes which so many have made in endeavouring to interpret it. It has ever seemed to me that the study of it should be undertaken with much gravity, circumspection, and distrust of self. Hence you will understand that what little I may be led to say this morning will be uttered with much diffidence, and a deep sense of Christian responsibility.

It is said (for I must first touch upon this) that our tenure of Cyprus—which is the basis of all our hopes for the regeneration of those Eastern lands—is "uncertain." Still it is the same as that by which Russia holds the conquered and ceded towns. It is, surely, "certain" that she will not give them up. We may, therefore, dismiss this objection. It is also alleged that Turkey has "promised so often and failed," but, surely, never under similar conditions? She has the fear of Russia to urge her to obey our behests—for she would not like to be left a prey to the King of the North, and we have the moral and material power of this country wherewith to back our demands. There is, then, very high security for the fulfilment of the Christian's hopes regarding the physical and moral regeneration of those lands of the Bible so dear to every one of us.

A Vienna journal writes of our acquisition of an overwhelming

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power over all the countries from the Black Sea to the Indian Ocean Then what is to be the upshot of it all? Shall we provide a new Government for Cyprus? and shall our wealth be expended in new railways to India, in the introduction of the best systems of agriculture, the cultivation of commerce, and by such like means? Yes, by all means! Let them all be established and flourish! Let all these pioneers of our blessed Christianity be found mightily at work throughout Asia Minor to the confines of Hindostan! But let the cross accompany them. Do not let us think of regenerating either Asia or Africa by means of telegraph poles and steam engines alone. If we do, we shall fail. Greece tried regeneration by secular means, and failed. Rome tried it, and failed. Let not the Queen of Nations commit a like fundamental error. She has a noble, a most wonderful mission to perform in the earth. Britain inherits the ancient promises of Jehovah. She, "a company of nations," is to "inherit the earth."

The four great nations of antiquity are accurately delineated in God's Word, and shall not the fifth—the greatest of them all—be there described? Yes! and there she is described; and there is but one key alike to prophecies which have hitherto seemed a dead letter in the Bible, and of Britain's unsurpassed greatness and dominion; and it is that, somehow or other, the "little stone" of this originally little kingdom is to "fill the earth!"

Let us not put such a glorious destiny from us as chimerical! We rejoice in our nation being one upon which "the sun never sets." What if, in the order of God's providence, we are destined to perform what no other nation of the earth can perform for Jehovah? We are doing this. The "Gates" of our enemies, as promised of old, are in our possession—Gibraltar, Malta, Aden, Socotra, with a score of others, and now Cyprus! What language, like that of England, could effect what ours is doing the wide world over? What, then, if we are startled, and cry, "Surely the hand of the Lord is in all this?" And what if we are the people—apparently gathered from several lands, as conquest grafted a new branch upon the ancient stock, but really gathered together in God's own secret but sublime order—destined to fill the whole earth with His glory, as His people whom He once "foreknew," and whom He has never cast away; to whom—not to the Two Tribes alone now known, as then, as "Jews"—but to all the remaining Tribes, He gave wonderful promises which have never been fulfilled, but which it would seem that He is now fulfilling in ourselves?

"Who are these," exclaimed God by Isaiah, "that fly as a cloud, and as the doves to their windows? Surely the Isles shall wait for Me, and the ships of Tarshish first (shall we not say our own ships?) to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, for He hath glorified thee?" The ships of what other nation than Britain appear likely to bring "God's sons—His ancient people—from far?" None! "And it seems," says Canon Hoare, "not impossible that England, and England's Queen, may be the persons referred to in that other prophecy (Isa. xlix. 22): 'Behold, I will lift up My hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers.'"

Oh, what a day will that be when the "Sun of Righteousness shall arise with healing in His wings; when the sun shall be ashamed and the moon confounded; when the Lord of hosts shall reign in Mount Zion, and before His ancients gloriously!" Regard, then, this "Eastern Question," thus happily settled, from this point of view.

"The Lord reigneth," yea, "the Lord reigneth;" and in the acquisition of Cyprus we may see the beginning of the end—a gigantic stride in advance towards the latter day of glory, the levelling of the hills and the filling up of the valleys, which is to precede the coming of the Son of Man with power and great glory! For, if our Bible is true, and these things are to "come to pass," what lands would first be touched by the Divine finger of regeneration? Would it not be those hallowed by memories of Eden, and of the cross that restores to us Eden, but fairer and perennial? And would it not be that land especially sacred for all time by reason of the footprints of "God manifest in the flesh?" Pause, then, brethren, and review this fascinating subject, and your own share in it! Let politics and all other lower secondary agents alone! Climb to the heights of God's sublime purposes! Read God's charter to Britain in her incomparable influence for good the wide world over! Look at Cyprus from a Divine, not human, point of view!

The history of nations that have passed away hath a silent, but eloquent, voice; and the history of nations of to-day, when Britain is absorbing one tract of country after another into her whilom, diminutive bosom, hath a teaching voice that foreshadows yet greater things for her own dominion, and bids us hearken for the footsteps of Jehovah among the nations, and especially among our own; and, when we see such an event as this acquisition of Cyprus, mighty, we believe, in portents for God, let us joyfully exclaim, "The Lord reigneth, be the people never so impatient. He sitteth between the cherubims, be the earth never so unquiet;" and as each "sign from heaven" foretells the coming of the Son of Man, let us imitate the joy of heart of those two pioneer-missionaries—Barnabas and Paul—when "they sailed away to Cyprus" on the first evangelistic mission, and let us reverently cry, with holy rapture, as we see the "whole earth" being "filled with the glory of the Lord," "Even so, come, Lord Jesus!"

Reader, let us thank God we have thus speedily had added to the list of enlightened shepherds such a powerful mind as that of the Rev. Dr. Wrenford! We find he has, after long and patient study, and as the result of deep conviction, adopted (we believe) the whole of the views we have so long laboured to maintain in the pages of the BANNER! This we feel to be strong encouragement in the face of such opponents as the Rev. Messrs. Cornall, Walker, Benham, Clifford, and the rest, whose eyes, being blinded, fail to apprehend the glorious evidence which suffices to convince a Hickson, a Savile, a Rogers, a Morton, a McIntosh, a Grimaldi, a Titcomb, a Goodacre, a Bond, and now a Wrenford. May the company of such "preachers" soon be largely increased! Then shall the number of those who offer "praise" to Jehovah for His so great goodness and His so tender lovingkindness to us His people Israel, be greatly increased, too; and finally, as a consequence yet more important, and more momentous still, then shall the cry go up, in wider and yet wider volume, "O Lord, save Thy people, the remnant of Israel!"

When our clergy and our ministers put themselves at the head of this great movement—as for their own sakes sincerely we hope they will—then the time of Israel's and Judah's "return" will be at hand, and the glorious purposes which occupy "the whole heart and the whole soul" of our great God and our Divine Redeemer, will immediately be fulfilled. May the Lord hasten it in His own good time. May He give us our blood-bought new covenant without delay, as He hath most faithfully promised, for Jesus' sake. Amen. (Jer. xxxii. 41).

OUR OPPONENTS.—"PHILALETHES."

FIRST NOTICE.*

WE are favoured, by the courtesy of the author, with a new assault upon the views we are advocating with some persistency and pertinacity in this publication. The opponent, this time, calls himself a "Lover of Truth" as opposed to the "Lover of Israel." Our title (by which hangs an interesting tale, which sometimes we are tempted to tell our readers) simply signifies a "lover" of his own countrymen in this our pleasant land; for the British being Israel, one who professes to be "Philo-Israel," is, *ipso facto*, a patriot, one who loves his British fellow-countrymen.

Our new opponent, a courteous, but not very careful or accurate, writer, comes forward in the interests of "truth," and desires to tell us that, loving our countrymen, we are not, therefore, necessarily, "lovers of *Israel;*" for a "lover of Israel" must be a lover of "the people of God," of the Church of Christ, of the *spiritual* seed of Abraham, and that the two things are not identical at all.

Before the little work now under notice had reached us, we had received the following from the pen of a clergyman of the

* *The Israel of God.* "Philo-Israel Answered by 'Philalethes.'" London: Jas. Nisbet & Co. Price 1s., cloth. 1878.

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Church of England, who, having perused it, gave us his opinion thereon in the following terms:—

"I have read this new attack upon our belief, but it comes too late to change my views round again to the misty explanations of Scripture which did for times past, but have lately been improved on, as the fulness of time draws nigh for further unrolling of God's purpose. The title-page of the book is sufficient for me. The 'Israel of God' is taken all along to be some other people than the descendants of Israel, as if the Unchangeable had changed in His choice. The text, too, on the title-page—'Begin not to say within yourselves, We have Abraham to our father'—cannot be taken as a denial by the Baptist of the blood-relationship of his hearers with Abraham. Put as it is, one would suppose the author of the 'Israel of God' mistook the passage as a command to any or all whom it might concern, not to begin to claim descent from Abraham, as if it were a prophetical warning of old time written with a view to check certain of us British people hereafter to arise, who would 'Begin to say, We have Abraham to our father.'"

Our "Lover of Truth" rejects our views of God's Word chiefly for the reasons which he has set forth carefully at pp. 102—104—namely, that by St. Paul's teaching—

1. The Church of Christ embraces both Jew and Greek without distinction. (But here we are agreed.)

2. That the middle wall of partition between them was broken down in Christ. (We concur again, but with a reservation.)

3. That the Gentiles are now fellow-heirs of the promises, of the same body—the body of Christ—and fellow-citizens with the saints. (We are quite at one with our opponent in this.)

4. That the Christian Church was the true "seed of Abraham," and being gathered out of all nations, the promise is fulfilled, "I have made thee a father of many nations" (Rom. iv. 17). (Herein we differ, and believe Philalethes states only half the truth.)

5. That the Christian Church *has taken the place* of God's ancient people, who were broken off, and was "grafted in" instead of them. (Hath God cast away His people, we ask with St. Paul, indignantly?)

6. That Christians are now "the people of God," as Hosea testifies (quoted by Paul—Rom. ix. 6—23). (We differ here again, *toto coelo*, from our opponent.)

7. That the substitution being complete, the very name of "Israel" is applied to the Christian Church; and thus St. Paul's message to the Galatians (vi. 15, 16) shows that "the Israel of God" is the Christian Church or true Israel, but not the flesh and blood seed of the Hebrew race. (St. Paul's words, we contend, show nothing of this sort.)

The reader will see that our new opponent has nothing fresh to advance but what Messrs. Cornall, Walker, J. D. H., and many others have over and over again stated and repeated. This is only the old error re-asserted, that God has forgotten His oath and His promises to literal Israel—that is, to "their forefather Abraham, and his seed for ever." That He has, contrary to His nature, transferred all His love, all His promises, all His blessings, and all His covenants, not to the seed according to the flesh, as stipulated by oath, but to the "spiritual House" or believing Church of the Christian dispensation, to the utter exclusion and excision of the literal flesh and blood offspring, to whom certainly were made the gifts of the land, of the multitudinous seed, of the Gates, and of the privilege of Gospel world-wide evangelisation, as distinctly enumerated in Gen. xxii. 17, 18. Not all Philalethes' sophistry can prove these to have ever been enjoyed by the "Christian Church" as such, for a single hour from our Lord's days till now.

It seems almost useless to enter into a controversy with an opponent who is fighting in a plane totally different to the one on which we are working. *He* spiritualises the whole of the Word of God. We read it, literally, as it stands, where the meaning is not plainly figurative. *He* means the "spiritual House," when God's promises were to Abraham regarding matters which the Tribes of Israel, if partially, yet actually, enjoyed as earthly blessings in fulfilment thereof.

We are not going to inflict on our readers a repetition of our reasons why the plain national promises of God to the seed of Abraham according to the flesh, should not be evaporated by the processes to which Philalethes would subject them. They have been repeated, *usque ad nauseam*, by ourselves and others, and a reiteration of them now would do no good. Our opponent says he has read these reasons and is not convinced. Nothing we can say now will persuade him, and, therefore, we must leave the event to show on which side truth resides. We wish, however, in noticing some of our opponent's statements to draw attention to his mode of dealing with two of the Identifications on which we always lay great stress, but which he dismisses with scant allusion indeed; we mean "the Gates," and the promise to Israel of "the new covenant." In regard to the former, our author, at page 71, devotes a few lines to the demolition of this crucial sign, by saying that "the promise meant dominion over enemies on *their own* ground (we are obliged for that admission), and was literally fulfilled in the conquest by the Tribes of Canaan." He adds that the promise ceased to be fulfilled "when Israel forsook the Lord, for it was one of those *conditional* promises alluded to in the last chapter." Was it? Our Bible, then, must be different from Philalethes'. We read the promise of the Gate in Gen. xxii. 17, and find it was a sworn oath by God Almighty Himself to Abraham alone, in Mount Moriah, that there was no condition or stipulation whatever about, or attached to, it, no limit as to time, and no hint that it would be at any period in abeyance, or transferred to the Christian Church, or granted to any other than to the seed of Abraham, his multiplying, blessed, human progeny, the Israelites. We are greatly surprised at our opponent's *dictum* that this was a "*conditional* promise," governed by Deut. xxviii. If so, our salvation rests on no other, and that must be uncertain now, and conditional too. Not so do we read St. Paul's words regarding this very "oath and the counsel of God" in Heb. vi. 13—20. "The Gate," our opponent says (p. 71), "was, in those days, the place where the chief people of a town met for council or sat in judgment." What days? Not in Abraham's, when the oath was made, for he dwelt in tents. Philalethes has tripped here, or we greatly err. We say in opposition to our "Lover of Truth," that the promise of "the Gate" to Abraham's seed was unconditional; not so much as named in Deut. xxviii., and wholly unlimited as to time. That being a material blessing (as he allows), it follows Israel to the end of time; and being always untrue of Judah's condition politically in the world, we have to find its fulfilment now in that other branch of the seed of Abraham which is *not* "the Christian Church," for *that* possesses no "Gate" of its friends or of its enemies, which is *not* "the Gentiles" of the present or of any past day, for they do not, and never did, hold this peculiar "possession," but which must be the British race, since they, and they alone (Capt. Colomb, R.N., being our witness, and all the world our corroborating attestors), do hold that very unique gift of *God to Israel*, "the Gate of their enemies" the wide world over.

Our space warns us to stop. We propose to pursue the subject as time and opportunity may allow. Meanwhile, we think our readers would do well to procure and read Philalethes' book, because, though we see no great power and no novelty at all in its views, it is temperately written, and we do sincerely desire that our great and glorious subject should be examined from all points of view, and by all sorts of minds.

(To be continued.)

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MANASSEH ON UNION WITH ISRAEL.

We take the following from the *Liverpool Mercury* as an appropriate answer to a late inquiry—"What we thought would be the future of America in reference to British Israel's position as God's 'returning' people?" No words of ours could express more forcibly Manasseh's intense longing, and his (with our own) burning aspirations that that union may soon take place. That it will be an accomplished fact ere long, we have no manner of doubt. Our extract is as follows :—

AN AMERICAN PREACHER'S OPINION OF LIVERPOOL AND ENGLAND.

The Rev. Henry Morgan, the American preacher and lecturer, after visiting London and Paris, did not tarry at Liverpool, as he intended, having to hasten back to his church in Boston ; he will return, however, next season and lecture. He expresses himself highly delighted with his visit, his acquaintance with the clergy and press of England. He had not expected so flattering a reception. On July 4th he delivered his lecture, "Live Yankee Abroad," while homeward bound on the *Victoria*. The peroration of that lecture was as follows :—"Next to America, my love is for England. Why? Because in England American ideas were born. We are of one blood, language, and religion. I love England because she was the first to banish the African slavery ; first in giving chartered rights and in civil service, reform .In leaving England I look upon Liverpool harbour—centre of the world's commerce! I see a network of docks and wharves, extending miles on miles! Forests of masts! Fleets of merchantmen! Ships of all nations, with the products of every clime! Here come vessels from the Orient ; there from the Occident. Here from China, laden with silks and teas ; from India, with rich treasures of the Ganges. There from Africa, with pearls and ivory ; here Australia, with her gold. There come ships from South America, and here steamers from my own United States! Yet I see another ship in my mind's eye. Boom! Boom! See! Boom! What is it? It is the battle-ship of progress! built by British skill, from English stock, and launched on England's strand. Radiant with the light of hope, she spreads her sails, and speeds on a sea of high adventure, like a thing of life. Proudly she mounts the wave of popular opinion and rides out of the harbour of the dead past ; her destiny, the ends of the earth ; her aim, the disenthralment of millions! her motto, 'Liberty enlightening the world.' See! two flags fly at her topmast! two ensigns flaunt in the breeze! What are they? The star-spangled banner and red cross of St. George! All hail! to the twin flags of freedom and progress! Let them kiss each other in the beams of the sun! Let them twine and fold in brotherly embrace, like Esau and Jacob reconciled. Hail! holy symbol! harbinger of peace! rainbow of promise to the oppressed! beacon light of hope to the exiled, the liberty-wrecked of all nations! Long may they wave over land and sea, proclaiming constitutional rights, civilisation, Christianity, freedom to all men, irrespective of race, caste, class, cloth, or gold! Up, then, with the flags of the free! Up with freedom's ensign! Liberty and fraternity! Up, and proclaim the glad tidings of peace! Up, and swell the glad acclaim! Gloria patri! Gloria in excelsis! 'Glory to God in the highest! Peace on earth! Goodwill to men!' Up, up, up, for human rights! Up, for individual nobility! Up, for manhood sovereignty! Up, for the disenthralment and regeneration of the Empires of the world! Up, then, with the heaven-commissioned symbol of unity! Up and shout 'Hurrah, hurrah, hurrah! Liberty! Equality! Fraternity! the world over!' until nowhere among the nations of the earth where these flags float, and England and America join hands, shall oppression lift her rod, or men call his fellow-man, Slave!" (Applause and cheers for the two flags.)

As a further evidence of united action in another line of co-operation, we have the pleasure to announce that the editor of a Chicago paper, entitled *Our Rest,* and which is devoted to the elucidation of the mysteries of the "Great Pyramid of Egypt," has accepted a series of articles from our pen on the subject of our Identity. The first and second parts of these papers, on "The Story of Israel in Britain, and of Manasseh in the United States, by Philo-Israel," appeared in the July and August numbers (7 and 8) of the paper, just arrived in England.

We find this subject is exciting much attention in the United States, and we trust, God helping us, to effect what the editor of *Our Rest* himself kindly anticipates—namely, that by our humble instrumentality, these articles "will go far towards preparing the minds of American readers for the proper understanding of this interesting and important" topic.

We hope our readers in Israel's home will order the journal in question, and peruse what is going on in America, in furtherance of our Identity ; and especially that *Our Rest,* to which Mr. H. A. Powers, of Cincinnati, largely contributes, will become a household word in the British islands, among those interested in Great Pyramid teaching, and in whatever relates to our and American origin.

SOME FURTHER REMARKS ON A.D. 1881.

BY CHARLES HORNER.

In a short paper, published in the BANNER, No. 64, I furnished some remarkable coincidences directing attention to A.D. 1881 as truly terminating the present epoch. To that small cluster of arithmetical evidences I add the following:—

The two highest factors of 1881 are *nineteen times ninety-nine.* Observe how the *fulness of times* is here symbolised by the occurrence of the 9's, 9 being the emblem of *completion* or *judgment*; and note, too, the *sums* of the figures composing these factors are $1+9+9+9=28$—the number of holes on either ramp of Great Pyramid's Grand Gallery. A fact out of masonry.

On the admittance of a candidate to the degree of Superintendent Scotch Master, the last part of the Catechism runs thus:—

"*Question.*—How old are you as a Scotch Master?

"*Answer.*—Eighty-one.

"*Very powerful Moabon.* Very honourable Superintendent Scotch Master, this is the *ultimatum,* the highest number in the archives of masonry. It is the boundary beyond which there is no passing.

"This is the last instant of the last hour of the *last year* that this lodge is to be held.

"The very honourable brethren give one knock each, until eighty-one are counted, and the lodge is closed."

Thus, in a solemn manner, masonry testifies to the year '81 as the ultimatum, which we know, by the Great Pyramid measures, to be the year A.D. 1881, which closes this dispensation.

How can you account for this paragraph in masonry not being properly understood or explained before the present year of grace, 1878? The only satisfactory answer I can find comes from the Revelation of Jesus Christ, where it is said : "In the *days* of the voice of the *seventh* angel, when he is *about* to sound, then the mystery of God shall *be finished,* as He declared to His servants the prophets."

And thus light is being thrown upon ceremonies which are deemed by many to have no design.

THE REV DR. WOLFE ON THE TEN TRIBES.—It has always been understood that the late Rev. Dr. Wolfe, who searched diligently in the East for the traces of the Lost Ten Tribes of Israel, was satisfied at last that he had discovered them in the races occupying the plains and mountains of Afghanistan. This it appears is not quite true. A friend has furnished us with authentic information to the contrary. A gentleman who was acquainted with Dr. Wolfe, but whose name we are not at liberty to publish, writes as follows: "I was personally acquainted with the Rev. Dr. Wolfe, and am able to state that though the latter at one time believed he had discovered the Lost Tribes of Israel among the Eastern nations, he told me on one occasion that in all likelihood he thought they would be found in Great Britain. He made this statement to me while we were travelling together in a railway carriage in Wales." We give the above for what it is worth, and it certainly tells in favour of our contention regarding the Identity of the British with Lost Israel.

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 290.)

PART XVI.

In a similar manner, only about eleven centuries earlier than Sharon Turner, whose testimony has just been adduced, Albinus, the friend of Bede, believed the Saxons to have descended from the ancient Sacæ of Asia, and that in process of time they came to be called "Saxons," as if it were written Sax-sones—*i.e.*, sons of the Sacæ. And Bede (Eccles. Hist., vol. i., chap. i.) specially mentions that the Picts, who colonized parts of Britain previous to the arrival of the Romans, "came from Scythia, near the Caspian sea, whence the Sacæ sprang." Hence Sharon Turner concludes that these "Scythian tribes have become better known to us, in recent periods, under the name of Getæ, or Goths." These Goths derived their name from one of their deities, who is thus described by Nennius, an old British chronicler of the 8th century: "During the reign of Vortigern, A.D. 447, three vessels from Germany arrived in Britain, commanded by Horsa and Hengist, brothers, and sons of Guitgils, the son of Guecta, the son of Woden, the son of Frithowald, the son of Frithnwulf, the son of Fin, the son of Godwulf, the son of Geta, who, as they say, was the son of one of their idols, and whom, blinded by some demon, they worshipped according to the custom of the heathen" ("Hist. of the Britons," § 31).

In this early genealogy of the Saxons the only two names requiring notice are those of Woden and Geta. Without dwelling upon the innumerable legends of the Scandinavian settlers in the Northern parts of Europe, it appears tolerably clear that Woden, or Odin, as the name is frequently written, was an historical person, whom tradition ranks among the fugitive princes of Scythia, who were expelled from their country during the Mithridatic war by Pompey, about the middle of the 1st century, B.C. (See "History of Scandinavia, Ancient and Modern," vol. i., p. 77). Further, it should not be forgotten that all the various lines of kings who reigned in England during the Heptarchy, from the middle of the 5th to to that of the 9th century, traced their descent from the said Woden.

Kemble, in his great work, "The Saxons in England," which very properly recognises, in its Dedication to the Queen, "The principles which have given her Empire its pre-eminence among the nations of Europe," when speaking of the continual changes which were taking place in the position of the various tribes that peopled the Northern districts of Europe, says:—"Into this great basin the succesive waves of Keltic, Teutonic, and Sclavonic migrations were poured, and here, through hundreds of years, were probably reproduced convulsions, terminated only by the great outbreak, which the Germans call the wandering of the nations . . . The royal family of every Anglo-Saxon kingdom, without exception, traces its descent from Woden, through some one or other of those heroes, or demigods, who are familiar to us in the German and Scandinavian traditions. . . . Woden is, like Ulysses, pre-eminently the Wanderer" (vol. i., pp. 4, 335, 341).

There is something very peculiar about this characteristic mark of the Saxon race, which Kemble gives them as pre-eminently "Wanderers"—a term which is to be found in that common appellation of the various Scandinavian races proceeding out of "the great Northern hive," called "Verangians," or, as the Greeks pronounced it, "Varangs." The etymology of the name may be traced to the German fort-ganger,—*i.e.*, "a wanderer," or "exile." The term is met with, according to Muratori, in various Italian histories prior to the establishment of the Verangian guards at Constantinople. In England they were known during the 9th and 10th centuries as "Danes," and occasionally we find them termed by some Chroniclers, "Easterlings." In France they were called "Northmen," or "Normans," and in Russia, "Verjager," or "Verangians"—*i.e.*, roving adventurers.

Now this characteristic mark of Woden, and his Saxon followers, is very similar to what is predicted in Scripture of "Ephraim and all the House of Israel his companions," as distinct from "the House of Judah and the children of Israel his companions," the term "Israel" being used by Ezekiel (xxxvii. 16) as common to both Houses. Hence, Hosea, before any of the Ten Tribes were carried captive into Assyria, prophesied concerning Ephraim as follows:—"As for Ephraim, their glory shall fly away like a bird. . . . For the wickedness of their doings, I will drive them out of Mine house. . . . Ephraim is smitten. . . . My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations (ix. 11—17).

But as well as Woden the Wanderer, we find in the pedigree of our Anglo-Saxon kings an ancestor bearing the name of Geta, or Gueta, from which it has been supposed the tribe, or race, of Goths have their name. Concerning these undoubted ancestors of the British people, Sharon Turner observes: "It is peculiarly interesting for us to consider the immigration of the Cymry, the Goths, and the Saxons, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race which we have distinguished by the terms Scythian, German, or Gothic. The first appearance of the Scythian tribes in Europe may be placed, according to Herodotus, in the 7th century B.C. The first scenes of their civil existence, and of their progressive power, were in Asia, to the East of the Araxes. Here they multiplied and extended their territorial limits for some centuries unknown to Europe" ("Hist. of the Anglo-Saxons," vol. i., p. 94).

And so Herodotus, writing twenty-three centuries earlier than the last-named historian, represents the origin of the Getæ in the following way. Let me first observe that Professor Rawlinson pronounces that "the Identity of the Getæ with the Goths of later times is more than a plausible conjecture. It may be regarded as historically certain. Moreover, the compounds, Massa-getæ, Thyssa-getæ, Tyri-getæ, have a striking analogy to the latter names of Visi-goths, and Ostro-goths" (Herod. vol. iii., p. 69). The testimony of Herodotus respecting the religious creed of these Getæ of ancient times, the ancestors of the Goths of later days, is very remarkable, inasmuch as he represents them as being firm believers in the "immortality of the soul," that they were once under the leadership of an eminent Prince, whom he calls Zalmoxis, who lived long before the time of Pythagoras (6th century B.C.), and who, while "he was making an apartment underground, into which, when it was completed, he withdrew, suddenly vanished from the eye of his people, who greatly felt his loss, and mourned over him as one dead" (Herod. Lib. iv., § 95).

Professor Rawlinson remarks on Herodotus' statement respecting the end of Zalmoxis, which bears a striking resemblance to the death of Moses, as recorded in Deuteronomy, "that Zalmoxis was the chief object of worship among the Getæ is witnessed by Mnaseas of Batræ, by Strabo, Jamlichus, and Diogenes Laertius. Plato mentions him as 'a master of incantation.' A Lithuanian etymology has been suggested for the word Zalmoxis as both 'giver of rest,' and 'Lord of the earth'" (Rawlinson's Herodotus, note on Lib. iv., § 94).

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These suggested explanations of the origin of Zalmoxis' name support the theory of the analogy between that ancient Prince of the Getæ and the great lawgiver of the Tribes of Israel.

(To be continued.)

CONCERNING FRANCE.

By H. R.

(*Continued from page* 288.)

PART II.

The Bourbon passes into obscurity, and another Napoleon sits on the imperial throne. His troops go out with ours to turn back the Muscovite from that onward march for which the times were not yet ripe. The French desire of vengeance on Russia taught them to fraternise with Britain. In that Crimean war was buried the hatchet which so long had separated England and France. With Scotland and Ireland, France had always been friendly. The Keltic blood was thicker than water. But in the Crimean war, Napoleon III. wisely laid the foundation of a brotherly feeling, which, spite of a few bitter words, has grown stronger ever since, and though for a time endangered during the Franco-German war, regained its hold through the hearty assistance which England poured in to relieve the pressing distress of that terrible time. The last interference of France with Egypt belongs also to the last Napoleon. His support enabled M. de Lesseps finally to triumph over a protracted opposition, and almost more tantalising incredulity. The canal has made Egypt, but France made the canal. True, for a time, France did not count, but when her time comes she will again be ready, whether under a Republic or a fourth Napoleon. And this Napoleon will love England both for his father's sake and his own. With British rule from the great sea to the river Euphrates, and Queen Victoria's son-in-law or grandson ruling from thence over revivified Assyria, peopled by the German colonists, who will have to leave Palestine, and with countless others guarding the line of the Great Euphrates Valley Railway, and Egypt replenished by a thrifty and energetic race, who have already redeemed their country from an incubus of debt which bade fair to sink them altogether, under a ruler united by closest ties of friendship to our own princes, nobles, and officers, then we may look, indeed, for a lasting peace, during which the wilderness shall blossom as the rose—the remnant of Edom safe under British rule, Pole and Magyar, Ammon and Moab, under our protection, even the Muscovite, glad of a rest and freedom during the long Sabbath, with the devil of infidelity and heresy, and idolatry chained up, and nations learning war no more. Nothing can hinder this beautiful future—"as long as the moon endureth"—coming fast, while all men dread war (and war there may be, but of what sort we know not), any more than all the blessedness of that busy, happy, religious, golden age can prevent the dread woes which will certainly come at last on the devoted head of Israel. Then the end: when the hosts armed, not with our present deadly weapons, but with hastily made rude shields, bucklers, bows and arrows, javelins, and spears (Ezek. xxxix. 9), will be gathered together under the anti-Christ, of whom all others have been but types, in the great plain of Esdraelon, "the most magnificent battle-field in the world." Then shall the end be of time; for then will end our measurers of time—sun and moon; then God Himself descends to destroy that Wicked by the brightness of His coming; and the great host, blindly fighting one against another, destroy themselves—Satan's kingdom at last divided against itself. But "of that day and that hour knoweth no man."

The Atheism of the first French revolution, the Communism of France, the Socialism of Germany, the Nihilism of Russia, are but prefigurements of that last anti-Christ, "who denieth the Father as well as the Son," who "sitting in the temple of God sheweth himself that he is God." Enough has been said concerning the connection of France with Egypt. The subject has led me farther than I intended, and I must now turn back to point out those passages which show that the people of Egypt were largely carried off to Assyria. Turn to Isaiah xx. 4: "So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot," &c. The marginal reading is, "The captivity of Egypt." Jer. xlvi. 24: "The daughter of Egypt shall be confounded, she shall be delivered into the hand of the people of the North." The last chapters of Jeremiah threaten Egypt with a fate similar to that of Judah. Some were destined for captivity in Assyria. Now the Ninevite records, according to Mr. George Smith, abound with illustrations of the policy of Assyrian kings in their wholesale deportation of subjugated races. Tiglath-Pileser distinguished himself by a refinement of cruelty, which he, no doubt, considered a masterpiece of statesmanship. When he planted his captives in their new localites, he separated the families, mixing the men of one district with the women of another, in order to destroy nationality. In connection with this, we may remark the fact that one great division of the conquering hordes which overspread central Europe, was called Allemanni, or All men, whence the name still applied in French to Germany, "Allemagne." It has generally been supposed that the Allemanni were composed of stragglers and refugees from other Tribes, but, perhaps, they were originated by these measures of Tilgath-Pileser. We know, from 1 Chron. v. 26, that God overruled him on one occasion, when he captured the Reubenites, the Gadites, and the half tribe of Manasseh, and brought "them unto Halah, and Habor, and Hara, and to the river Gozan." Their warlike character, probably, induced him to place them as a barrier to the Medes who threatened his dominions in that quarter, and, needing their services, he may have thought it well to conciliate them by sparing them from the separation which he enforced on all others.

After his death, his pet policy seems to have been abandoned, for we know Shalmaneser placed the other Tribes of Israel in the same district, thus re-uniting the severed race (2 Kings xviii. 11). So when Nebuchadnezzar king of Babylon carried a portion of the Egyptian people away, we have no reason to think that they were separated in their families, any more than the Jews were. They would constitute a separate Tribe, and I think it quite possible that they were the ancestors of the Franks, who conquered Gaul, and mingling finally with the Celts of that country, gave their name to the French nation, Franks, or free men. The very name suggests that the race had been a dominant one, for a time enslaved, and rejoiced to proclaim its regained freedom.

(To be continued.)

"ENGLAND'S MISSION."

An opinion of M. Adolphe de Circourt, communicated to the late Mr. Senior, in conversation.

Forwarded by W. D. D.

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

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

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

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VOL. II. No. 90. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 18, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"ENGLAND'S MISSION" AS MR. GLADSTONE VIEWS IT.

ON May 15, 1878, in our issue No. 72, we suggested to our readers that Mr. Gladstone had no idea of what his great rival is perfectly sure—namely, that the British (as God's people) are destined to inherit the whole earth; that "the true policy, therefore, of this realm is to keep our present Empire intact, and to take all lawful opportunities which God's providence may open up to us to extend it." Mr. Gladstone's recent article in the *Nineteenth Century* is proof positive to all who desire to know, that in the above estimate of his political views we were perfectly correct. He would have "the central strength of England lie in England"—a proposal no one would contest. But he believes that our duty, as true-born Englishmen, is to attend to our island affairs, to hold our foreign possessions if we can; not to grieve, but to rejoice, if they desire to sever their connection with us; and never, on any account, to add a single acre to the already enormous unwieldy world-wide area of Her Majesty's Empire in the four quarters of the globe. "In fact," as the *Daily Telegraph* neatly put it on the 30th August last, "the conclusion forced upon his reader's mind must be that Mr. Gladstone would fling half our Empire overboard, as he did the Ionian Islands, and 'jettison' India herself in order to teach Britons modesty."

Of course, Mr. Gladstone is exceedingly incensed at the proceedings of Her Majesty's Government in annexing Cyprus, and accepting the Protectorate of Asiatic Turkey. Cyprus he considers "valueless in itself," and as "a sign of the vastness of the Empire and of the opinion of the Government that the Empire is not vast enough"—a terrible possession! The acquisition of the Transvaal, of the Fijis, of Socotra, of Quettah, and of the Bolan, are all alike condemned as additions to an already too overgrown responsibility, which the nation though it foolishly desires and willingly accepts it, is certain to end, he thinks, in national ruin and disaster.

This, and much more of the same kind, Mr. Gladstone writes as his indictment against that Government of the day which he detests, and against (it must be owned) the nation, too, by which that Government's policy is now thoroughly approved.

In all this, as the *Times* remarks, he forgets "that the sentiment of Empire may be called innate in every Briton." He forgets, too, that the "earth-hunger" of which he clearly considers his countrymen guilty, is, after all, not a charge which can truly be maintained against the British in later times, at least. We have not for many years past sought for territorial aggrandisement for its own sake. Increase of the Empire and growth of Her Majesty's dominions have come unsought, and oftentimes on a people reluctant to assume the extended responsibility. The annexation of the Panjab, of the Burmese provinces, of Oude, of the Transvaal, of the Fijis, and of many of our recent acquisitions has been unwelcomed originally by our people. The Suez Canal was an unexpected gift straight, we believe, from the hand of God; and the recent wondrous unexpected transfer of Cyprus to Her Majesty's Empire, as well as the Protectorate of Asiatic Turkey, obtained with the consent of the owners of these regions, and with the goodwill and hearty concurrence of the whole world besides, are facts which directly contradict Mr. Gladstone in his assertion that greed of territorial acquisition and grasping earth-hunger are our national "rocks ahead."

Of course, in writing such an article as "England's Mission" in the *Nineteenth Century*, Mr. Gladstone has clearly shown with his own hand, and without any help from us, that he is in his views utterly out of tune with the sentiments and aspirations of the vast bulk of this nation, whom once he ruled as its Prime Minister, and whom, we conclude from his frantic, desperate efforts to convert them to his opinions, he hopes one day yet again to lead. But we beg leave to tell him that in one respect, he does his countrymen injustice, and that he fails altogether to comprehend that though grasping annexation of foreign territory has latterly been a sentiment alien to the masses of the British, there is in truth, deep-seated in the heart of this nation, a hatred of oppression, a desire to see men governed well, a knowledge that God has given them a faculty to rule in righteousness, "a conscious destiny created to command, and that for the blessing and development of humanity." And whence has come this? From a fact of which Mr. Gladstone knows nothing, cares nothing, will learn

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nothing. It is, that being Israel, this people have had implanted in their hearts by God Himself a knowledge that the dominion of the whole earth is to be eventually theirs; that to them is entrusted the liberation of the oppressed, of the down-trodden, and of the slave; that theirs is to "blossom and bud, to fill the face of the world with fruit;" to be the missionaries of the world, the Gate-holders of the universe, and to be the race in whom "all the families of the earth are to be blessed" through Christ.

The knowledge of our origin is a matter hidden, alas! from Mr. Gladstone's eyes. It has very carefully been made known to him. He has as carefully refused to see it. In replying to the Rev. Mr. Cornall on the subject of his pamphlet against our Identity, he has pronounced our views "erroneous, almost a delusion." What wonder, therefore, is it that, confronted with such facts as he now sees around him, the portentous sudden growth of our Empire in all directions and in all portions of the earth, the vast increase of our population, of our wealth, and of our maritime supremacy—seeing also the complacency of our people when almost universal domination is offered them in Asia, in Africa, in Australasia, besides all but supremacy in Europe itself—Mr. Gladstone, self-debarred from "seeing" the true cause of such facts as these, draws back in terror, and would save his country from plunging into an abyss of, what seems to him, "insensate ambition," the end of which he fancies must be "national destruction?" May the time soon come when even Mr. Gladstone's eyes may be opened. May the day arrive speedily when he shall perceive, as we see, that the British in truth are Israel, and that these phenomena which cause him so much distress and terror for his country are but the natural outcome of their origin; that, being Israel, their *destiny and mission is to rule*, that theirs are the Gates, theirs "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven," as the servants, the sons, and chosen ones, the people of the living God. When he once sees this, Mr. Gladstone, we may be sure, will rejoice as we do at the glorious prospects now opening before our favoured race, and instead of the terrors and dismay which now afflict him, he will glory as we do, and as his great intellect is sure to do, at every sign the nation manifests that the time is come for it to assume the position and the *rôle* to which Almighty God has destined it, as the rulers of the whole world. We conclude by quoting from a French paper, the *Republic Française*, a criticism of his late article, plainly showing what his friends, even the organ of his ally, M. Gambetta, think of him and of his opinions. It says:—

We have no hesitation in asserting that the mission of England, the mission of a great, enlightened, industrious, and wealthy people, of a nation that numbers 250,000,000 of subjects, whereof one half in India are one year out of three exposed to the ravages of famine, must above all be to promote, nay, to enforce, international relations, those principles of justice which can alone, combined with peace, secure the development of labour and civilisation. Mr. Gladstone may strive as hard as he likes, yet he cannot induce his country to adopt any other course, unless he wishes to compromise not only the greatness of England, which he says he would not sacrifice, but her very existence. The time has come when nations will have to choose between the rules of morality and justice and the unfettered license of brigandage. The one people in the world that is the trader and producer *par excellence* cannot hesitate. Whatever Government the vicissitudes of parties may place in power over that great country, that Government cannot for one moment forget that the mission of England is to vindicate the triumph of justice and bar the way to the violences of another age.

We commend these words to the careful attention of our Israelite friends who still believe in Mr. Gladstone—if there are any left.

Reader, watch the progress of events in Affghanistan! Be sure God is working for Israel-Ephraim there!

CORROBORATIONS BY THE WAY.

THE meetings annually held in various localities by those grand Protestant societies of our land which are engaged in carrying Christ's blessed Gospel to the ends of the earth, present us Israelites often with splendid "corroborations by the way," sending us home with food for much thought and great rejoicings of heart at hearing "blind promoters" confirm us at every turn in our views regarding the Israelitish origin of the British.

Some months since, it was our privilege to be present at a meeting of "the Colonial and Continental Church Society"—an organisation which takes the glorious Gospel to our own countrymen on the continent and in the colonies, and which does as pure a work of Evangelisation for the "outcasts of Israel" (as distinguished from the "dispersed of Judah") as the Church Missionary, the Jews, andother Evangelical Protestant organisations effect for the heathen and Jewish world.

At that meeting we heard a colonial bishop give Identity evidence, proving not only that to this nation is given the desolate heritages of the earth, but that at the antipodes, too, "the outcasts of Israel," as colonists, are scattered as "sheep without a shepherd," longing indeed for the "bread of life;" loyally looking the while to the mother-"nation" to send them "the messengers of the covenant," to tell them of the Gospel news, and to act towards them as under shepherds for the Great Shepherd of the House of Israel above.

His lordship was followed by a brother who we more than suspect is one with us in belief. From *his* speech we give some extracts which point strongly to that Identification of our nation which shows us that, while Israel "keepeth Sabbath," wherever she may be *as a rule*, the nations of the continent, *not being Israel*, are not bound by that law, see no reason to observe the day, and as a consequence utterly disregard and nationally dishonour it.

The gentleman we allude to, a clergyman of the Church of England, in the course of his speech, said:—"I was last year on the continent of Europe during the summer months, and while in the neighbourhood of the Alps, I had an opportunity of observing the different ways in which our own countrymen and the residents in continental cities observe the Lord's-day. On Sundays I noticed that almost every English, almost every American traveller, resident in the hotels, at the hours of Divine service, came out of their various localities and made their way to the English Church. Not one appeared to remain behind. All collected in God's house, to pray, to praise, to listen to God's Word, and to hear the faithful preacher expound the way of life, and set forth the one 'name under heaven given among men, whereby they must be saved, even the name of the Lord Jesus Christ.' On the way to the place of worship what did we usually see? Men and boys passing along the streets with flags and banners, and bands of music, making God's day a holiday, not a 'holy day unto the Lord,' spending it in personal recreation, not for the soul's future and present well-being; all the shops open, and every one intent on enjoying the pleasures of time, and sense, and the world, to the very utmost extent. One Sabbath morning I saw, high up the mountain-side above the town, just at the hour of Divine service, a number of ladies and gentlemen going evidently on an excursion for the day. Fearing they might be some of my own countrymen, for once forgetting the day, and the associations of God-fearing England, I called a servant of the hotel, and asked him who these pleasure-seekers were? 'Are they English or Americans?' 'No, monsieur,' was the answer, 'they are neither. These are a party of French ladies and gentlemen who are going on a pleasure trip to-day.' The French, indeed, do sometimes enter a Roman Catholic place of worship for an hour's service on the Sabbath—those mostly the females—but after that, throughout the continent, the day is considered, for the most part, one properly

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given up to personal enjoyment and amusement, without thought of God, of Christ, of His day, or the demands of each, on man's obedience to the fourth commandment of the decalogue."

A statement of the same character was brought to our notice not long since of quite a similar tendency. It related to the year of the late siege of Paris, when the German armies had surrounded it, and were pouring into the devoted city, day and night, a hail of fire, and shot, and shell. "A friend of our own, then resident in Switzerland," said our informant, "happened to be at an hotel there, where large numbers of French refugees were congregated. Wives, daughters, nieces, and sons of Frenchmen then shut up in the apparently doomed capital of France, were there, and not one of them could feel certain that their loved ones were then alive or dead, whether they had been cut off by a stray shot, or fallen the victims of famine and disease then rife in beleaguered Paris. The English and American residents of the same hotel, under pressure of the crisis, resolved to hold a meeting for prayer, to beseech the Lord to spare the devoted city, to preserve the lives of those near and dear to their fellow-lodgers in the hotels of the town; and notice was sent to each French family to tell them of the time and place where the English prayer meeting was to be held. At the hour appointed, the English and Americans assembled, but the French families failed to put in an appearance. At last, one of the English residents volunteered to go again and tell those in the hotel where the meeting was being held, to come, as the hour arranged had arrived. What was his surprise to find that the French families had already commenced spending the allotted hour *in dancing*, and that, engaged in that absorbing amusement, they declined to join the English in praying for the safety of their husbands, their fathers, their uncles, their friends." Verily, Israel keepeth Sabbath, and Israel prayeth to Jehovah, but the continental nations, not being Israel, care not to do either the one or the other.

CONCERNING FRANCE.

By H. R.

(*Continued from page* 299.)

PART III.

And the Celts of Gaul to whom they came, who were they? These same Ninevite tablets may give us a hint. "Egypt," says Mr. G. Smith, "is called Muzur and sometimes Magan, an old Turanian name signifying 'ship region.'" Although not renowned for seamanship like the Phœnicians and Dan, a rich country bordering on the Mediterranean must have possessed a fair share of coasting vessels, and it is natural to suppose that some would endeavour to escape in the same direction as their more adventurous neighbours.

Now, Dan being identified with the Scots of Ireland and Western Scotland, it is evident that the Welsh must belong to some other Tribe, and that of Simeon has been frequently suggested as most probable, being separated from the rest by the kingdom of Judah, and having thus more leisure for escape. They bordered on Egypt, and, having no seaport of their own, would most likely make use of Egyptian vessels. The Egyptians would thus become acquainted with the direction of their refuge, and many would imitate their example when "the sword of the Lord" turned against Egypt. The language of Simeon, as a next neighbour, would be assimilated to that of Egypt. Now it is a fact that Welsh has much in common with French; indeed, the Breton dialect could be sooner understood by a Welshman than by a native of another French province. Bretagne, in fact, was colonised from, and called after, Britain.

I think it probable that some Egyptians settled in Gaul and others in Britain—these last, after a long sojourn here, finally re-uniting themselves to the parent stem, though retaining to this day a strong flavour of "insularity," acquired here. Just as the Welsh held their ground against the Saxons, so have the Bretons against the Franks. The Celts of England, and Wales, and Gaul, felt the Latin influence to the full; their language would show it if nothing else did. Erse and Gaelic, on the contrary, have kept to the more ancient form. The French language holds many a secret for us yet. Albert Edward is *le Prince de Galles* with them. It also persists in styling the Irish "Ecossais," which is somewhat puzzling to an English learner. Now, as Golan and all the words from the same root, such as Galilee, Gileat, simply meant a place of refuge or exile, it was as appropriate for the Egyptians as for the Simeonites, and both used it for their new home. In person the Egyptians seem to have been a small, lithe, active race, with a strong proclivity towards practical science. Their religious tendencies seem to have been of a very low order; the gods of the nation were impure, degrading, indeed contemptible, and the wisdom of their priests seems never to have led them to the high ideas of a deity which other heathen sages have attained. Still, doubtless, we know so little that we have scarce the right to condemn them. One thing they grasped fully, the doctrine of future rewards and punishments according to the deeds of the flesh. How many Egyptian Platos and Zoroasters may be buried in the darkness of an unrecorded past!

Still, in the above description of the ancient Egyptian race, are there no points of similarity to the modern French? We may note another. Egypt originated no new theories of government. It seems to have been under a priestly and regal despotism. Now whenever France has escaped from despotism, instead of originating schemes of their own, they have invariably become slavish imitators of ancient Greece and Rome. The old parliaments of France present quite as remarkable examples of this tendency as we find in later times. Whenever they dream of freedom, it comes from the classical republics. Their king is necessarily a despot. Now whence this strange medley, yet fixity of ideas? The autocrat, the priest, and their several sciences, is their legacy from Egypt. The longing after Grecian freedom, beauty, and art, is the legacy of the Greek colonies of Southern France; whence, also, the vanity, and the desire of glory, the talent for military organisation, the thirst for conquest, the stern, bloodthirsty resolution from the Latin masters, who have left their mark more deeply in France than elsewhere, as the language bears witness to this day.

We cannot do justice to French history unless we allow for the curious contradictions caused by the peculiarities of three nations combined in one. The final conquerors were the Franks, and if they were, as I hold, Egyptian modified by long and close Assyrian and Israelitish contact, and toughened by their long exodus, they would of course restore the preponderance of the Egyptian element. Accordingly we find that France, after every struggle, takes refuge under a despotism, and her freedom, dearly purchased, has seldom lasted long. The only part of France which defied the prowess of the Franks was Bretagne, whose inhabitants still retained the freer spirit acquired in Britain. Their descendants long withstood the armies of the Directory, in defence of a simpler faith and a purer loyalty than could be found in any other Frenchmen. At this day these, our nearest neighbours, are hearty and honest friends of England, and the only French who take naturally to the sea. In French literature, the Breton is invariably a "sea wolf." King Arthur was as fondly remembered in Bretagne as in Britain.

In enumerating the various ties which bind modern France to modern Egypt, I omitted the occupation and colonisation of Algeria, under Louis Philippe. The approaching fall of Mohammedanism will naturally give the North-east of Africa into her hands. We need not fear for the canal, for we are

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told that five cities in the land of Egypt shall speak the language of Canaan. Not that they must necessarily belong to Israel—most likely stations along the line, to where large and influential communities of English, connected with Indian trade, will watch over our Indian interests in the canal. Possibly, to keep down our self-conceit, we shall hold the canal in common with the French, and the Euphrates Valley Railway with the Germans A few weeks since a French newspaper—I think the *Journal des Debats*—hailed the Eastern Question as affording "a common ground of action for France and Germany." Very true, in a much nobler sense than most men realise at present.

But if we cast our eyes on the Western side of Algeria, we find a limit to French acquisitions. This is Tunis, which, even as a Roman province, supported a population of 20,000,000, but whose inhabitants now do not exceed 1,500,000. The British Consul-General in Algeria attributes this changed condition to the extensive destruction of forests, which has produced its usual result—want of water.

These ancient lands have all become desert from the loss, and are destined to revive under the presence of water. But for what race will Tunis blossom like the rose? Carthage, the great rival of Rome, once stood here, the daughter of Tyre, peopled by the Phœnician race who repeated here the grandeur and daring of the mother city, but surpassed her, we fear, in cruelty and idolatry.

Tunis is probably reserved for the descendants of the ancient Phœnicians for whom no place is promised in Palestine. The Phœnician cities were small, but very great. What country in Europe, from an insignificant position, has sent forth her ships to every sea, who boasts a small territory conquered from the sea, every foot of ground utilised and crowded with a race of traders and sailors, privileged in the past to bear brave witness in terrible times to the truth of the Lord? Though in these latter years the rapid advances of the British and other races have thrown her into the shade, no one can read the history of Holland without admitting that she would be a fitting representative of Tyre. To her care we may well confide her old colony in Northern Africa.

To the South of Holland we find a race who appear to partake partially of the Dutch, and partly of French, temperament. So far back as our history reaches, they have been the same, between yet distinct from both. Manufactures have been, and are, to them as foreign commerce to the Dutch.

On the coast of Syria, midway between Egypt and Tyre, lies the country of the Philistines. Comparing Genesis x. 13, 14, with Jeremiah xlvii. 4, we find that the Philistines came originally from Egypt, and were descended from Ham through Caphtor, the son of Mizraim, therefore were not included under the curse of Canaan. They would form a connecting link between Egypt and Tyre, and, I think, are most probably the ancestors of the Belgian race. To them also the future brings good tidings. "Philistia, be thou glad of Me" is the greeting of the prophetic psalm of triumph. It is well to note here that the King of the Belgians takes an unusual interest in the flooding of the Sahara, a triumph of future engineering destined to effect a complete alteration of the physical aspect of Africa—a dream to-day, a reality soon.

(To be continued.)

NOTICE.—The publisher desires to draw attention to some excellent Photographs of Philo-Israel, executed (with copyright secured) by Mr. Allen, Art Photographer of Clifton, Bristol. Mr. Allen was formerly at Mr. Bassano's studio in London, and his execution of these pictures is simply excellent. Those who are collecting Israelite portraits should add Mr. Allen's likeness of Philo-Israel to their albums. They are to be obtained at W. H. Guest, 20, Warwick-lane, E.C., and of Allen, Queen's-road, Clifton. The prices are named in our advertising columns.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

BEING THE LAST PROOF, IN ADDITION TO MANY OTHERS, THAT THE BRITISH NATION IS THE SPIRITUAL SEED "AFTER" ABRAHAM, THE LITERAL SEED OR SONS OF ISAAC, AND IDENTICAL WITH THE LOST HOUSE OF ISRAEL.

BY ABRAHAM STOREY.

"We want to know more of that man Abraham than we do; but even with the little we know of him, he stands before us as a figure second only to ONE in the whole history of the world."—PROFESSOR MAX MULLER.

PART I.—INTRODUCTION.

"God did tempt Abraham, and said unto him. . . . Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."—Genesis xxii. 1, 2.

Is the British nation identical with the Lost Tribes of Israel? This is a question fully and ably answered in the works of Mr. Wilson, Mr. Hine, Philo-Israel, and a host of other writers. We cannot deny the fact of this Identity if we will but follow all the arguments, investigate all the evidences, and test all the proofs. Without such thorough work, we shall be only half convinced, or, perhaps, become wholly prejudiced against the truth.

It may be asked, "Why, if there are already so many writers, and so many books and pamphlets on our Identity, should there be anything more said and written?" The subject is a great one, and, though a great deal is known, yet all is not known. The plans of God's providence are not yet all worked out, and we see, in their constant unfolding, new evidences of our Identity. Prophecy is still being fulfilled, and many, concerning God's people Israel, which could not possibly have been fulfilled in the Old Testament dispensation, have not yet been fulfilled in the Christian dispensation, and have, therefore, to take place. So long as new events take place, new evidences of our Identity will appear; and these evidences must be gathered up and placed before the nation as a witness to the truth of what God has spoken.

Nor must we look at these events as only witnesses to the truth, but as also expounders of the truth. They interpret those prophecies which are concealed under symbolic language, and reveal the hidden meanings of types, allegories, and even names.

Especially are transpiring events, or rather the general history of God's providential works, needful to reveal the prophetical meanings which exist as germs in the persons, circumstances, names, and even order of events recorded in the biographies and histories of the patriarchs Abraham, Isaac, and Jacob; for these men's lives are epitomes of the histories of their children.

But until the Identity of the Anglo-Saxons with the chosen race of these patriarchs sent forth its illuminating power, many points of great force and excellence in the narratives of our great progenitors were hid in the darkness which prevailed; hence they were disregarded. But now that light has come, it is culpable neglect not to use it. "Let your light shine before men" is the injunction of the great LIGHT OF THE WORLD. If we are in Him, our light will not be darkness, but "THE LIGHT OF LIFE."

We, therefore, as "co-workers with God," feel an imperative necessity laid upon us to help on His work by spreading the light of truth; and as His Word is truth, and the Gospel is that word, we believe we are fulfilling, by these agencies of Identity lore, our blessed Lord's prophetical utterance: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and THEN shall the end come" (Matt. xxiv. 14).

This is our justification for adding to that we already have:—"We have a sure word of prophecy; whereunto ye do well

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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."

Liverpool, August, 1878.

Of the Nature of the Change of the Name Abram to Abraham.

The substance of what is herein given under the heading of "Abraham's Offering of Isaac as a Type of England's Great Burnt Offering," was read before a class for the consideration of evidences adduced, that "the British nation is identical with the Lost House of Israel." Most if not all the members of that class were acquainted with the foundation evidences of this Identity, and consequently understood the application of this type. The writer having since then brought the same subject before several of his friends who had not previously considered our Identity, found that, for want of this previous knowledge, they did not clearly see the correspondence between the type and anti-type. He has, therefore, considered it needful to introduce this type by giving some of the Identity evidences before it, and to put into as short forms as possible the substance of several previous papers which he read before the above class on matters concerning Abraham and the promises made to him, which, so far as he knows, have not been introduced, with one or two exceptions, by any previous Identity advocate.

The first of these is a consideration of the nature of the change of the name Abram to Abraham.

This change was not a radical one, as in the case of Jacob to Israel. In the new name, Abraham, all the letters of the old name are to be found. The old name is simply enlarged by putting in it a new character.

This new character, represented by the letters "ha" in our translation, is simply one letter in the original, being the fifth letter "he" of the Hebrew alphabet put "before the last radical." Of the signification of this change, Dr. A. Clarke says, "Though this may appear very simple and easy, yet the true etymology and meaning of the word are very difficult to be assigned." "The same difficulty occurs (verse 15) on the word Sarai, where the whole change is made by the substitution of a "he" for a "jod," the tenth letter of the Hebrew alphabet.

Amongst several conjectures on the nature of this change, which the learned Dr. quotes, there is one which we think comes nearest the true signification. "*Clarius* and others think that the 'he,' which is one of the letters of the Tetragrammaton (or word of four letters, Ye Ho Va H), was added for the sake of *dignity*, God associating the patriarch more nearly to Himself by thus imparting to him a portion of His own name."

The Dr. expresses his own opinion as follows: "As the only change in each name is made by the insertion of a single letter, and that letter the same in *both* names, I cannot help concluding that some *mystery* was designed by its insertion; and, therefore, the opinion of *Clarius* and some others is not to be disregarded, which supposes that God shows He had conferred a peculiar *dignity* upon both by adding to their names one of the letters of His own—a name by which His eternal power and God-head are peculiarly pointed out."

As the nature of this change, from what Dr. Clarke shows, is not to be ascertained by learned criticisms, but is left to be decided by the exercise of the judgment, the writer thinks he may be allowed to form a conjecture and give an opinion.

On the several occasions of the Divine Being revealing Himself to Abraham, He is introduced under different names.

In Genesis xii. 1—7, and xiii. 14, the name Lord—*i.e.*, Jehovah—is used; in chap. xv. 1, "the Word of the Lord came to Abram in avision," we read; in chap. xxii. 1, "God did tempt Abraham," we are told; in verse 11, it is said, "the Angel of the Lord called unto him;" and in chap. xvii. 1, we read, "the Lord appeared to Abraham, and said unto him, I am the Almighty God."

In this last declaration, there is an announcement of an attribute of the Divine character which is here, for the first time, revealed to man. Have these different declarations of names no significant correspondence with the circumstance of the occasions on which they are made? Is there not something peculiarly striking in the above last instance—which is the one we are now more particularly concerned about—than any other, when we consider the great character to whom the announcement is for the first time made, that it is under this new revelation of a Divine attribute that the new names Abraham and Sarah are given, and all the new covenant blessings and promises of an everlasting character are made? Would not Abram at once perceive, in this announcement, that the Lord was about to make some declaration, or do some great work, corresponding in nature to the character of the attribute declared? This circumstance warrants us in believing that the nature of the change in Abram's and Sarai's names is significant of putting in them a power of a like kind to that which the name of the attribute "Almighty" originally signifies, as well as "conferring a peculiar *dignity* upon both by adding to their names one of the letters of the name Jehovah—a name by which His eternal power and God-head are peculiarly pointed out."

As this great name Jehovah has this significance of "eternity" in it, so have the covenants, and the promise of the "possession" of the land of Canaan, the promise also of an everlasting existence attached to them. But this is not all. Eternity or everlasting is only one part of these promises; that is the attribute or quality of their duration. There is, besides their duration, the use, the distributive use, as benefits and blessings to the world. It is in reference to this last beneficent character that the name Almighty God corresponds.

Dr. Clarke says on this subject: "*Ani El shaddai*, signifies *I am God all-sufficient*, from *shadah*, to *shed*, to *pour out*. I am that God who *pours* out *blessings*, who gives them *richly, abundantly, continually*." This, then, is the meaning of the declaration, "I am the Almighty God."

Now we find that the Hebrew letter, represented in our translation by two letters, "he," is not only in the name Jehovah, but is also in the root name "Shaddah," from which the name Almighty is derived. Does not, therefore, the putting of this letter in the name Abram, signify not only a dignity conferred, but shows in what that dignity—or "associating the patriarch more nearly to God"—consists—viz., that the Lord imparted to Abraham a characteristic power like that of the Almighty, by which "he and his seed after him" were to be the "shedders" or "pourers out of blessings, richly, abundantly, continually?"

(*To be continued.*)

A GERMAN NEWSPAPER GIVES BLIND TESTIMONY AS TO THE LATE CRISIS.

The *Allgemeine Zeitung*, writing on April 20 last on the late complications in the East, after remarking that Austria would do nothing in the way of fighting, but would be glad to see England, as before, fight her battles and those of Europe as well for her, continues as follows :—

And England alone? England will maintain her own; she will do what her position as a maritime Power and her *prestige* in Asia demand of her. She will not quietly look on while Russia takes possession of Constantinople and the Straits. Rather than this, she would stay there herself. She will take care of herself, leaving the others to their fate—*i.e.*, their cunning. If necessary, she will occupy Gallipoli, and find firm footing on the shores of the Bosphorus, sweep the Black Sea, and nestle down in Trebizond. Where England plants her foot, there she stands firm. She comes, but she

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does not go away again. She will there have time to consider Russian propositions at her ease, to ponder long over them, and say "No," until her adversary is checkmated. She must wait awhile for the war in Asia; if inevitable, she will go at it with undiminished ardour, while the Russian army, held fast in Roumania, Bulgaria, and Thrace, will melt away and shrink into nothing—just like the paper rouble. Possibly the green flag of the prophet may be unfurled some day by England in Asia. One thing we must not expect from England—that she is to go to war on behalf of Europe. In some sort she will have to do battle for Europe, but only because some of her interests are inseparable from European interests. But where this community of interest ceases, England will defend none but English blood and money against Mongolian highwaymen. If she now provokes war, she knows why, and knows she is in the right; and if Russia concedes to her, and to her alone, all that she asks, no one can feel aggrieved. And if England, by her language and her war preparations, does really compel peace, no one can take merit to himself for not having gone with her and helped her to screw peace out of Russia, and still England would have right on her side. She would have been in imminent danger of war, and only he who ventures deserves to win.—*Times*, April 20, 1878.

Here spoke the genius of the British Israelite race! It tells what we believe is the secret of the late complications with their results far and near. And what are these?

1. That the British will never allow the Russians to take possession of Constantinople, their God-allotted "Gate."
2. Rather than this, they would take possession of it themselves.
3. That they would sooner occupy Gallipoli, seize the shores of the Bosphorus, sweep the Black Sea, and take Trebizond, if need be!
4. That, if abandoned by Europe, the British will look after their own interests only, and, once these are satisfied, will leave Europe to its fate.
5. That the British will not go to war with Russia in behalf of Europe.
6. That where Great Britain plants her foot, there she stands firm; she comes, but never retreats; and—
7. By passive occupation she will defy and defeat all the Russian machinations, and, standing at ease, will checkmate her adversary.

Should these anticipations of the German journalist ever be realised—and we see that they are quite in accordance not only with future probabilities, but also with the plain predictions of God's Word regarding Israel—then will His promises to His people concerning "the Gate" be fulfilled (Gen. xxii. 17); then will they overcome their enemies (Deut. xxviii. 1, 13); then will they be, nevertheless, in a position of isolation with reference to the nations of Europe (Isa. xxvi. 20; Numb. xxiii. 9), but victorious eventually by the stubborn tenacity of their nature over their powerful foes, with whom they are forbidden to fight in this unprovoked, singular quarrel (Isa. liv. 17, xxvi. 12; Jer. xxx. 10; Isa. xlii. 13).

We conclude by quoting the utterance of the *Times* of April 22, 1878, wherein it anticipated the results of the present position of the British fleet and Russian armies even now in close proximity to the "great gateway." The editor said, in his earnest desire for peace:—

> Should the Russian soldiers be withdrawn to some such point as Adrianople and the English fleet to Besika Bay, there would instantly be a new feeling of security. It would be useless to disguise the grave danger which arises from the mere closeness of the Russian army and the British fleet. Both are at the gates of *the most coveted capital in the world*, and the forcible entry of either would give the signal *for a tremendous war*.

Just so! neither party was prepared to move, but, nevertheless, we are satisfied on Scriptural grounds that the "possession" of the coveted Gate will be left finally to Israel; and that "*the tremendous war*" which is in truth to follow, will be one for Europe, not Israel—that "great earthquake," in fact, "such as was not since men were upon the earth—so mighty an earthquake—SO GREAT" (Rev. xvi. 18).

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 299.)

PART XVII.

COUPLING the belief of the Getæ of Herodotus in the immortality of the soul and the name of their leader Zal-moses, or Zal-moxis, or Za-molxis, as the name is variously written, and which some have considered as meaning Sar-Moses, "the chief Moses," with his mysterious end, like that of the Jewish lawgiver, as recorded in Scripture,* these things appear to confirm the idea that the Getæ, or Goths, were none other than descendants of the Ten Tribes, though at the time much changed by their amalgamation with Aryan races, and their adoption of heathen customs, as prophecy seems to indicate would be the case.

Colonel Gawler, in a very interesting paper on "Our Scythian Ancestors Identified with Israel," adduces the testimony of M. Sailman, a learned Jew, who published, fifty years ago, his "Researches in the East," with "an important account of the Ten Tribes." This work mentions, on the authority of several Armenian historians, that the Ten Tribes, when they determined on that emigration from "the cities of the Medes"—described in the book of Esdras—passed from Media into Tartary, where they assumed the name of Goths, because, as Abraham Ortellus says, in his "Theatrum Orbis Terrarum," "they were very jealous of the glory of God."

Sailman also cites a Jewish writer, "Eldad," who is supposed to have lived in the ninth century, and who wrote memoirs of the Ten Tribes. He says that multitudes escaped being taken captive by the kings of Assyria by going off with their flocks, and becoming "wanderers," which accords with the Cuneiform inscription, already quoted, of king Sargon, that the number of his captives of the House of Israel, B.C. 721, including women and children, amounted to only 27,280. Moreover, Sailman states that this portion of the Ten Tribes became such a powerful body of wanderers that their chief could muster an army of 120,000 horsemen and 100,000 foot.

These "wanderers," whether known to secular historians of later times as the Getæ or Goths, the Sacæ or Saxons, the Khumri or Cymry of Wales, fulfil the distinction which Isaiah, when writing between the period of the captivity of the Ten Tribes and that of the House of Judah, one-and-a-half century later, draws between "the remnant of Israel and such as are escaped of the House of Jacob." After speaking of the quarrels between Ephraim and Manasseh as representing the House of Israel, but both uniting "together against Judah," and specifying "the Assyrian as the rod of Jehovah's anger," the prophet goes on to say—"It shall come to pass in that day that the remnant of Israel, and such as are escaped of the House of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though Thy people Israel be as the sand of the sea, yet a remnant of them shall return; the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land" (Isa. x. 20—22).

We learn from this important prediction, which has been strangely overlooked by prophetic students, that the descend-

* "So Moses died in the land of Moab; and the Lord buried him in a valley over against Beth-peor: but no man knoweth of his sepulchre unto this day" (Deut. xxxiv. 5, 6).

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ants of the House of Israel who were carried captive by the kings of Assyria twenty-six centuries ago, after becoming virtually "heathen" in every sense of the term, from their intermixture with the surrounding heathen nations, should, in course of time, return to the worship of Jehovah, receive what St. Paul terms "the truth as it is in Jesus," and becoming as numerous as "the sand of the sea," shall return to the land of their fathers, together with the House of Judah, when "the consumption decreed shall overflow with righteousness" in the service of Him who is revealed both in the Old, as well as in the New, Testament as "The Lord our Righteousness." And when, as Daniel predicted in the case of the House of Judah, "he (possibly Titus, as the prophet is there referring to the siege of Jerusalem) shall cause the sacrifice to cease, and he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate," or, as our Lord said, "until the times of the Gentiles be fulfilled"—the term "the consumption decreed" of Isaiah, and "the consummation determined" of Daniel, being exactly the same in the Hebrew.

It may, however, naturally be asked, What proof or evidence is there of the connection between the Khumri, the Getæ, and the Sacæ, the Cymry, the Goths, and the Saxons with the Ten Tribes of the House of Israel? In attempting an answer to this question I must repeat what has been already said, that, unless we admit, what Scripture so clearly reveals, that the Ten Tribes, as a people or nation (I say nothing about individuals from all the Twelve Tribes, which appears most probable), did not return with the House of Judah after the seventy years' captivity in the land of Babylon, and likewise that the Ten Tribes are to be looked for—not as the Jews scattered among all the nations of the earth, but as one of the Great Powers of the world; yea, verily, as the prophet Amos calls them, "Samaria named chief of the nations, to whom the House of ISRAEL came"—in short, the grand distinction which the Holy Ghost has made in the revelation of God's will to man, of the important difference during the last 3,000 years between those whom Isaiah names as the "outcasts of Israel" and "the dispersed of Judah," it is quite useless for anyone to enter on the investigation. But those who recognise the supremacy, as well as the infallibility, of God's written Word, will readily accept the following marks as indicative of that "chief of the nations" to which the House of Judah is to look for protection when the grand national move takes place in the restoration of both Houses united to the land which God gave to Abraham, Isaac, and Jacob as an everlasting possession.

One reason for believers not accepting this view may be traced to the misunderstanding, so common amongst prophetic students in the present day, of the different ways in which Scripture uses the term Israel, and which, of course, can only be settled by reference to the context of each passage where we meet with the word itself. Thus—*ergo*, we find: 1. In Gen. xxxii. 28, the patriarch Jacob is spoken of under the name of "Israel." 2. In Numb. xxiv. 17, it includes all the Twelve Tribes. 3. In Jer. iii. 18, it refers exclusively to the Ten Tribes as "the House of Israel," in distinction to "the House of Judah," at a time still future, when the latter will seek the aid of the former (for the expression of the Authorised Version, "shall walk with," is more correctly rendered in the margin, "shall walk to" when "they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers." 4. In Ezra ii. 1, 2, 70, it is used to denote the Two Tribes of Judah and Benjamin, which comprised the House, or nation, or kingdom, or people of Judah, as it had existed for the previous five centuries, and which had then returned to the land of their fathers after the predicted seventy years' captivity in Babylon. 5. In Rom. ix. 6, it is employed metaphorically to define the spiritual seed, or those who, by grace, have been led to receive "the truth as it is in Jesus," and who are both Jews and Israelites "inwardly, whose circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God." 6. Lastly, comparing Heb. viii. 8, 10, we see the term employed to describe both "the House of Israel with the House of Judah," when, under the new covenant which God will write in their hearts, those who crucified the Lord of glory "shall look upon Me whom they have pierced, and shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born" (Zech. xii. 10). *(To be continued.)*

"THE CHAMPION" NEWSPAPER, OF NEW YORK, ON OUR IDENTITY AND THE GREAT PYRAMID.

AN American friend, well known to our readers by his *nom de plume*, "Manasseh," has drawn our attention to the issues of the New York *Champion*, of May 11, 18, and 25, 1878, wherein three admirable sermons are published, preached to large and deeply-interested congregations in Brooklyn, one of the most important and populous cities of the States, on the subject of the "Ten Tribes and the Great Pyramid. The preacher is the Rev. Joseph Wild, D.D., of Brooklyn, and the three sermons now reported are the first of a series which, every Sunday evening, attract immense congregations to the church in Elm-place. We urge our readers to obtain these papers and read for themselves. They are to be had by application to "The Champion Publishing Company," No. 132, Nassau-street, New York. We are unable, in the limits of the BANNER, to do more than indicate the merest outline of the Rev. Doctor's argument in these remarkable lectures. The reader may judge of the nature of his views, when we quote what the preacher said, as reported May 25: "In the coming struggle, the great war, which will begin about 1882 again, Egypt will become conspicuous with England and Prussia, for the Prussians are the Assyrians, as the English are the Lost Tribes of Israel. . . . . When the time comes, Bismarck will fall in with the providential purpose and become an ally with Israel-England." The preacher evidently fully adopts all Piazzi Smyth's teaching and deductions in reference to the Great Pyramid, and fully grasps its application to Great Britain, since he says, speaking, we are glad to know, regarding the American nation, "In this Pyramid we have a valuable inheritance." We trust, as the Rev. Doctor's lectures continue, that he will fully open out to his astonished hearers their glorious origin, as well as that of the British Anglo-Saxon races; and satisfy them by the evidence now abundantly at hand, that they, as well as we, are God's lost people—the eleven Tribes of His inheritance.

A BLIND WITNESS'S TESTIMONY IN REGARD TO THE GATES AND CYPRUS.—SIR,—The island of Cyprus is now necessarily occupying public attention, and that with feelings of satisfaction, because of the grand step that has been taken of hoisting the flag of our gracious Sovereign. There is an interesting statement by Dean Stanley regarding the island of Cyprus. It is in the portrait which he draws ("Jewish Church," vol. i., p. 189) of the character of Balaam. In an elevated position the prophet is made to stand when he uttered the last of his prophecies, in which it is said, "Ships shall come from the coast of Chittim." The Dean adds—"From the island of Cyprus, which is the only one visible from the heights of Palestine, and was the one familiar link with the Western world." Now that the first maritime nation in the Western or any other part of the world has got possession of Cyprus, it makes the prophecy the more interesting. In all human probability, Great Britain, by this possession, is destined to have an important place in the coming development of the purposes of Providence in the land of the East—in Syria, which is perhaps *more the Gate of the world than any other spot.* It is to be hoped that, as the subject of the Anglo-Turkish Agreement is ventilated by the free discussions in Parliament, the minds of the various Members will be able to rise above the fears and terrors of cost and expense.—I am, &c., AMO.

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WEDNESDAY, SEPTEMBER 18, 1878.

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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. II. No. 91. Entered at Stationers' Hall.] WEDNESDAY, SEPTEMBER 25, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ARE NOT THE BRITISH, MUCH MORE THE AMERICANS, COSMOPOLITAN RACES—THEREFORE "NOT ISRAEL?" (Hos. i. 10).

WE have lately had the question seriously put to us by an American believer in our Identity, "How can the Americans be Anglo-Saxon Manasseh since they are a cosmopolitan mixture of all races?" "How," we are asked by our own opponents on this side the water, "can the British be Israelites, since it is clear their ancestors were also cosmopolitan, deriving their origin from Jutes, Angles, Saxons, Danes, Picts, Scots, Kelts, Cymri, Romans, and Normans, to say nothing of the Ancient Britons?"

We propose to give a general answer to these two questions which may prove satisfactory to the candid inquirer. The American question, we would premise, was forwarded to our friend by the editor of a New York journal favourable to our views, who, feeling this to be a serious objection to which he could find no ready answer, sent it to Manasseh now in England for such elucidation as Ephraim here might be able to furnish, for publication in America. What follows is the outline of the reply actually sent by ourselves.

Let the questioner (we say) first consider and respond to the following proposition:—If Americans are in truth a "mixture" of all races (as it must be admitted they are to a certain degree), how is it that this mixture does not completely engulf and swamp the Anglo-Saxon element in the nation, and cause it to become in truth a "mongrel race?" The reason is that the Anglo-Saxon blood is strong. It absorbs and assimilates whatsoever is drawn into its influence. Hence, in spite of the constantly accruing "mixture," America is to-day Anglo-Saxon still! It is New England still, in language, in laws, in institutions, in literature, in manners, customs, religion, and in everything else that goes to make up a nationality. This being true, as facts show, of the Anglo-Saxon races, it is *a fortiori* true also of that older stock which, we maintain, is identical with the Anglo-Saxons—namely, of Israel. Exod. xii. 38 proves the power of this race to assimilate and "swallow up" the "mixed multitude," or "great mixture," of Egyptian Gentiles who went up out of that land of bondage with escaping Israel. They merged into the Israelite stock, and in process of time were absorbed by the chosen race. All through the history of the nation in Canaan the "mixtures" only strengthened it. The Lord's genealogy required a Rahab (a Canaanitish Gentile woman of Jericho) and a Ruth (once a Moabitess heathen) to strengthen the royal genealogy. Since Israel's wanderings among the Gentiles, what "mixtures" our people have had to undergo who can tell? Yet the result has always been to strengthen the Israelitish blood. The mixture of races, therefore, now apparent in Manasseh's land, does not prove the Americans to be a mongrel race, nor, conversely, that the continentals are Israel. On the contrary, the fusion of the latter into the stronger stock of Anglo-Saxon Israel in America, which transforms in one or two generations a German, a Frenchman, an Italian, or a Swede into an Anglo-Saxon American, is proof positive to our mind that the absorb*ing* race is Israel, but that the absorb*ed* immigrants are Gentiles.

Ephraim and Manasseh were the sons of an Egyptian lady. But the issue of that marriage was Israelite still, though, strictly speaking, both the boys born of the alliance were certainly "*half-breeds*." The law of assimilation enables each of us, whether British or Americans, to feed on and live by the flesh of pigs, cattle, sheep, grain, vegetables, or horses (if resident in France), but we do not, eating all these, turn into pigs, cattle, sheep, and horses (the questioners' argument would lead to that result); nay, we grow strong, increase, and thrive on this "cosmopolitan" external food, remaining our own very selves—Britishers and Americans—still! Independently of the fact that annually large additions to the American stock are received from fresh British emigration, thus keeping up the supply of Anglo-Saxon blood across the water, the race itself, being Israel, "prevails;" it "prevails" by God's own peculiar promised blessing to "Jacob our forefather and his seed for ever," since the Lord Himself named the patriarch "Isra-êl," "a prince of God," one who "prevailed with God and also with his fellow-man." He it is who is so constituted that his seed, as an ethnic fact, must "swallow up" and assimilate all outsiders entering his domain, as immigrants do, to Manasseh's land.

Thus far as to the question which relates to the American

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continent. The answer will apply equally well to the ancestors of the British. But we have other considerations to adduce in this latter case which give even a more satisfactory reply to the strictures of our opponents regarding the alleged multifold Gentile sources whence our present British nation has sprung. These are, shortly stated, as follows: "The Jutes, Angles, Saxons, and Danes were brethren. The Normans were Northmen, originally the same with the Danes, who, having settled in France, came thence into Britain with the language and much else belonging to that country which, from them, has been called Normandy."* The Cymri, or Welsh, are in many respects clearly identified with certain Tribes of Israel, and the Romans, being merely military occupants encamping for a time in a part of Britain, really never formed alliance with the aborigines. The Ancient Britons are strongly suspected, on various grounds, to have been very early settlers (and their descendants) from Israel's land; the first pioneers, in fact, of that incoming Ten-Tribed scattered nation who later occupied these islands as their "little sanctuary." The early settlements in England of the immigrant Anglo-Saxons formed, we know, a Heptarchy, by many believed now to have been an Octarchy or eight-Tribed race. The Milesians and Tuatha de Dannans, who overflowed from Ireland into Scotland and Wales, formed two more such Tribes; and the tale of the eleven Lost Tribes of Israel was completed when the Normans (identified with Benjamin), a thousand years afterwards (A.D. 1066), demanded admittance to the body politic, and, gaining it in one single battle, reconstituted the Israelite eleven-Tribed nationality in "The Isles of the West" (Isa. xxiv. 15) in just the way the prophet Ezekiel said, by the inspiration of the Spirit of God, it should take place, when he was taught to describe the wondrous process in the vision of the dry bones in the European valley, in chap. xxxvii. 1—14.

We trust our readers will thoroughly master the whole of the argument we have endeavoured (feebly we know) to set forth in the above; for, in dealing with our opponents, this is one which they are sure to use against us, and the true Israelite, being armed at all points, must guard this ethnic aspect of our contention as one of vital consequence to our glorious cause. And may the Lord have all the praise! (Isa. xi. 12; Ezek. xi. 17; Amos ix. 9; Dan. xii. 7; Matt. xxiv. 31).

THE CHIEF OF NATIONS.

THE following is taken from *The Times* of November 25, 1876, and was the leader on Mr. Forster's speech as Lord Rector of Glasgow. It singularly illustrates the unique position this nation occupies in the earth, and gives practical proof of the truth of such predictions as these, spoken (let the reader observe) of *Israel*—"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). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). "Thou, Israel, art My servant . . . . 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; I have chosen thee, and not cast thee away" (Isa. xli. 9).

Our quotation is as follows:—"The sentiment which predominates with Mr. Forster is that of the immense responsibility of Englishmen in political affairs. It must be allowed that too much can hardly be said on this subject. For good or for harm the destinies of every continent—of Asia, of Africa, of Europe, and a considerable part of America—are bound up with those of this country, and their progress will be retarded or advanced in proportion as our influence is wisely or unwisely exerted. It is the simple and sober truth to say that no country in the history of the world has ever been capable of influencing in an equal degree the welfare of so vast a number of human beings."

* "Sixty Anglo-Israel Difficulties Answered," by the Daughter of the late John Wilson, p. 56. A work we strongly recommend, for, with exception of the matter in capitals on p. 75, Teutonic in its tendencies, its views and teaching are entirely those of the BANNER.

OUR OPPONENTS.—"PHILALETHES."

(*Continued from page* 296.)

SECOND AND CONCLUDING NOTICE.

WE have now to remark on what Philalethes has to say on the immensely-important Identification which we recognise in our national petitions for "the new covenant," promised to *Israel alone* in Jer. xxxi. 33, and Heb. viii. 10. This, we assert, is to be our promised blessing in the immediate future, in response to our prayers which have been ascending to God's throne for it these 325 years.

Our opponent (p. 91) devotes only a single page to the utter destruction of this grand point, and the following is the fashion in which he does it: "How stands (he asks) the passage in Jeremiah? (from which that in Hebrews is quoted)—'I will make a new covenant with the House of Israel *and with the House of Judah*,' so that the literal interpretation will not stand." This literally is the sum and substance of the argument. Does "the Lover of Truth" think he acts like a man of "truth" and candour in treating such a solemn subject in such a way as this? Does he imagine we cannot all read our Bibles, and have failed to peruse the next verse but one following that he quotes? Philalethes boasts that while other opponents have failed "fully and fairly" to answer us, he has done us the justice to read our statements and has answered them (preface, vii.). We feel certain that Philalethes has not read our own writings on the subject of the "new covenant" with attention, and while he publishes on his title-page that "Philo-Israel is answered," he has not taken the trouble to ascertain what has been stated on this point by him, or how it is alleged that the "new covenant blessing" points to the British as the House of Israel, to whom it is promised in the future as the purchase of the precious blood of Christ. If Philalethes means to assert that the covenant described as the portion of the House of Israel in Jer. xxxi. 33 is now enjoyed by any community of his acquaintance, known as part of "the Christian Church," all we can say is, that he is more fortunate than his fellow-Christians. For we are certain that the people who have "God's law in their inward parts—written in their hearts—who need not the teaching, 'know the Lord,' because they all know Him, 'from the least of them to the greatest of them'" are not yet extant in Christian Britain. Here the majority are those who, alas! know not the Lord. Philalethes may assert that this covenant is "already ours," and that "he protests against it being confined within the bounds of *race*" (pages 91, 92); but facts are against him, and since the Word of God expressly confines it to the *House of Israel*, that House being Hebrews (whom God led with Judah "out of the land of Egypt"), the Scripture directly contradicts him, and proves to all the world that his views are "unscriptural," and therefore false and dishonouring to our God.

Our opponent considers ours no "harmless delusion." This teaching, to which the BANNER is devoted, he denounces as more than pernicious. For, he says (page 111), it is:—1. Unscriptural. 2. Uncharitable, narrow, exclusive. 3. Unspiritual. 4. It fosters spiritual pride and national pride. These be serious, biting words. No Christian man is justified in using them unless he have the most complete and undoubted Scriptural justification. Our defence must rest on published writings, and on the testimony of God's Word, to which at every step we appeal in the light of day.

In regard to our views being (1st) "unscriptural," we maintain that we quote God's Word in its plain and literal sense, and let it speak without "private interpretations" of our own. We put on its statements no non-natural sense. Who, we ask, perverts such a Scripture as that we have just discussed regarding God's "new covenant with the House of Israel"—we who maintain that the House in question are the Hebrews, known, contradistinctively to the House of Judah, as the Ten Lost Tribes, now proved to be the British? or our

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would-be mentor, who steps in between God's Word and the readers of that Word, and tells us God meant by "Israel" the "Christian Church?" We know our readers' verdict. It is, that he, not we, are guilty of "unscriptural" glosses on the Word of God, and that the consequences must be his for so wresting it.

In reference (2nd) to ours being "uncharitable, narrow, exclusive" views, we cannot go beyond God's Word and will. If He limits the blessing to "Israel" and "His chosen ones, the sons of Jacob," what are we, what is Philalethes, that we or he should *dare* to intervene and arraign the Lord Jehovah of "narrow, exclusive, and uncharitable" treatment, in His choice of Israel, before the whole Gentile world, as the recipients of those national favours which, as Israel, we claim for our race?

Philalethes alleges we are (3rd) unspiritual. But no one who has read our writings, and those of the men who think and feel with us, will ever accuse us of fixing our minds or those of our readers on "temporal and national privileges and advantages," in preference to the things which are spiritual and eternal. Philalethes has never read our "Words of Warning" in the BANNER (Nos. 16 and 72), or the preface to the "Inquiry," or our Eighteenth Letter in the *Clifton Chronicle* series, or our fourteenth chapter in the "Children's History," or almost any article from our pen in the BANNER—our weekly journal. Had he done so, he would have seen that we urge again and again that, without personal dealing with the Lord Jesus, and sprinkling of the blood for each sinner's individual salvation, the Israelitish origin of any guilty son or daughter of the British race will be of no avail whatsoever to save the soul; and will be as vain to rest upon as their Hebrew parentage was to Ahab, Omri, Manasseh, Judas, Demas, or to those who put the Son of God to a cruel death.

How our views (4th) foster "spiritual and national pride" we cannot understand, because, as all our readers know (our opponent, we are sure, does not read, or he would not have fallen into such errors as he has done), we constantly point to the utter degeneracy and unworthiness of our race at present to enjoy or look for such glories and blessings as are in store for us. We point, as God's Word justifies us in doing, "to the good time coming" when, the Spirit being poured out on our nation, and the "new covenant" in its fulness granted, this shall be "the righteous nation," the sanctified, holy people, those who "know the Lord from the least to the greatest." They then, as subjects nationally of such glorious spiritual blessings, will, *ipso facto*, be protected (God's grace being sufficient for them) from "spiritual pride, and from national pride" as well.

We do not think we are called on to follow our opponent into all the lines of argument he would lead us. We have indicated the shallow character of this work, and certainly feel the author has not touched in the slightest degree the foundations of that belief we, and those who think with us, have adopted as the truth of God. We think it right in passing to notice some serious errors in this work, which are more than mere inadvertencies.

At page 50 we note our opponent says that the prophet Ezekiel "throughout uses the terms 'Israel,' '*all Israel*,' and the 'House of Israel,' &c., as applying to *Judah*." Where did he find that Ezekiel ever called *Judah* "all Israel?" Philalethes should not make rash assertions. There is no such statement in Ezekiel; and if our opponent does not know it, his Israelite readers, better taught, do.

The next statement on the same page, 50, is even worse. "Mr. Hine" (our opponent says) "allows that the term 'all Israel,' as well as that of 'Israel,' is given to *Judah* (in 2 Chron. xi. 3, and other places)," and we are referred in a foot-note, to *Oxford Wrong*, p. 180, for the proof.

Let the reader verify this quotation, and he will find, to his surprise, that Philalethes here, as in other instances, has rushed into print without first seeing that his statements are true. The one in question is utterly at variance with the author's alleged love of "Alethes." We ask our readers, will they be guided by such a teacher? and what value can be attached to his strictures on our great and glorious subject?

The historical and philological arguments which Philalethes attacks, as well as the prophetical, have already been fully and clearly brought forward by Bishop Titcomb, in the BANNER, as well as in the "Anglo-Israel Post Bag." Mr. Cockburn Muir and the Rev. B. W. Savile have laid down the broad foundations of the ethnic and philological evidences of our Identity, and the latter is at present engaged in the BANNER in more fully developing them. We must leave it to the judgment of our readers, whether Philalethes in the interests of "truth" has shown that these three giants are after all mere tyros and pigmies in their respective departments of the cause assigned to their defence, or whether, in truth, our opponent has been as feeble in his attacks on them, as he certainly has been, we know, in his strictures as they affect those prophetical aspects of the question, with which we ourselves have been hitherto usually concerned.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 307.)

PART XVIII.

THE great distinction so prominently set forth in the prophetic Scriptures relating to the Twelve Tribes, consists in this—that while the House of Israel, or the kingdom of the Ten Tribes, was carried captive by the kings of Assyria for an unlimited period of time, and were eventually, in the last days at the close of the Gospel dispensation, when that Gospel has been preached as "a witness" among all nations, to be restored to the land of their fathers, as "chief among the nations" of the earth, the House of Judah was carried captive by the King of Babylon for a predicted period of seventy years; and after their return to the land of their fathers, they continued as a nation, though much reduced in power from their former state, tributary to Persia, Greece, and Rome, until the promised "Shiloh" came to "His own," but they "received Him not." And the cup of their iniquity was filled to overflowing by their crucifixion of Him who came to gather them as a hen gathereth her chickens under her wings, but they would not. And so, forty years after the commission of their great crime, God's vengeance was poured out upon them to the uttermost, by the instrumentality of the Roman power—"A nation of fierce countenance, whom the Lord would bring against them from the end of the earth, as swift as the eagle flieth; whose language they should not understand, which should not regard the person of the old, nor show favour to the young" (Deut. xxviii. 49, 50). The House of Judah was thenceforth "dispersed" all over the world, according to the prediction of Moses, repeated five centuries later by Solomon, and reiterated four centuries later still by the prophet Jeremiah, that they would become "an astonishment, a proverb, a by-word, a reproach, a taunt, and a curse among all the nations of the earth whither I (the Lord God Almighty) shall drive them" (Deut. xxviii. 37; 1 Kings ix. 7; Jeremiah xxiv. 9).

Now contrast this with the prophecies relating exclusively to the kingdom of the Ten Tribes of the House of Israel, who were carried away captive by the kings of Assyria to the

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"cities of the Medes" for an unlimited period of time, one and a half century before the House of Judah was carried captive to Babylon, and who have never yet returned as a nation to the land of their fathers, who were not guilty of the crime of crucifying the Lord of glory, and who, consequently, have not been subject to the punishment which has befallen the House of Judah, or suffered under those "curses" which Moses was inspired to predict would fall on those who refused to "hearken unto the voice of the Lord thy God." The "curses" are enumerated in Deut. xxviii., as follows: 1. The pestilence (probably of leprosy) cleaving unto the Jew. 2. Removal into all the kingdoms of the earth. 3. Smitten with madness, blindness, and astonishment of heart. 4. Oppressed and spoiled incessantly and crushed alway, thy betrothed outraged, thy property violently taken from thee, thy sons and daughters given to another people. 5. Compelled to worship idols of wood and stone set up by apostate Christians, and to serve "other gods" unknown to their fathers. 6. Forced to lend without any prospect of payment. 7. No ease or rest, but a trembling heart and failing of eyes and sorrow of mind; thy life hanging in doubt, and fearing day and night. "All these curses shall come upon thee, for the Lord will make thy plagues wonderful and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance, and ye shall be left few in number, because thou wouldest not obey the voice of the Lord thy God."

I have endeavoured to show how literally all this has been fulfilled in a work published twenty years ago, entitled "The First and Second Advent," in reference solely to the Jew, grounding my conclusions solely upon the records of history, and years before I was enabled to see the distinction made in Scripture prophecy between the condition of the Houses of Israel and Judah at the present time. But I would adduce the testimony of one of their own historians respecting their sufferings at the hands of Christians exclusively since their rejection of the Messiah, and their having been scattered among the nations of the civilised world. Basnage says, "Kings have often employed the severity of their edicts and the hands of the executioner to destroy them; the seditious multitude has performed massacres and executions infinitely more tragical than the princes. Both kings and people, heathens, Christians, and Mahommedans, who are opposite in so many things, have united in the design of ruining this nation, and have not been able to effect it. The bush of Moses, surrounded with flames, has always burnt without consuming. The Jews have been driven from all places of the world, which has only served to disperse them in all parts of the universe. They have from age to age run through misery, and persecution, and torrents of their own blood" (Hist. des Juifs, vi. i. § 1).

In contrast to this long tale of woe, which has befallen the "dispersed of Judah" during the last eighteen centuries, observe what the Word of God declares respecting "the outcasts of Israel," who have been banished from the land of their fathers during the same period, and eight centuries more. The following marks will enable us to see the distinction between the judgments upon the Houses of Judah and Israel. We have seen how literally the threatened "curses" have fallen on one portion of the race of Abraham. Now consider how far the promised "blessings" should be accomplished in another portion of the same people. The distinguishing marks of "outcast Israel" appear to be revealed in Scripture as follows:—

1. In place of becoming a proverb and by-word among all nations, like Judah, Israel would become "a strong nation," and be esteemed "the chief of nations."

2. That its seat would be somewhere to the North and West of Palestine.

3. That it would be insular in position, and maritime in its strength.

4. That it would be gifted with immense wealth, and possess a vast colonial Empire.

5. That, in a religious point of view, it would include what is understood by the terms "Protestant" and "Missionary."

6. That, in numbers, it would fulfil the conditions promised to the seed of Abraham.

7. That its language would be of the same origin as that in which Jehovah revealed Himself to Moses as the God of Abraham, Isaac, and Jacob.

1. That the House of Israel would become a "strong nation," even "the chief of nations," we gather from the express testimony of "holy men of God, who spake as they were moved by the Holy Ghost." Thus Jeremiah, foretelling the restoration of the House of Israel, or the Ten Tribes, to the land of their fathers, under the name of "the mountains of Samaria," or Khumri, or Cymry, as the title was understood by different nations, and also of "the Mount Ephraim," showing its exclusive reference to the Ten Tribes, says: "Sing with gladness for Jacob, the chief of the nations, and say: O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 4—7).

Micah, speaking of the restoration of both the Houses of Israel and Judah under the terms "Samaria and Jerusalem," says: "I will surely gather the remnant of Israel. In that day I will gather her that is driven out, and will make her that was cast off a strong nation. Then the remnant of his brethren (Judah) shall return unto the children of Israel. For he shall be great unto the ends of the earth. And the remnant of Jacob (Israel) shall be among the Gentiles as a lion among the beasts of the forest, and as a dew from the Lord, and as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men" (Micah i. 1, ii. 12, iv. 6, 7, v. 3, 4, 7, 8).

(To be continued.)

WHAT DID THE PROMISE MEAN?

It is said by our Lord (Matt. xxiv. 22): "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." What are we intended to understand by these distinct utterances of our Master? "Those days shall be shortened." Shortened from what?

Various calculations have appeared of late pointing out the rules which seem to govern the duration of the periods prophetically announced, and the order which such periods apparently follow; and it has been suggested that the rules and cycles which guide the heavenly bodies are of the same character, and based on the same system and principle. From this we may suppose that the periods predicted, and which refer to coming events, are capable of being ascertained, by calculation, with a distinctness and probable certainty that only varies, to a comparatively small degree, in the results arrived at by different students of the subject. This, to some minds, is a disagreeable and startling, nay, to a few, almost a blasphemous, result, as tending to contradict our Lord's assertion (Matt. xxiv. 36; Mark xiii. 32) that no man, and not even angels, and the Son Himself, know the day and the hour when "all these things shall be" of which our Master spoke.

There are some, we believe, who would deny the right to make the calculations concerning the future, dealt with in inspired prophecies, from dread of this result, of seeming to ascertain too clearly when our heavenly Master will return to take the kingdom to Himself. But as the Scriptures were written for our learning, and prophecy must be studied in order to serve its evident purpose, which study inevitably leads to conclusions, we think the fear alluded to is unreasonable.

How could the wise men have known the probable time of our Lord's first appearance in the flesh, and have been prepared

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to act upon this knowledge, had they not calculated times and seasons, predicted of old concerning the then future?

It strikes us that the words of our Saviour, concerning the shortening of the days of horror yet to come, will remove the aforenamed objections to prophetic calculations, while having, at the same time, their own mysterious meaning explained. If the events prophesied for the future are supposed simply to follow the mathematical rule or cycles (we, being neither mathematical nor astronomical, fear we may be attempting to explain our thought in a manner distracting to the learned), then surely the precise time of our Lord's return, and the commencement of the after glorious changes, could be gathered from the "times" predicted, and from the prophetical revelations of the Great Pyramid. Yet, if "those days" mentioned by our Lord—days which we presume may be translated according to the prophetical meaning of such a period of time—are to be shortened in God's regard for His elect, and lest no "flesh should be saved," then who can possibly tell to what a degree of shortness, in God's great mercy, these "days" may be reduced, and at once the time for the coming of the Son of Man becomes unknown, save to Him who ordains it.

The words (v. 22), taken in the sense we suggest, seem to us to point out the wonderful grace and favour towards His elect, that will lead the Lord of all, for their sake, to break the ordinary laws by which He governs His heavens above and earth beneath, in order to rescue, from entire destruction, the objects of His just wrath and righteous retribution, which are to be manifested in the fire that is coming upon the nations of the earth. L. P.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 305.)

PART II.

The nature of this change is clearly significant of that characteristic which, under the Christian dispensation, is known by benevolence, charity, or the "doing good unto all men." The Lord, therefore, here clearly shows that this was to be a marked characteristic of Abraham and his seed after him. The old name was not taken away, but enlarged. It was still Abram, as to person, but as to character it was Abram being made a "partaker of the Divine nature" (2 Peter i. 4), and thereby expanded to "large-hearted," "good-natured," "benevolent," Abraham. It was an impartation of that Divine gift which would make him and his seed exemplify in all their actions that practical good which our Lord, centuries afterwards, reiterated in his sermon on the mount. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v. 44, 45). Exactly do these words correspond to the Almighty God's command to Abraham: "Walk before Me and be thou perfect"—*i.e.*, "perfect in every good word and work."

The CONSERVATIVE NATURE of this change is also significant of the conserving in the Abrahamic race all God's covenant blessings to the world.

The dignity conferred upon Abraham and Sarah was never conferred upon any other heads of any other race of the human family. The covenant was made or established between God, and Abraham, and Abraham's seed only. "I will establish My covenant between Me, and thee, and thy seed after thee for an everlasting covenant" (Gen. xvii. 7). God has, therefore, established for ever the conservation of the blessings of heaven and earth to the Abrahamic race; *and no race or nation on earth can, therefore, lay claim to be the possessors and the almoners of Heaven's bounties but Abraham and his seed.*

The Divine attribute is in Abraham's name only, therefore it is, that, outside of Abraham, none of the blessings promised under this new name can be found. It is because these everlasting promises are conserved in Abraham only, that "ALL nations," without an exception, if they would be blessed with the blessings stored in the Abrahamic STOREHOUSE, must be in that house, and thereby with Abraham For "IN thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). If all nations of the earth, therefore, are to be blessed in Abraham's seed, that seed must, to fulfil what God here says "shall" be, swallow up all other nations. This follows as an undeniable consequence. Therefore Abraham's seed must become a nation greater than all other nations, and must finally expand so as to receive into it, or to belt round, all nations of the earth. Then Abraham will be, not what he is now, "the heir of the world" only, but that which Melchisedec said to him: "possessor of heaven and earth" (Gen. xiv. 19). There is one important lesson we may briefly look at here before passing to our next point.

We are often asked what is the use of the Identity movement? We have here an answer. Was this no dignity, no honour, no favour, that Abraham received above all other men? Abraham must have felt the immense dignity of the office conferred, when the announcement of it made him "fall on his face." And yet when we tell our nation that we are the seed elected to this honour, they "pooh, pooh!" it, and declare that "they see nothing in it;" and as (so they say) Christ has secured for them "better things," they, puffed up with spiritual pride, ask, "What's the good of it?"

We give a warning to these good friends. We say, beware, lest in the end you be found resting under a delusion and a snare, when you say Christ has secured to you BETTER THINGS than these promised to Abraham and his seed. First, BE SURE that these promises to Abraham are NOT those which Christ came to secure to His people, "the seed of Abraham." First, BE SURE that your ELECTION means something different, and something better, than that to which Abraham and his seed are here chosen. If you are not CERTAIN about these things, beware, lest in the end that which you now FANCY to be superior, may be thrown away by you with the contemptible "what's the good of it?" while that which you could not see anything in, may be found to contain that which you will then prize as "all in all."

The nature in the change in Abraham's name is nothing more or less than the doctrine of election as given in the Scriptures, which teaches that Abraham and his seed are the CHOSEN VESSELS in which are contained all temporal and spiritual things with which the world is to be blessed; and that is an honour of the highest possible dignity any race of men could desire. This change also signifies, to those who are OUTSIDE of Abraham, the doctrine of election by adoption, by which God has decreed and established, by an everlasting covenant with Abraham, that all who are not in Abraham are not "blessed with faithful Abraham," but that all who will come in Abraham shall be his adopted children, and fellow-heirs of the same promises.

Though Esau, the rejected seed (so far as being a vessel to contain blessing), is despised, yet even he is not thereby prohibited from coming into the blessing of salvation; for as he is included among "all the nations of the earth," he may enter in and be saved, though he has lost his election to the birthright as a nation to be a blessing in the earth, and for the earth to find its blessings in him.

In conclusion. This change in the name by putting the ONE letter of the Almighty name in it, is, as a unit, significant

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of the "ONE SEED" which is Christ, and of the ONE KIND of seed, though of many nations, which are in the ONE name or race of Abraham (Gal. iii. 16—28). They are "all one."

Christ is the "bread which came down from heaven." There are two general classes of seeds among men. There is the seed of wheat, and there is the seed of tares. The tares, of any and every nationality, including those which come of Abraham's lineal race, are cast out, rejected; while the wheat, of any and every nationality, "be they Jew or Greek, bond or free, male or female, are all one in Christ Jesus. And if they be Christ's, then are they Abraham's seed, and heirs according to promise."

OF THE NAMES "ABRAM" AND "ABRAHAM" IN THEIR DISPENSATIONAL SIGNIFICANCE.

We have considered the nature in the change of this name; let us now look at the significant bearings which these names have on the old and new dispensations.

Names. "What's in a name?" we ignoringly ask in our day. But names were of some considerable importance in Old and New Testament times. They were not merely a cognomen by which persons and places were distinguished from one another, but were indicative of marked characteristics in persons or places; memoritors of remarkable incidents attending births, lives, or deaths, or were prophetically significant of some distinguishing characteristic in the history of the future race.

Even to our Lord, names, so far from being "idle words," were busy with importance, for, at the ordination of the twelve apostles, He made an entire change in some of their names. In like manner, Saul's name, after his call to be an apostle, was changed to Paul. And our Lord had many names given to Him significant of the various characteristics of His mission and work; and, as a crowning act, "God has given Him a name which is above every name." It was often the important mission on which angels were sent from the court of heaven, either to give or change names.

That, therefore, which was counted worthy of Heaven's attention, and of our Lord's, when on earth, and of patriarchs, prophets, and apostles, and which is even a burden of prophecy, is not unworthy of our attention, and is a subject that has been too long ignored. Seeing that so many (apparently to us) little things in the Old Testament are, when looked closely into, big with great results in this dispensation, it would well repay the inquiry, by a competent person, into their meaning, not simply as connected with that which is past, but as to the circumstances now taking place which correspond to them. But this is not the place to discuss any further that point.

Yet our subject has some dependence on the recognition of the importance of Scripture names, and the regard which should be paid to apparently little things. The history of the patriarchal heads of the Hebrew race cannot be understood, or their prophetic intentions rightly applied, if these small matters are ignored.

The change of Jacob's name to Israel, as significant of a change of condition in the characteristics of the civil and ecclesiastical constitutions in the nation of his sons, plays a a most important part in prophetical history. "Ye shall leave your name for a curse unto My chosen: for the Lord God shall slay thee, and call His servants by another name" (Isa. lxv. 15).

The injunction made by God Himself to Abraham, "Thou shalt call his name Isaac," and also the change in Abraham's name by God, are significant of that time, named in the following verses, when their race should partake, as A NATION, of Abraham and Isaac's likeness, through the operation of the same Divine power which changed the one, and named the other name.

"Thou shalt be called by a new name which the mouth of the Lord shall name" (Isa. lxii. 2). This corresponds to what God Himself did with Abraham. His new name was named by the mouth of the Lord only.

"They shall call them, The holy people, The redeemed of the LORD" (Isa. lxii. 12). This declaration of not what the Lord shall do, but what others shall do—"THEY shall call them"—corresponds to that which concerns Isaac (who is the father of the holy, redeemed people) when God said to Abraham, "THOU shalt call his name."

(To be continued.)

CONCERNING FRANCE.

BY H. R.

(Concluded from page 304).

PART IV.

MAY not Belgian colonies yet establish themselves to the rear of Egypt and Phœnicia on the borders of the great new inland sea, returning to the cradle of their race in the country of Caphtor? Is there no seaboard then for German Assyria? Yes, for in this blessed future all our hopes are realised, there is no sacrifice of honest national aspirations. The Rev. H. W. Phillott, in the second number of the "Bible Educator," p. 103, thus writes: "If this process—*i.e.*, of the land at the mouths of Tigris and Euphrates encroaching on the sea—has been always going on at the same rate as it does now, it appears from the accounts by ancient geographers of certain cities in their time, that the rate of the gain in land has been no less than thirty yards per annum: thus in the time of Abraham the sea must have reached inland sixty-four miles, or thereabouts, further than at present; towns whose remains are existing inland must have been then on the sea-coast, and 'the Chaldeans, whose cry is in the ships,' must have been a more distinctly maritime nation than we should otherwise suppose (Isa. xliii. 14; Pliny vi. 127; Fürst, Lex. 1,378; Niebuhr, Voy. ii. 166; Ainsworth, Res., p. 194; Smith, Anc. Hist. i. 215 ").

And Russia? Let her cut the canal she has long talked of between the Caspian and Black Seas, and open up her vast possessions in Central Asia, and commerce, beyond her wildest dreams, may pass out in peaceful Russian merchant ships to that Great Sea, which will once again have become literally the Mediterranean. China, Tartary, all the race of Ham, must come under her influence. Reverting once more to the subject wherewith I commenced my paper, I would state more definitely my ideas concerning language. We call Greek and Latin "dead," but we have a traditionary pronunciation of them; whereas Egyptian and Assyrian have been not only dead, but buried; we can see them in the stone, but no living sound guides us. I believe the peculiarities of intonation which we call Celtic are representatives of the Egyptian as well as Phœnician language, as those which we call Teutonic are of the ancient Assyrian. Israel of old, like Britain since, placed between the two, acquired a leaning toward one or the other pronunciation according to juxtaposition.

In speaking of Egyptians as a comparatively slender race, I judge from their own delineations, making all allowance for the striking inferiority in art, the contrast between their angular forms, and the solid and stalwart proportions of the figures in Assyrian bas-reliefs is as great as the contrast between the small, wiry French soldiers and the tall and broad-built figures of their late conquerors.

Those who want to find in prophetic references to contemporaneous history a prefigurement of modern events should examine Ezekiel xxxi. 18 and xxxii., if they want to see some resemblance to the fall of the first Napoleon. After all the bloodshed since his time, might we not apply to him and his mighty host, "Pharaoh shall see them and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God?"

See Ezekiel xxx. 17—19, 23, 26, for plain declarations that

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the Egyptians should be "scattered among the nations and dispersed among the nations."

An article in the May number of "Home Words," on the ancient British Church, gives an interesting account of an ancient stone church, presumedly built before the coming of Augustine, and certainly buried, with its surrounding village, for seven hundred years, beneath a vast accumulation of sand. It is on the Northern coast of Cornwall, and is called Peran Zabuloe, or Perran-in-Zabulo, which is said to mean St. Perran in the sand.

I have long thought it probable that the Tribe of Zebulun settled in Cornwall about the same time as Dan in Ireland, for these Two Tribes are missing from the list in the commencement of Chronicles. Jacob gave Zebulun a distinctly maritime destiny. Yet, when in Palestine, Zebulun only touched on the Mediterranean at one point called, curiously enough, Mishael. Was it in remembrance of this that the rocky fortress, from whence Arthur looked down on rolling woodlands, according to ancient legend, but which, ever since the broad land of Lyouesse was submerged by the sea, has reared its stern front against the sea, has borne, from earliest ages, the name of St. Michael's Mount? The possession of havens on the Sea of Galilee would rear a race of fishermen, but does not come up to the future marked out by Jacob and Moses. "Zebulun," said the former, "shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon." But Moses goes further. "Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people to the mountain; there they shall offer sacrifices of righteousness; for they shall suck of the abundance of the seas, and of treasures hid in the sand."

The word Zebulun simply means habitation; but when the Tribe at last found their blessing realised on the coast of Cornwall, may they not, by an easy transition, have connected it with the sands where they built their huts, and from whence they looked out on the wide sea, whose abundant harvests they have reaped ever since? Since Issachar is joined with them, we must look to the kindred race of the "pleasant land" of Devonshire—men who have ever well sustained the character given to their fathers in the days of David. "Men that had understanding of the times, to know what Israel ought to do. The heads of them were two hundred, and all their brethren were at their commandment." The brave sailors who made Queen Elizabeth's reign famous in maritime annals, were all Devonshire men, and even now it is a noted fact that in no English county is the tie so close and strong—they stand shoulder to shoulder yet. A curious instance of this was given not long since in the warm congratulations to Sir Stafford Northcote, when he became leader of the House of Commons, even by the leaders of the opposite party in his own county. The simple fact that a Devonshire man had attained the position appeared to be a matter of personal pride to every one in the county, without reference to politics.

This paper has been more discursive than I intended, and I expect your readers will find many flaws in my arguments, but if they direct keener intelligences into the lines of research I have indicated, they will have effected my purpose.

NOTE BY THE EDITOR.—We do not hold ourselves responsible for H. R.'s opinions. Those on page 299, 1st col., regarding our Lord's return, we cannot endorse.

Correspondence.

To the Editor of the "Banner of Israel."

SIR,—I have the pleasure to enclose you a cutting from an Adelaide newspaper, by which you will observe that the faith in our Identity with Israel is making headway in South Australia. Some relations of mine in that colony are firm believers, and have requested me to forward them pamphlets, &c., for distribution, which I intend to send out by next mail, and ask them for an occasional report of proceedings. I will forward to you anything which comes to hand on the subject, and remain,

Yours truly,

G. B.

Trinity Yacht *Argus*, off Yarmouth, August 29, 1878.

"THE LOST TEN TRIBES.—A meeting was held on Monday at the Flinders-street Baptist Vestry of those interested in the subject of the Lost Ten Tribes of Israel. The topic of the evening—'Israel must be Discovered as a Christian Nation'—was introduced by Mr. James in an able manner. An animated discussion followed, in which many of those present took a part, and, although the subject was not by any means exhausted or proved beyond a doubt, many very striking proofs were brought forward in support of the theory. It was also announced that a fortnightly meeting will be held in future to discuss the whole subject, the time and place to be advertised."—*From an Adelaide newspaper.*

[Our readers will be gratified to find that progress is thus being made at our South Australian Gate, Adelaide. It is the same the wide world over. If our clergy and "our opponents" mean to stay the progress of our views, and show the world they are false, they had better be quick about it. For these views promise to, and indeed will, fill the whole earth, since the British are Israel, and to Israel is given by the Lord, not only "the desolate heritages," such as Adelaide once was, but also the whole globe as a possession and an inheritance.—ED.]

"THREE YEARS AND A HALF FROM NOW."

To the Editor of the "Banner of Israel."

DEAR SIR,—I notice in to-day's edition your reference to a communication you have received from Mr. Robert Lamb, of Durham.

I presume your correspondent is referring to Rev xi.—a chapter to which I have for the past few months devoted considerable attention.

Mr. Lamb, I hope, will pardon any appearance of correction, but I feel it is very important we Anglo-Israelites should not make any predictions, particularly as regards time of fulfilment, without *very* strong grounds for so doing.

In the case alluded to—viz., the *time* when the dead bodies of the two witnesses lie in "the street of the great city, which spiritually is called Sodom and Egypt, where our Lord also was crucified," is not until the *finish* of the 1260 *days*, which nearly all Anglo-Israelites are agreed do not terminate until 1881-2.

There are others, but for the present this is the only reason I will give for asserting that the three and a half days, or years, do not commence until then.

If I have your permission, at some other time I shall be glad to re-open this portion of our subject; but the following indication of my thoughts thereon, which in a great measure agree with Mr. Lamb's, may be of service in directing the minds of others into a channel which, if our interpretation is correct, will have a marvellous influence upon all thoughtful men. It appears to me, from this chapter, that the "Gentiles" (not Turks only) are to tread under foot the holy city for 1260 years, that during that period Israel and Judah will bear witness for God to all the world. At the end of that time, which we believe to be about 1881-2, these same witnesses will obtain possession of three places, which we have good reason to believe are *Constantinople*, Egypt, and the land (not Jerusalem only) where our Lord was crucified.

For three and a half years they will be without any signs of "Divine life;" but at the end of that time the Spirit of God will enter into them and call them to a state of heavenly bliss, in their Promised Land. (Compare with Ezekiel xxxvi. 37, and following chapters.)

There are, however, several verses, particularly the fifth, sixth, and seventh, which have a perplexing influence upon one's mind; and before I pledged myself to the foregoing interpretation, I should like a little further time to consider their teaching.

With best wishes, dear sir,

Yours sincerely,

Leeds, July 31, 1878. ALBERT K. ROBINSON.

P.S.—This, as you will see, would make the possession of Constantinople and the Promised Land three and a half years prior to the "glorious return," which, I take it, will be about 1885.

WE are glad to state that the second edition of "The History of the House of Israel Told for the Children" being called for, is now ready.

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

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

VOL. II. No. 92. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 2, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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ISRAEL UNDER CORRECTION.

THE chastisements which have befallen our nation lately have been many and very grievous. First, the loss of H.M.S. *Eurydice* with a fine crew of nearly three hundred young men on board, occurred almost within sight of Portsmouth; then the frightful catastrophe of the *Princess Alice* took place in the Thames, when nigh six hundred men, women, and children were hurried into eternity; a few days before that event a fearful railway accident at Sittingbourne horrified us; and now, to end the tale of horrors, the Ebbw Vale Colliery explosion in South Wales has sent two hundred and sixty strong men in an instant to the grave, by a horrible and painful death.

These are serious and solemn warnings to our nation, and he must be a hardened and a callous man indeed who fails to see in these occurrences a call to national repentance, a warning from God Himself to our ungodly nation, saying, "Prepare to meet thy God, O Israel" (Amos iv. 12).

One of our vigilant opponents, viewing the late lamentable occurrences from a different point of view, has lately written to us to say that these chastisements show we are under God's judgments just like other nations, and that this consideration proves we are like the Germans or the French, a people, in fact, no more favoured than they.

An argument against our Israelite origin is thus set up, and our views discountenanced. We ask such opponents "to pause and reflect." God did not promise that Israel should be exempt from "punishment" at the present time. On the contrary, in Jer. xxx. 11, at the very period when the return of Israel to their land is promised, the Lord said, "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." These, then, are the Lord's chastisements of Israel.

The terrible catastrophes of the *Eurydice* and *Princess Alice*, the Sittingbourne railway collision, and the Ebbw Vale explosion are, we think, God's "punishments" and "measured" corrections of His people and chosen ones. But if these are so dreadful, so terrifying, and so appalling in their nature; if these are God's corrections in "measure," His slight "punishments" to benefit His chosen "sons," what will be "all His fierce anger," "His indignation," the devourings "of the fire of His jealousy?" (Zeph. iii. 8) What will be the result when He comes out of His place with a cry, roaring like a man of war, prevailing against His enemies, and resolved to destroy, to devour at once, and to punish them in His indignation? (Isa. xxvi. 21, xlii. 13, 14).

Such thoughts as these are, we think, those our God would have us entertain under our present chastisements. While they lead us, we hope, to sober reflection and prayerful repentance, on account of our multitudinous national sins, they should lead us also to cry aloud to the Redeemer of Israel for the "deliverance" promised (Joel ii. 31); for the "new covenant" to change the national heart (Heb. viii. 10); to look forward to the near approach of the returning King; and in anticipation of those terrible events soon coming on the "earth," to lift up *our* heads, knowing that our "redemption draweth nigh" (Luke xxi. 28).

Reader, let nothing induce you to give up your hope; but "lift up the hands that hang down, and the feeble knees" (Heb. xii. 12), and remember that these sorrows which our God has sent us, as at this time, are, after all, what He predicted as our deserved lot just at the present crisis of our history; and instead of doubting your Identity because He has sent us such chastisements, remember that without them we British were "bastards, not sons" (Heb. xii. 8); "aliens and strangers," not "children of the living God"—His people Israel (Hosea i. 10; Phil. ii. 15; John i. 12).

That matters abroad are in a disturbed and troubled condition is patent to all men. The Bishop of Durham in his visitation charge lately delivered at Auckland Castle, gave utterance to his forebodings in the following terms:—

He expressed his fear that the years are but few before the gathering clouds will discharge themselves in a mighty tempest. He did not question the existence of many grounds for hope, both in the steady growth of regular Church work and the special results from mission services, but there were many alarming indications, such as a lowered tone of morals in the higher ranks of society, distrust of those above them among the lower classes, a bitter and

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unscrupulous spirit of political partisanship, nationalism, sacerdotalism, and above all intemperance, all seemed to indicate that the conflict of the powers of good and evil which is predicted for the last days is near at hand.

There is no doubt indeed that the days of the great tribulation are about to come upon the "earth," but, praised be the God of Israel, that from that time of horror and trial, our nation will be completely delivered, simply and solely because of our Identity with His lost, but now found, chosen ones (Isa. xxvi. 20, 21, lix. 19).

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 314.)

PART III.

Now, as we find in the lives of the patriarchs a correspondence in the change of conditions with the change of names, so there is the same correspondence in the change of condition in the race with the new name given to that race. Where no change of name is, there is no change of condition; and, inversely, where no change of condition is, there is no new name given. The following will, perhaps, clearly illustrate the meaning intended here:—

Prophecy foretold that, because of iniquity, God's people of the line of Abraham should be lost as a nation so as not to be known. "I said I would scatter them into corners, I would make the remembrance of them cease from among men" (Deut. xxxii. 26). Though this was evidently said to the whole thirteen Tribes of Israel, yet recent events have proved that it was only to have a special effect on some of those Tribes. For some of those Tribes are lost, and the rest are not lost, but known the world over. Who are these which are known? They are the members of Two Tribes only—viz., Judah and Levi—and these Two Tribes are everywhere known by one name—Jews—because the Tribe of Judah, from which the name Jews is derived, being the chief Tribe concerning spiritual things, imparted its name as a religious one to all the other Tribes; just as thirteen men of different nationalities, being of one religion, may call themselves by the name of that religion, and thus, in a religious, though not in a national, sense, have all one name. So with the children of Israel. They were thirteen distinct Tribes, with a name for each Tribe, giving thirteen different tribal names, but, as to religion, all these Tribes went by the one name—Jews. Thus Paul, as to race, was a "Hebrew of the Hebrews; so were the whole thirteen Tribes of the stock of Abraham;" as to Tribe, he was a Benjamite, and not a Judahite, therefore, as to Tribe, he was not a Jew; yet, concerning the law, he was a Pharisee, and therefore, by religion, was a Jew.

Now, how is it that to-day two of these Tribes, called Jews, are not lost, and the other eleven Hebrew Tribes are "ceased from among men," not as to being, but as to knowledge? *

The answer simply is—Because the Jew carries about with him the ancient characteristics by which he was always known as a Jew, and his eleven brethren are lost because their ancient characteristics are lost. So long as these ancient conditions remain, the ancient name will remain, and the Jew will be known thereby to be a Jew all the world over. The Jew, having the old conditions, by necessity retains the old name; and, by necessity, cannot have the new name. It is, therefore, perfectly clear that those prophecies relating to the Tribes of Israel who are to have the new name cannot refer to all the Tribes, but have a special reference to those Tribes, the "remembrance of whom is to cease from among men."

The converse of this explains the reason why the eleven Tribes are lost. They have not the ancient conditions, those are lost, consequently they have lost the old name also. Were this not so, they could not possibly be lost, but would have been known all the world over, like their brethren the Jews, by the old name and characteristics. This shows the utter unreasonableness of those who want to discover the Lost House of Israel by their ancient characteristics. These Tribes are lost simply because they are in a changed condition, having lost the old one, and are therefore only to be found by the characteristics and name of the new condition.

Respecting the loss of the old state, Hosea is very explicit. Speaking of the kingdom of the Ten* Tribes, in chap. i. 4—6 he says: "I will cause to cease the kingdom of the House of Israel. I will no more have mercy upon the House of Israel, but I will utterly take them away." On a superficial view of these passages, there is the appearance of extinction and non-restoration predicted; but, as a fact, there is neither. What is predicted is, that as a kingdom they shall cease, and be taken away as a people, which was an accomplished fact when the whole of these Tribes were taken away captive into Assyria. This was not extinction of the race. Mercy was withdrawn, so that the generation then forming that kingdom should not return to their land, or be restored again, as a kingdom.

But, though mercy should not be shown that generation, this did not preclude favour being manifested towards the offspring of that race. Respecting this progeny, Hosea speaks in a very different manner in the 10th verse: "Yet"—for all that God had said of the fathers—"I will no more have mercy upon them;" and, "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 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."

It is impossible to close our eyes to the fact that the prophecies are full of declarations like the above, in which two divisions of the Hebrew race are foretold, and which history fully establishes; one condition being an unchanged one, and retaining the old religious name, Jews; and the other condition being so changed that the people are lost, and can only be found again under a new name and new conditions.

Now, as the prophecies, or promised blessings made to Abraham, were made to him and his seed, and as it is evident that his seed are divided into two distinct conditions, and the new condition and name are found only in the new dispensation, so the two names have each a dispensational application. The old name, Abram, and the promises under it, belong to the old dispensation, while the new name, Abraham, and the promises under it, belong to the new dispensation, and to the changed condition and name of Abraham's seed, the Lost House of Israel. The analogy in these cases is so close as to resist the application of the identical relationship between these two names and two dispensations.

This dispensational relationship of these names will be further established if we compare the nature of the promises made under each name.

One class of promises end with Abram, another, and a supe-

* It is not the race that is said to cease—*i.e.*, to be extinct from among men—but the remembrance. The memory which men had of them as a people, a nation among men, is gone. They are forgotten, not known; they were, and are, but where they are nobody knows, speaking in a general way.

* The reason why "Ten" is the number here used, and not "eleven," as previously, is that, at the time of which Hosea speaks, the House of Israel consisted of only Ten Tribes, and not of eleven. There were altogether thirteen Tribes of Israel; but three of these Tribes—viz., Judah, Levi, and Benjamin—formed one House, called the House, or kingdom, of Judah; and the other Ten Tribes composed the House, or kingdom, of Israel. Since the destruction of Jerusalem, the Tribe of Benjamin is lost. The Jews themselves admit that they know not what has become of it. Therefore, now there are eleven Lost Tribes.

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rior class of promises begin with the changed name Abraham. Under each name there are promises of a like character, but under the second name there are promises which are not to be found under the first name.

The following parallel passages will show the difference of the promises under the two names:—

To Abram.	To Abraham.
"I will make of thee a great nation."	"Abraham shall surely become a great and mighty nation" (xviii. 18). "A father of many nations have I made thee" (Gen. xvii. & xxii.).
"I will bless thee, and make thy name great, and thou shalt be a blessing" (Gen. xii. 2).	"In blessing I will bless thee, and I will make thee exceeding fruitful . . . . and kings shall come out of thee."
"I will bless them that bless thee, and curse him that curseth thee."	"Thy seed shall possess the gate of his enemies" (xxii. 17).
"In thee shall all the families of the earth be blessed" (xii. 3).	"All nations of the earth shall be blessed in him" (Gen. xviii. 18). "And in thy seed shall all the nations of the earth be blessed" (xxii. 18).
"Unto thy seed will I give this land" (xii. 7). "For all the land which thou SEEST, to thee will I give it, and to thy seed FOR EVER" (Gen. xiii. 15). "I give thee this land to inherit it" (Gen. xv. 7). "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18).	"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVERLASTING POSSESSION."
"I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. xiii. 16). "Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be" (Gen. xv. 5).	"I will multiply thee exceedingly" (Gen. xvii. 2). "In multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore" (Gen. xxii. 17).

The following additional promises made under the changed name, Abraham, have no corresponding ones under the name Abram:—

GENESIS XVII.

"I will make My covenant between thee and Me."

"My covenant is with thee."

"Kings shall come out of thee."

"I will establish My covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee."

"The land of Canaan for an everlasting possession."

"I will bless her (Sarah), and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations, kings of people shall be of her."

"Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him."

"He will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him" (Gen. xviii. 19).

"In Isaac shall thy seed be called" (Gen. xxi. 12).

(To be continued.)

THE TRUTH REGARDING CYPRUS.—*To the Editor of the "Manchester Courier."*—SIR,—Amongst many other things put forth to make us dissatisfied with the arrangement as to Cyprus, it has been stated there are no harbours in the island. The following paragraph from the Hull daily paper *(Eastern Morning News)* appears to disprove this assertion :—"HULL AND CYPRUS.—A great trade is done between Cyprus and Hull, the island annually exporting to Hull many thousand tons of locust beans. In fact, this port receives nearly the entire crop of the island. Vessels, which generally load for Hull at the port of Limassol, have arrived here as large as 1,000 tons register."—Yours, &c., J. S.

MANASSEH OF PHILADELPHIA GIVES BLIND TESTIMONY TO EPHRAIM'S IDENTITY.

WE ask our readers' careful attention to the annexed extract from the *Bradford Chronicle and Mail*, of August 16, 1878. There are many valuable points in it indicated by an American friend, proving our Israelite origin, which he brings forward in "blindness," undoubtedly, when he panegyrises Lord Beaconsfield and his late Eastern policy.

The article is as follows:—

AN AMERICAN OPINION ON LORD BEACONSFIELD AND BRITISH DIPLOMACY.

Mr. J. W. Pratt, of Philadelphia, writes as follows to the editor of the *Philadelphia Record*:—"Beaconsfield is a phenomenon. His diplomacy startles the statesmen of the world. Its far-reaching consequences can scarely be comprehended. Its results are incalculable. It is the master-stroke of this century, and at once confers upon England the proud title of 'Mistress of Nations.' First, he bought the Khedive's interest in the Suez Canal, thus making England master of that great water highway to India. Secondly, he persuaded the Queen of England to assume the title of 'Empress of India.' Thirdly, he concludes a military protectorate over Turkey, defensive against Russia, with absolute ownership and control of Cyprus; with the privilege of constructing a railway from Joppa to the Indian Ocean, by way of the valley of the Euphrates. He at once proceeds to establish a vast military and naval station at Cyprus, which commands his canal, holds Egypt, and protects his railway. Now, consider England's vast wealth. Her overwhelming naval power and unrivalled marine. A union of British and Turkish troops. And, again, her myriads of Indian troops, fierce as the tigers of their native jungles, which can be hurled in a few days to any seat of war. It is evident that England becomes at once the overshadowing colossal military and naval power of *three* Continents. Her flag becomes pre-eminently supreme. Victoria rules an Empire, indeed! So much for England. But Beaconsfield is a Jew. Law, and order, and security to life and property must now reign over Syria. The Jews will return to Jerusalem. They will rebuild the 'city of the Great King,' and restore the land of their fathers. The Bedouin and the robber must retire before the railroad and the telegraph; and in half a century the 'Promised Land' may again be 'flowing with milk and honey.'"

If we mistake not, we have here some of the most distinct and unmistakable indications of our Hebrew origin alleged by this American writer of British diplomacy and its late doings, uttered quite in ignorance that thereby he was asserting unwittingly that this nation is Lost Israel of the prophecies; for what does Mr. Pratt say? He declares:—1. That Lord Beaconsfield's late act regarding the "Turkish Convention," is the "master-stroke of this century, and at once confers on England the proud title of 'Mistress of nations.'" But God's Word terms *Israel* of the latter days (our times), "the chief of nations" (Isa. xli. 9; Jer. xxxi. 7; Amos vi. 1).

2. That in Cyprus we have a vast military and naval station commanding the Suez Canal, holding Egypt, and protecting the forthcoming railway through the Euphrates valley. But using such language Mr. Pratt describes one of Israel's Gates (Gen. xxii. 17).

3. He then mentions Great Britain's vast wealth. But this was God's gift to Israel only, and to her alone He gave power to "get" it (Deut. viii. 18).

4. He notices, in connection with the Gate Cyprus and British wealth, "her overwhelming naval power and unrivalled marine." But this implies the supremacy of the sea, which is the direct result of possession of the home and foreign Gates, both being the promise to, and sole heritage of, *Israel* (Gen. xxii. 17; Psa. ii. 8, lxxxix. 25).

5. He notices the power Britain has acquired by the use of her Indian soldiery. Here he touches God's gift to Israel of the heathen Empire and the power which comes of it—a pregnant proof of our Hebrew origin (Psa. ii. 8).

6. He adds justly that our glorious Queen is "ruler now over a colossal Empire embracing *three* continents, and her flag

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has become pre-eminently supreme." No doubt. For the British are Israel, and, as such, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to them, as the saints of the Most High," even to the children of Israel (Dan. vii. 27 ; Psa. cxlviii. 14). Praise the Lord!

7. Lastly, declaring that "Lord Beaconsfield is a Jew" *(we hope Mr. Hine notices this!* also that Christian Paul and Christian Peter were Jews—Gal. ii. 14, 15), our American friend predicts that Syria and Palestine will henceforth flourish, the Jews will return to their land, rebuild the city of the great King (Mr. Pratt is herein wrong), and Palestine may, in half a century, "flow again with milk and honey."

We are sure our readers agree with us, that rarely has "a blind witness" given us so many proofs of our Israelitish origin in the limited space of half a column of printed matter.

We thank God for our blind witnesses. We are rejoiced that at the call of God (Isa. xliii. 8) they come forward in the spontaneous, open manner our friend Mr. Pratt has done to testify (without in the least intending it) that the British are in truth God's people Israel.

We personally thank God that He has given us, in our humble capacity, the power, and the opportunity, too, of compelling these blind witnesses to proclaim their testimony to the world, and that in the pages of the BANNER He permits us to publish it (Jer. xxxi. 7).

A CORRECTION.—ISRAEL'S "DOUBLING" RATE.

AN observant Israelite at Bradford, anxious that the BANNER'S accuracy should not justly be impeached, sends us a correction of an error which we were aware existed in our article of Oct. 17, 1877, when a Canadian's letter, taken from the *Airdrie Advertiser*, was re-published by us as "blind testimony" of a valuable sort. The paragraph was as follows:—

"It is somewhat remarkable (wrote the Canadian), as an historical fact, that, during the time of the Commonwealth—1750 to 1758—only some three millions of this (Anglo-Saxon) race were in existence, while to-day, after the lapse of 220 years, their blood warms and their spirit animates somewhere about 100 millions of men and women."

Commenting on the above, we wrote, in paragraph 3 : "In 1758, he says they numbered only three millions—to-day, no less than 100 millions, being an increase of 97 millions in 120 years, and a doubling of population once in only about twenty years for the whole race. This is, indeed, unparalleled and unique as a fact."

Our friend points out here a double error, which the reader will easily discover and rectify. The Canadian was wrong in speaking of 1750 to 1758 as the era of the Commonwealth. He should have said 1650 to 1658. We were wrong in adopting his error, and regarding the interval of time as only 120 instead of 220 years, as the Canadian rightly stated it. Our calculation, consequently, is erroneous, because it states the doubling rate at once in only twenty years, whereas it should have been "once in forty-five years for the whole period of 220 years."

This rate, however, still remains, what we have declared it was, "unparalleled and unique." For a nation which doubles its numbers once in forty-five years for 220 years on end, is the most rapidly-multiplying race on the face of the globe, and has, therefore, the chief Identification God's Word gives to Israel of the latter day, whereby we may know them.

We thank our mentor, however, for his friendly correction, and are glad to know we have watchful eyes—friendly, as well as hostile—to keep us always in the path of truth and rectitude!

THE "STONE" STILL GROWS.—NEW GUINEA.

THE British Empire is increasing apace. A few days ago the transfer of Delagoa Bay from the possession of Portugal to that of Great Britain, was announced as imminent, and though that appears to be a premature report, we have no doubt a few weeks or months will prove this to be a fact. To-day a larger annexation, and one of vast national importance, seems to be forced on our race by the course of ordinary events. We allude to the discovery of gold in paying quantities in New Guinea, or Papua, to the North of Australia, and to its rapid occupation by the Australian and British inhabitants of the neighbouring countries.

In the *Times* of September 13, 1878, we had the following telegraphic news:—

NEW GUINEA.

(S. W. SILVER AND CO.'S TELEGRAM.)

SYDNEY, SEPT. 12.

New Guinea proves to be a grand country. More rivers have been discovered.

On September 12, the *Glasgow Herald* had a leading article on the subject, which deserves attention, and shows how God is forcing our nation (being Israel) to occupy first one then another important portion of the globe, till at last the whole shall be placed in possession of the seed of Abraham, the heir of the world (Rom. iv. 13); in other words, of the "saints of the Most High," "even the children of Israel" (Dan. vii. 27; Psa. cxlviii. 14).

Speaking of the recent discovery of gold in "Papua" or New Guinea, the editor of the *Glasgow Herald* said :—

The necessary result will be a large influx of white population into the mysterious island, and this flow has indeed already begun; and at last the Home Government has taken action, now that the importance of the new movement cannot be denied. A vessel of war has been ordered to Port Moresby, the principal missionary settlement on the island. The commander is to co-operate with the Chief Magistrate of Thursday Island, in Torres Straits, in watching the doings and protecting the interests of the settlers, and to report upon the condition and prospects of the settlement. And Sir Arthur Gordon, at once Governor of Fiji and High Commissioner of Her Britannic Majesty in Polynesia, is on his way to England to be consulted as to the state of affairs and the future course to be adopted.

The importance of these occurrences is great. We must make up our minds very shortly whether or not we shall adopt New Guinea as a British colony.

It needs no array of arguments to show that if gold continues to be found in paying quantity in New Guinea, the island will not remain unoccupied by some European race or other; and very few arguments are needed to show that such an occupation, by any other race than our own, would be a very great disadvantage to our Empire. The main argument, depending on the immediate proximity of the island to our Australian coast, is self-evident. The nervousness with which the Australians contemplate the possibility of its occupation by some alien race, can be readily understood. The Dutch, who have done much in these tropical islands, and who have a prior claim to New Guinea if anyone has, do not as yet desire the portion important to us, and the native population is numerically small, and not inimical. An outlet will certainly be required sooner or later for surplus Australian energy, for, vast as the Australian continent is, and enormous the extent of its unoccupied area, we must not forget that only narrow belts of it, within 200 miles or so of the sea, are capable of carrying much population, owing to the deficiency of water supply in its interior; and no better outlet for that surplus energy is likely to present itself than New Guinea. It has not only gold, but great vegetable resources, which, under proper culture, would yield valuable produce. This is really a question which will not bear keeping open much longer. As we have before pointed out, the Australians are too deeply interested to run the risk of waiting, and they will themselves take the task of colonising the island into their own hands. The process of annexation would be a simple and not a costly one, and we wait with interest to know what further action the Government will take, under Sir Arthur Gordon's advice, towards the formation of another British colony.

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We hope our opponents—Mr. Gladstone especially—like the look out. No sooner is Cyprus and the Asiatic protectorate ours, and that in peace, than lo! New Guinea claims annexation to Great Britain by virtue of the discovery of gold and its proximity to British possessions in Australia and the Fiji Islands. At the same time, the South African possessions appear about to enlarge from causes over which we have no control. In all directions the process is the same. Will our opponents tell us "the reason why?" They cannot! They can but wring their hands and lament the approaching downfall of the bloated, earth-hungering monster, who, never satiated, demands the whole globe, and seems likely to get it. We, better instructed, know the reason of these apparent portents. We know they are truly blessings in disguise, and that, being Israel, God is only hereby giving *us* that "kingdom and dominion, and the greatness of the kingdom under the whole heaven," which was promised "to the saints of the Most High," "even to the children of Israel"—the British—in anticipation of the glorious advent and reign of their Divine King, the Lord Jesus Christ, upon this very globe, His possession.

ANNO DOMINI 1880-2.

In the BANNER OF ISRAEL, Nos. 15 and 29, were collected various data and events connected with the above momentous period, and which will be then consummated or entered upon. In those papers, sixteen events to take place at that time were alluded to, and it may be interesting to add a few more to the already remarkable series :—

17. The Turkish Government had just previous to the Russian war collected their taxes in advance up to 1880. This would seem almost to show that they did not expect to hold the country beyond that time.

18. The next solar eclipse will take place on 31st December, 1880.

19. A French company is going to organise an international exhibition in Rome in 1880.—*Rock*, 11th August, 1876.

20. The Cambridge University Commissioners have directed the University of Cambridge to limit the tenure of all emoluments to which they shall elect from 14th March to 31st December, 1880.—*Times*, 27th March, 1878.

21. The present contract for carrying the mails between London and Bombay by the Peninsular and Oriental Company, made by the Postmaster General, expires in 1880.—*Bombay Gazette*, 4th March, 1878.

22. An Act of Parliament was passed March 18th, 1878, by which loans may now be made under the Irish Glebe Act until the 31st August, 1880.—*Times*, 27th March, 1878.

23. The ballot system, under the present Act, comes to an end in 1880.

24. The next Census of the British Isles is fixed to be taken in 1881.

25. The contract for the magnificent and gigantic new Law Courts expires in 1881.

26. The Syrian scheme is arranged to be completed in 1881.

27. It has been said that 250 writers on prophecy fix on 1881 as in some way a most important prophetic date.

28. The Channel Tunnel, connecting England and France by railway, is to be opened for use, according to the International Convention, in 1882.

Perhaps this may be the means employed, the last link of the then vast system of railway communication between these Isles of the West and the land of our forefathers, by which a highway will be prepared and completed for Israel's return, overland; for we are expressly told that so easy shall the transit of return be, that even the old, the sick, the feeble, and infant will safely pass over it. D. J.

THE COLLAPSE OF TURKEY IN 1878 OR 1879.

Our readers recollect doubtless two remarkable articles with reference to the fall of the Ottoman Empire, published by us on November 7, 1877, in the BANNER No. 45, page 368. With reference to those two papers, the one by Mr. Chas. Horner and the other by the Rev. C. W. Hickson, of Bristol, we beg now to draw attention to an extract from an article on "Prophetic Periods," in the *Original Secession Magazine*, of May, 1850, written eight-and-twenty years ago.

The writer, of course, was not aware of the Identity, for he speaks of the "return" only of the Jews to their land of "unwalled villages," and had not probably the remotest notion of the extreme value his dates would assume in the very year of grace to which he pointed—viz., A.D. 1878.

We were writing and speaking lately on the Identity, on June 13, within a week of the date Mr. Horner thought might be near, or "about the time" of some great calamity, *such as the "dismemberment of the Turkish Empire."*

We reflected that that very day the great Congress of nations held its first meeting, and as the object of the gathering was to consider this very question—namely, "the proposed dismemberment of the Ottoman Empire," as foreshadowed in the now famous Treaty of San Stefano we were struck with the coincidence, or, rather, the providential, course of events.

We look indeed now for the most momentous changes connected with the East, and with Europe in general, to take place almost immediately. We consider that God may have assigned to this very Congress the task of so disposing of the Turkish Empire, that while it will lose its individuality in the comity of European nations by-and-bye, the introduction of His people Israel, the British, to the "possession" of their "Gate," may be the first great event to arise, in due time, from the meeting of the nations in this their solemn council; and that, possibly, the compact which eventually will authorise that wonderful event, will be foreshadowed this year, not on June 20, 1878, but at some early date thereafter.

With this introduction, we ask our readers to peruse the following which we take from the *Scottish Reformer and Weekly Review*, of June 8, 1878, a paper relating to—

PROPHETIC PERIODS.

The following is an extract from a paper on Prophetic Periods in the *Original Secession Magazine*, May, 1850:—

Mahomet rose 608 A.C. Now 608 + 1260=1868—18=1850. 622 A.C., the Hegira, or flight of Mahomet, and commencement of the Saracen Empire. Now 622 + 1260=1882—18=1864. Mahomet, the son of the bond-woman, must be cast out before the child of promise inherit the land. Abraham was four-score and six when Ishmael was born, and one hundred years at the birth of Isaac, so there is a period of fourteen years between the birth of Ishmael and the child of promise. There is the same period between 1850 and 1864, and 1864 and 1878, the end of the time when the sanctuary was to be trodden under foot by the man of fierce countenance, and the end of the time from the taking away of the daily sacrifice, or the 1290 days from 606 A.C. Thus, if the foregoing calculations are correct, in 1849 or 1850 we may look for the commencement of those desolating judgments that are to dry up the river Euphrates, that the way of the kings of the East may be prepared, and for the working of the three unclean spirits, like frogs, which go forth unto the kings of the earth to gather them to the battle of Armageddon.

Our Lord has said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled (the times of the Gentiles are of the same duration and contemporaneous with that of the Jews), as we have already seen in regard to the Christian Church and the beast for the half of that period. On the year following the Babylonish captivity Nebuchadnezzar succeeded his father, and became the golden head. In the middle of the seven times, on the very year (637) that cuts the period in two, or the dividing of the time in Scripture language, the only place in the history of the Church where the phrase can be properly applied, Omar, the Saracen caliph, took Jerusalem and built a mosque on the very spot where the temple of the Lord had stood, and mount where Abraham had offered Isaac his son.

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This was a remarkable fulfilment of the prophecy in Daniel, as was observed at the time by the patriarch of the place :—"This is of a truth the abomination of desolation spoken of by Daniel the prophet standing in the holy place." We have also the striking fulfilment of another part ot Daniel's prophecy:—"And in the latter time of their kingdom (that is, Alexander's successors), when the transgressors are come to the full, a king of fierce countenance shall stand up and destroy the holy people, when both the sanctuary and the host is to be trodden under foot for 1260 days, which, according to prophetic time, will end 1878, being also the end of the seven times from 606, thus :—2520—606=1914—36=1878. As the year (637) when the Saracens took Jerusalem is the third and last step in the rise of Mahommedanism, so it will in all probability form the last step in its fall. The Euphrates being dried up, the way of the kings of the East will be prepared, so that the country being in a great measure desolate, or so thinly peopled, there will be no ground to fear opposition from its inhabitants. The Jews are represented in Ezekiel as lately settled and dwelling in unwalled villages without bars or gates, when Gog comes up against them as a cloud to cover the land, when they will be brought into great affliction, and will confess their iniquities and the iniquities of their fathers, and shall look on Him whom they have pierced, and mourn ; and dark and gloomy as the cloud may be, there is a bow in the cloud —they are drawing near 1897, the year of the covenant, when God will miraculously destroy their enemies, remember His covenant, and *restore* the land. Then may they take up the language of the Psalmist and sing, "When Zion's bondage God turned back, they were as men that dreamed."

Since the above was written and published by our Scottish contemporary, the Treaty of Berlin, arising out of the Congress, was signed on July 13, 1878, just a month after the first meeting of the Plenipotentiaries. The results of this Treaty and of the Defensive Convention between Turkey and Great Britain, we believe, will be the final incorporation (perhaps this year) of Asiatic Turkey into "the Empire of the stone," to be preceded, probably, by the acquisition by Israel of her long-promised "Gate," Constantinople, in peace (Gen. xxii. 17).

IS IT PEACE?

We take the following *résumé* of the actual state of political affairs in Eastern Europe from a provincial journal writing on September 10, 1878, plainly showing that, as the *Times* lately said, "*the soil of Europe is shaken by revolutionary forces*," and that the "great earthquake" is close at hand. The editor said :—

"While Asia Minor is thus getting more tranquilised, Eastern Europe is fast becoming once more a huge battle-field. From the Save to the Adriatic there is fighting going on. From the Rhodopes to Servia on the one side, and Montenegro on the other, there are hostile forces arrayed against each other. The struggle between the Austrians and the Bosnians is assuming the proportions of a war. With 200,000 Austrian soldiers in the field, and well-led Turks, whose force and prowess provoke a battle in which five or six thousand invaders are killed or wounded, the opposition to Austrian occupation becomes a more important affair than is implied by an insurrection. An armed nation has gone out to meet the enemy, and the work of subjugation threatens to be a long and bloody one. Fighting in the Rhodope mountains still continues. And now the Albanians threaten to throw in their lot with the enemies of peace in Eastern Europe. Collisions have already taken place between the Albanians and Montenegrins, and it is feared that the Albanians will also attack the Servians. Thus THE CONFLAGRATION spreads, and what with all these actual troubles, the refusal of Turkey to remodel the frontiers of Greece, and the ill-feeling that is being displayed by the Austrians against the Porte, and by the Italians against the Austrians, he would be a sanguine man who anticipated the restoration of perfect peace in the East this side of Christmas."

What says the editor of the *Bristol Times and Mirror?*

1. That Eastern Europe is becoming fast a huge battle-field once more.

2. That the "conflagration" spreads. Here, then, is the fiery deluge foreseen and stated to be actually at the doors. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. xviii. 4).

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 312.)

PART XIX.

2. The seat of Empire of this "chief among the nations" would be somewhere to the North and West of Palestine, as we learn from the localities mentioned whence God will gather them on their restoration to the Promised Land. Thus Isaiah speaks in one place apparently of the whole Twelve Tribes being gathered from the four quarters of the globe, specially naming the "North, South, East, and West" (Isa. xliii. 5, 6). In another place he foretells that "the preserved of Israel" would "come from the North and West," while others would come "from the land of Sinim," or China, where the descendants of the House of Judah have been long located (Isa. xlix. 12). And Jeremiah, while distinguishing between "backsliding Israel" and "treacherous Judah," and speaking of the time when backsliding Israel would possess "pastors according to My heart, which shall feed you with knowledge and understanding," says: "In those days the House of Judah shall walk to the House of Israel (for help and protection), 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. 11, 15, 18)—when, as Isaiah predicted, "they shall fear the name of Jehovah from the West, and His glory from the rising of the sun" (Isa. lix. 19).

3. That the seat of the kingdom of the House of Israel would be insular in position—*i.e.*, as Scripture says, "In the Isles of the sea" towards the West. Hence Isaiah, when describing the restoration of the "outcasts of Israel" and "the dispersed of Judah" for the second time—*i.e.*, a time yet future—speaks of them as being recovered alike "from the four corners of the earth," as well as "from the Isles of the sea" (Isa. xi. 11, 12).

4. The same prophet appears to describe the House of Israel as being in modern times what Tyre was in ancient—a renowned commercial Empire—"the ships of Tarshish" of one epoch being typical of "the ships of Tarshish" of another. For thus he sings: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . . The wealth of the Gentiles shall come unto thee. . . . . Surely the Isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee" (Isa. lx. 1—9).

5. Great wealth is likewise promised to the House of Israel, as appears from passages already quoted; and this will be further seen in contrasting the "curses" denounced by Moses, and which belong peculiarly to that portion of the seed of Abraham which rejected and crucified the Lord of glory, with the "blessings" specified in the same chapter, which seem to belong to the House of Israel, as He says: "The Lord thy God shall set thee on high above all nations of the earth, and all these blessings shall come upon thee. . . . . The Lord shall cause thy enemies to be smitten before thy face. . . . . and shall establish thee to be an holy people unto Himself. . . . . and shall make thee plenteous in goods. . . . . Thou shalt lend unto many nations, and thou shalt not borrow" (Deut. xxviii. 1—12).

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6. The possession of a vast Colonial Empire, as Scripture thus teaches in reference to the Tribe of Ephraim, the son of Joseph, to whom the promised blessing of multiplicity of seed more especially belonged. A certain Ephrathite had two wives—Hannah and Peninnah, the latter had children and the former had no children. And it came to pass in due time, that Hannah bare a son; "so that the barren hath born seven" (1 Sam. i. 1, ii. 5). Thus Hannah typified the House of Israel; and hence the prophet Isaiah's cry: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Isa. liv. 1—3). "For thy waste and desolate places shall even now be too narrow by reason of the inhabitants. . . . . The place is too strait for Me, give place that I may dwell" (Isa. xlix. 19, 20). This may serve to explain one of God's promises to Abraham, that "a nation and a company of nations shall be of thee, and kings shall come out of thy loins" (Gen. xxxv. 11)—a prediction which had never yet been accomplished, nor anything like it, at the time when the whole Twelve Tribes were united, nor subsequently when the House of Judah only ruled over Two Tribes, and which alone can be said to have been fulfilled by some powerful nation, supported by a vast Colonial Empire extending in all quarters of the globe.

7. Israel was to be a witnessing nation for the Lord God Almighty—*i.e.*, to be prominent upholders of the true religion in signal contrast to other nations professing the Christian religion. "Ye are My witnesses (*i.e.*, Protestants), saith the Lord, that I am God" (Isa. xliii. 10). And we learn from Scripture how the faithful of Israel once bore witness against their apostate brethren who had fallen into the grievous sin of idolatry. When the nobles in the court of King Joash were guilty of this sin, they were rebuked by their brethren, as it is said in Chronicles, in a passage which may be thus paraphrased:—God sent prophets to those who had wilfully apostatised from the Church of their fathers, and had become worshippers of images and idols, in order to bring them back again to the true worship of Jehovah. And these faithful Protestants bore witness against the sin and folly of their brethren, who refused to give ear unto them (2 Chron. xxiv. 19; *Quos Protestantes illi audire nolebant*—Vulgate Version, as used by Roman Catholics).

Another passage from the prophetic Scriptures seems to show Israel as a witnessing nation for Christ, by making known His Gospel, which was to be preached "as a witness" previous to Christ's second advent, throughout the world. Isaiah thus speaks, in reference to the divided nation—the "outcasts" of Israel and the "dispersed" of Judah—in a passage which may be paraphrased thus:—Hail to the land—the first maritime power in the world, with its ships of war and fast-sailing vessels making commercial voyages to the ends of the earth, passing beyond the rivers of Cush—which sendeth her ambassadors by sea in the interests of peace, with Bibles and tracts, saying: Go ye, swift messengers of Jehovah, to the House of Judah—a people wonderful in their origin; a nation removed to the farthest end of the earth; strong, but trodden down; whose land the rivers of Egypt and the Euphrates circumscribe. . . . . At that time there shall be brought, as a gift of the Lord of Sabaoth, the House of Judah—a people wonderful in their origin; a nation removed to the farthest end of the earth; strong, but trodden down: whose land the rivers of Egypt and the Euphrates circumscribe (Isa. xviii. 1, 2, 7).

Now what people or kingdom in the latter days of the Gospel dispensation have most nearly fulfilled these characteristic marks of "outcast" Israel since she was carried captive, and planted "in the city of the Medes," between two and three thousands years ago—which the prophetic Scriptures have foretold that it would become chief among the nations of the earth, with its seat of Empire somewhere to the North-west of Palestine; insular in position, and maritime in its strength; gifted with immense wealth, and possessing a vast Colonial Empire, and, in a religious point of view, would be distinguished for the Protestant character of its people, as "witnessing" against the errors of apostate Christians, just as their ancestors did in the days of King Joash, and making successful missionary efforts to preach the Gospel as a witness, which is all that can be attempted in this dispensation, in all parts of the world, until the Lord Jesus Christ returns to take His bride home? There can be but one answer to this important question.

(To be continued.)

Correspondence.

GENERAL UPTON, OF THE UNITED STATES OF AMERICA, A BLIND WITNESS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me to send you the annexed statement taken from the *Edinburgh Courant* of this date? It is a very striking Identity of the greatness and power of Great Britain over—I may say—all the world:—

"A CUD FOR RADICALS.—General Upton, United States agent and Eastern traveller, in his book on the 'Armies of Europe and Asia,' writes thus:—'You need only glance at the map to see the far-reaching—you might say over-reaching—foresight of the English Government. Recognising the vast wealth of the East, and the importance of opening up all of Asia for her manufactures, she has seized every strategic point commanding the channel of commerce from Western Europe to Eastern Asia, Gibraltar, Malta, Aden, Perim, commanding the only channel at the mouth of the Red Sea; Ceylon, Penang, Singapore, and Hongkong are all in her possession. Wherever there is a strait, she lays her iron grasp upon it. With all their diplomacy, one cannot fail to admire English pluck and enterprise. In the East her foundations are of granite. At every seaport her governments or consular buildings loom up as emblems of her mighty power. The heathen look upon them and tremble; while Europeans and Americans are made to feel that, however great may be their countries, in Asia they must take a subordinate position.' This was written before we acquired Cyprus; and such is the power Conservatives are upholding and perpetuating, while Radicals and foreign enemies try to destroy it."

General Upton's remarks upon the possessions and the sway of Great Britain, that "the heathen look upon them and tremble," is a remarkable illustration of the rapid fulfilment of the promise made by God to His Son (Psalm ii. 8): "Ask of Me, and I shall give the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." The instrumentality in this glorious work, none can dispute, is Great Britain as Israel. As her dominion extends, she carries the Gospel along with her. It is true as yet her mission of making known the love of God in sending His Son into the world to seek and save the lost has produced small results. It will not, however, always be so. When the reign of grace is fully recognised by Great Britain, and she comes to know that she is Israel, then "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee" (Psa. xxii. 27). There is another remark by the General, which has a peculiar significance as bearing upon the Identity. He says, "While Europeans and *Americans* are made to feel that, however great may be their countries, in Asia they must take a subordinate position. The General here, though belonging to a distinct nation, yet as Manasseh, one of the Ten Tribes of Israel, owns the imperial power of Great Britain, the one sovereign power of Israel, as Empress of India, and—may I not add also now?—Protector of Turkey in Asia, as our future inheritance (Psa. ii. 8).

Yours truly,

Stirling, Sept. 12, 1878. W. E. WEBSTER, Captain.

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

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

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

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VOL. II. No. 93. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 9, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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AFGHANISTAN.

THERE is a "little cloud, like a man's hand," to the North-west of Israel's heathen Empire, British India, and that cloud speaks of coming trouble in an ominous quarter—Afghanistan. Since the terrible chastisement the Lord sent our nation in 1842, in reference to that important province, British connection with the Afghans has been slight indeed. The disasters which terminated in the massacre of Jugduluk, and the ruin of a British force of occupation, were in truth avenged by Generals Pollock and Nott, in August and October, 1842.

At the battle of Guzirat again, on Feb. 21, 1849, a detachment of Afghan horse were chased like deer from the battle-field by Sir Walter Gilbert, till they found refuge in the Khyber Pass; but from that time to this, the British have left the Afghans to themselves, and politically had little or no dealings and concern with their turbulent, troublesome neighbours. All now is changed.

Ameer Shere Ali, the present ruler of Afghanistan, is anxious, it would seem, to cultivate close relations with the Emperor of Russia, and has permitted a Russian embassy to establish itself in Cabul, his capital, the British Lion having no representative there at all. This would be matter of indifference to the "strong nation" ruling now in Hindustan if the character of the Russian Empire were not what it is; but we know this is a restless, pushing, encroaching Power, having for its avowed object the acquisition of Israel's heathen Empire, the usurpation of a dominion which is God's good "gift to His inheritance" —*i.e.*, to Israel (Psa. ii. 8). Russia's advance on India has been sure, rapid, steady.

At the beginning of the last century (said a Bristol paper lately) the Russian advanced forts were 2,500 miles distant from those of the English. At the close of the century the distance was lessened to 2,000, and at the commencement of the present century the distance was reduced to 1,000 miles. Since the end of the Crimean war that distance has been further reduced to 400 miles. In other words the Russians have but to cross an intervening space equal to about three times the journey from Bristol to London in order to make their frontier conterminous with ours; and of these 400 miles they will have virtually annihilated half, in anticipation of speedily effacing the whole, if we allow their mission to remain to manœuvre, prepare, and plot at Cabul without any proper English representative being on the spot to counteract it.

But this is not all. If the Russians were in force and occupying the country of the Ameer, as his firm allies, they would certainly become our powerful frontier neighbours. And "what of that?" some say. The Calcutta correspondent of the *Times* answered this question well on Sept. 10, 1878, in the following way:—

Russia (he said) would command all the passes into British territory, and at the same time obtain recruiting ground with resources almost inexhastible. The allurements held out by the prospect of invasion and plunder of India would easily enlist all the hordes of Central Asia as Russia's allies in hostile array against us.

This, then, is the danger, and it is one our Government meant at once to meet; but how? By sending first, if possible, a peaceful mission to Cabul, under a first-rate well-tried officer, Sir Neville Chamberlain, to demand that Cabul shall no longer be a hot-bed for Russian intrigue, and that British influence henceforth shall be there paramount, the Russian excluded; so that the true defensible frontiers of India, the Northern mountain ranges of Afghanistan shall be under British protection, defended by British guns, rather than act as a road by which Israel's enemies shall for the future pour into Afghanistan with the view to invade her territories, or sow discord and rebellion among her subjects.

Every available means will be taken (wrote the Calcutta correspondent) to avoid the faintest possibility of a war, but no compromise will be made on this point. War would be an evil of infinitely lesser gravity than Russian influence in Cabul, which would extend hostility to British power in India. The chief object of the mission will be to make the Ameer understand that we have only one motive, and that is to protect ourselves by preserving for him his absolute independence. It is said that the Indian Government mean to support their demand for the admission of Sir Neville Chamberlain (should the Ameer at the instigation of Russia demur) with a sufficient force to be placed upon the frontier, and which would itself illustrate the feasibility of forcing the great passes by entering Afghanistan through them. It may not be necessary to take this course, but the bold course in a case of the kind is the safe course.

The above sufficiently indicates the nature of the crisis

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through which our country is passing at present in India. It is now certain the Ameer has refused to receive our embassy; but what then? We see, for our part, the hand of God in these and in all the other late occurrences of our times. The ambition of Russia forced on our Government the need of assuming the protectorate of Asiatic Turkey. The same restless Power now compels us to interfere once more in Afghan affairs. This time, in the face of the insult just offered us, it must be done once for all, and so effectually that the Ameer of Cabul must see that resistance is hopeless, that while we desire nothing so much as his perfect independence in friendly alliance with ourselves, Israel will not brook any dallying on his part with their future "enemies," the Russians, but will force the Ameer (if need be) to acknowledge our right to interpose and our power in so doing. We have nothing to fear in following such a course. A bold policy always succeeds with Russia. It did so at Constantinople when the fleet of Admiral Hornby "went forward." It did so at Berlin when Lord Beaconsfield ordered his return train; and it will suffice in Cabul too. In regard to the Ameer, he knows well he cannot cope with Israel's might in the field, and the forces that crushed his armies in 1842 and 1849, are beyond all comparison better able to do so now than then. Besides which, the Lord is, we know, on Israel's side, as we have shown over and over again in these pages, and "the time of the end" having arrived, we doubt not God's purposes to give over to our power, as His chosen people, not only the races of Asiatic Turkey, but our brethren, the Afghans too, whom there is strong reason for supposing to be a part of "the remnant of Judah," those of the captivity of Babylon who refused "to return." We say then now, as we have said often before to Israel, Fear not! fear not! the Lord will help us, and those that gather together against us shall fall for our sake (Isa. xli. 10—15, liv. 15—17).

SIMEON'S PROPHECY.

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

(*Continued from page* 255.)

PART III.

"Behold, this Child is set for the fall and rising again of many in Israel."—Luke ii. 34.

On a former occasion I dwelt on that part of Simeon's prophecy referring to "the fall," and I now propose touching on the second part, relating to "the rising again of many in Israel." It is curious to observe how the rise and progress of the ruinous principles of idolatry correspond in the two kingdoms, and in both lead to the same fatal results. Israel was the first to offend by the sins of Jeroboam the son of Nebat, "who made Israel to sin" by setting up the golden calves, and by the subsequent introduction of the worship of Baal by Ahab, through the influence of his wife Jezebel. Israel is the first to have prophets sent to her to counteract, if possible, the evil. Some of these are persecuted or slain, and Israel is the first to go into captivity. Judah soon follows the example of Israel in the introduction of the worship of Baal, at the instigation of Athaliah, the daughter of Jezebel, and the wife of Jehoram, king of Judah. Prophets are sent to Judah to warn her of the evil consequences of such wicked practices; but, as in the case of Israel, their warnings are unheeded. Some are stoned, in one case "between the porch and the altar," and by nearly the same interval as Judah followed Israel in her idolatry, did she follow her into captivity, and there sit down and weep by the waters of Babylon.

One and the same cause in both cases—viz, disobedience to God's commands, and a direct violation of the second commandment—led to the captivity of both Houses of Israel; but there was this difference in the two cases, that in that of Israel (the Ten Tribes now identified with the British nation) the captivity was complete, strangers supplanted them in their cities, and no limit was assigned to its duration, and we, Israel in Britain, are still in exile to this day.

But in the case of Judah, the captivity was not complete, no strangers were planted in their cities, and it was limited to a period of 70 years; at the expiration of which, the House of Judah, with the Tribe of Benjamin, returned to their own possessions in the land, changed for the better in some respects, as the captivity had rooted out idolatry; but there were a great many abuses, which still prevailed, both amongst the priests and the people, for which the prophet Malachi reproved the Jews (Mal. ii. 1, 10, iii. 8; Neh. xiii. 10, 11, 23—31).

But the final downfall of the Jews was owing to their unbelief in Christ as the promised Messiah, long foretold by a succession of prophets, those more and more distinct in their respective predictions; and notwithstanding the testimony of John the Baptist as to His Divine nature, they not only rejected His ministry, but crowned their guilt by the cruel act of the crucifixion, which brought down upon them all the distress, miseries, and woes that our Lord predicted would happen to them "because they knew not the time of their visitation" (Luke xix. 44), and also would be fulfilled in that generation (Luke xxi. 32). And so it came to pass, for within 40 years from the time these words were uttered (A.D. 33), Jerusalem was besieged and taken by the Romans under Titus (A.D. 70): the city was destroyed, the Jews scattered and dispersed over the face of the earth, and they have remained so for some 1800 years, and still remain unbelievers in Christ, mingled among, but distinct from, those around them, the wonder and scorn of the whole world, and living witnesses of the curses denounced against them by our Lord, and which cling to them unto this day. For how much longer we know not, but certainly as long as "Jerusalem is trodden down of the Gentiles," and that will be the case "until the times of the Gentiles be fulfilled" (Luke xxi. 24). Here again the exact time is left in obscurity, and we may conclude, therefore, that it was not intended that we should know "the times and seasons which the Father hath put in His own power" (Acts i. 7).

But although the Jews were broken off for their unbelief, St. Paul tells us that "if they abide not in unbelief, they shall be grafted in again" (Rom. xi. 20—23); and we are also told, that the day will come "when the spirit of grace and supplication will be poured out on the House of David and the inhabitants of Jerusalem; and they shall look on Him whom they pierced, and mourn for Him, as one mourneth for an only son" (Zech. xii. 10). From this it is clear that the rising again, or conversion, of the Jews cannot be expected to take place until *after their return* to Palestine, and that cannot be until Jerusalem is released from the yoke of the Gentiles.

The above remarks apply more especially to the Two-Tribed House of Judah, and not to Benjamin; for we must bear in mind that this Tribe, which was associated with the House of Judah from the disruption of the Hebrew Empire on the death of Solomon to within a few years of the final destruction of Jerusalem by the Romans, was one of the Ten Tribes of the House of Israel. It was never incorporated with the House of Judah, but was attached to it only for a time, and for a special purpose (1 Kings, xi. xii.); and when that was accomplished, it again separated itself from the House of Judah (the Jews), and eventually rejoined its brethren of the House of Israel in these Isles (identified by some with the Normans), having escaped with the rest of the Christian inhabitants from Jerusalem (A.D. 66), in accordance with the warning given to them by Jeremiah the prophet, which was confirmed by our Lord (Jer. vi. 1; Luke xxi. 21); and in the Epistle of St. Paul to the Hebrews (A.D. 64), when the fatal epoch was approaching its accomplishment (Heb. iii. and iv.), I think may be traced a still further warning. It is true Benjamin went into captivity with the House of Judah because they also

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"forsook the law of the Lord" (2 Chron. xii. 1); but, as a writer in the BANNER lately said (No. 77, p. 199), "It was for their good;" "For thus saith the Lord, the God of Israel, I will bring them again to this land, and I will give them a heart to know Me, that I am the Lord; and they shall be My people, and I will be their God" (Jer. xxiv. 5—7). And when Christ came, they were ready to accept Him. Consequently they could have had no share in the crucifixion of our Lord. Indeed, such an idea would be inconsistent with the inspired word of prophecy spoken by the great law-giver Moses (Deut. xxxiii. 12) concerning Benjamin, as well as with the special object for which this Tribe was separated from Israel, and attached to the House of Judah, and also with the fact of their escape from the irrevocable doom pronounced against Jerusalem, and all the horrors that attended the siege and its final destruction (A.D. 70) by the Romans.

The rising again of Israel, with which we must associate that of Benjamin as forming one of the Ten Tribes, now identified with the British nation, may be said to have commenced from the time of the Reformation, when we threw off the Papal yoke; and in the reign of Henry VIII. the Reformed Protestant Church became the nationally-established Church of the realm. When Church and State became united under the Crown, or king as its head, he assumed the title of "Defender of the Faith;" and although the Reformed Church, in the ensuing reign of Queen Mary, went through many severe trials and persecutions, "it abode in strength, and was made strong by the mighty God of Jacob, from thence is the Shepherd, the Stone of Israel;" and resting on that spiritual Rock, on which the Church of Christ was built, the Reformed and Protestant Church of England has stood firm for the last 300 years, and she will continue so until the end, being built on the sure foundation of the prophets and the apostles, Jesus Christ Himself being the chief or head Corner-Stone (Gen. xlix. 24; Matt. xvi. 18; Eph. ii. 20).

(To be continued.)

THE KINGDOM OF HEAVEN AND THE GOOD CONFESSION.

PART I.

OUR two articles on the Kingdom of Heaven, published in Nos. 53 and 55 of the BANNER, on January 2 and 16, 1878, respectively, elicited some remarks from certain of our readers, and these remarks were for the most part not only uncomplimentary to the writer, but, in one instance, denunciatory. Our mentor on the last occasion told us that we had yet to learn the A B C of the doctrine of the "kingdom of God," and had not spiritually appreciated the truth revealed in the words of St. Paul to the Gentiles, "that flesh and blood cannot inherit the *kingdom of God*."

Editorial duties of course render the conductor of such a journal as ours obnoxious to many such remarks as the above. We quite look for them, and are far from deeming them impertinent or offensive. We wish now, in reference to the views we ventured to publish in the early part of this year, to ask our readers to peruse an admirable little pamphlet of only sixteen pages, published at Elliot Stock's, 62, Paternoster-row, by M. W. Strang, price one penny, on "The Good Confession; or, Jesus the Anointed King of the World." We are not aware whether the author is an Israelite or not. But he has in these few pages placed the subject, which we endeavoured to elucidate, in a clear and luminous manner before his readers. His treatment of the matter is singularly in unison with what we ourselves hold in regard to the "kingdom of God." We trust our friends will procure and read the pamphlet, a *résumé* of which we now propose to transfer to our own columns.

Mr. Strang commences his paper (reprinted, it appears, from the "Messenger") by pointing out that Dean Alford's translation of 1 Tim. vi. 12, is correct when he renders the passage, "Fight the good fight of faith, and lay hold of eternal life, whereunto thou wast called and didst confess the good confession before many witnesses" (Heb. iv. 14; x. 23 should be compared). What was this "confession?" 1 Tim. vi. 13 tells us it was the same "confession" the Lord Jesus made before Pontius Pilate. What was that? That "He was the King of the Jews" (Matt. xxvii. 11). Was this a trifle? Nay, it was the Lord's most solemn final act. It was the alleged crime and indictment thereon which caused His death. It was affixed to His cross. It was what His Jewish persecutors and his Gentile judge laid hold of as the offence which justified them in sacrificing His precious life at the bar of the law of the land. What did the accusation and confession imply? Just what it stated—namely, that He was in truth, as He declared, *The King of the nation who cried "Crucify Him!"*

This was the claim the Lord made. It included the demand to be the Heir and descendant of David, the Lion of the Tribe of Judah, the Heritor of the throne over *Israel*. The title to the Kingship of the "Jews" included the right to the throne of Judah, and that, as all men know, was the sovereignty over, —not "the fraction of the House of Jacob, which the Jews are"—"but of the whole Twelve Tribes of Israel."

Our author is very clear on this point, and we hope our readers will notice it. He points out the separation of the children of Israel into two Houses, and the Lord's solemn promise one day to join them again under one Prince (David) and one Head, so that they shall "No more be two nations and two kingdoms, but one nation in the land upon the mountains of Israel."

Mr. Strang next remarks that, when the Lord Jesus is settled on His own throne over "the kingdom," which will be the nucleus, or Twelve Tribes of Israel, He will claim and obtain, of right, the whole world besides as King thereof. Isa. xlix. 6 he considers clearly points to that. Jerusalem being the seat of government (Jer. iii. 17), with His chosen people as the body-guard next to the throne, He will give laws to "many people," and "judge among the nations" (Isa. ii. 3; Micah iv. 3; Zech. xiv. 9, 16—18).

Mr. Strang points out also that our Lord's title, "Messiah *the Prince*" (Dan. ix. 25), implies that He is also King of Israel, as Matt. ii. 2, 4—6, show, and all combined prove His claim to sovereignty over His ancient people Israel of the Twelve Tribes, besides the whole Gentile world.

The "good confession," then, Mr. Strang concludes, was the confession of the Lord's Kingly claims, to allow which was hateful to the Jew in His days, odious to the Roman Gentile, and in our own modern times a most difficult duty in the face of the spiritualisers of the whole Word of GOD. These deny the literal nature of "the kingdom," are ready to persecute those who assert and believe it to be "of" the earth, though not earthly, and not solely and wholly "spiritual," as *they* allege.

Thus far we have endeavoured to epitomise Mr. Strang's paper; but we feel that our effort to furnish a *precis* of his argument has not been very successful. In our next we propose that our author shall speak for himself, and shall tell us in his own words that such opponents as lately took us to task (because our views are, as they allege, carnal) are not in the right themselves, since we do not neglect the spiritual aspect of "the kingdom of God," but contend that the LORD'S, will be a truly earthly kingdom, sanctified and spiritualised by His Divine and glorious presence, making this what we believe it is destined to become when "the kingdom comes"—namely, "Heaven upon earth."

(To be continued.)

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ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 319.)

PART IV.

Nothing can be clearer than the fact, here presented by these parallel passages, that the promises under these two names, though having in some cases a likeness, are, nevertheless, taken as a whole, of two distinct classes. In addition to those under the name Abraham being greater in number, they are of paramount importance. To Abraham is the declaration that he shall become, not only a "mighty" as well as a "great nation," but that he shall also be the "father of many nations." To Abram the promise is simply "a great nation." To Abraham the power is given to his seed to possess his enemies' gate. To Abram no such power is delegated, God simply undertakes Himself to bless or curse those who bless or curse Abram. In Abraham, nations are to be blessed; in Abram, families only. To Abraham, ALL the land of Canaan is promised for an EVERLASTING POSSESSION; to Abram, no possession of a definite character is made, and the land is only within prescribed limits promised as a gift FOR EVER.*

To Abram the promise was, "I give thee this land to inherit it;" therefore it was only made to him as a heritage, until the time should come when, as Abraham, he should receive the title to the "everlasting possession." To Abraham the promise is, that he should be honoured with being a "co-worker with God," in blessing and in multiplying: "In blessing I will bless," "In multiplying I will multiply." To Abram no such privilege is granted, God alone undertakes to do all: "I will make thy seed;" "I will bless." Then follow all the covenant everlasting promises, none of which are made to Abram, and a remarkable statement, which corresponds to many of a similar kind in the prophets, concerning the seed under the changed condition and name: "To be a God unto thee and to thy seed after thee."

Now, there is not a promise under Abram that cannot find its fulfilment in the old dispensation; can the same be said of the promises under Abraham? or rather we should ask, Was there under the old dispensation a condition of things that the promises under Abram were not sufficient to cover? It may be replied that there is the raising up of kings which is not covered by any promise under Abram, and which must therefore be the fulfilment of that promise under Abraham, "Kings shall come out of thee."

This may be questioned, inasmuch as kings may be included in the promise under Abram, "I will make thee a great nation." Besides, the promises made under both names are in the form of benefits and blessings conferred.

Now, we find on studying the history of the kings of Israel and Judah, that, taken in the majority, they were an evil and a curse, instead of a good and blessing to the nation. In fact, the demand for a king was, in the first case, a grief to Samuel, and a sin against the Lord. The people were solemnly warned of the evil consequences which their demand would bring on the nation, but they refused to be warned even when told what God declared should befall them in the appointment. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken Me and served other gods, so do they also unto thee" (1 Sam. viii. 8). Then follows Samuel's solemn warning from God, to which the people made answer, "Nay, but we will have a king over us." Afterwards Samuel made a most serious allegation against the people. "Ye have this day rejected your God." "Your wickedness is great which ye have done in the sight of the Lord, in asking you a king. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God" (mark this last phrase, the Lord is not "a God unto them") "that we die not; for we have added unto all our sins this evil, to ask us a king" (1 Sam. xii. 17, 19).

Surely no one will say a state of things like this was the fulfilment of a promise under covenant blessings to Abraham! There is certainly in the promise something higher and better than such kings as characterised those under the old dispensation. There are those whom God has made kings and priests unto Himself, a seed royal under covenant blessings after the pattern more like our present universally-beloved and esteemed Sovereign Lady Queen Victoria.

No, the promises made to Abraham should not be looked for under the old dispensation; for it does not follow that because under that dispensation, as the Word of God declares, there was a "great nation," "great blessings," "a possession," "a multitudinous seed," that these were a fulfilment of the promises made under the new name Abraham, because the promises made to Abram were quite sufficient for what took place under that dispensation. On the other hand, as there are promises under the new name, which have not been fulfilled in the old dispensation, it is a matter very gravely to be questioned whether any of those promises were fulfilled, or intended to be fulfilled, then. Of course I am speaking of the promises made to the seed, as a nation; and not of such personal promises as those made to Sarah of a son, or of those respecting Ishmael.

It is the mixing up of these two classes of promises—confounding one class and the applications of that class with the other class—and its applications, that has created so much controversy and disputation among learned men, and made so many disbelievers in the truth of revelation.

What commentator, for instance, gives a satisfactory explanation of the "everlasting possession" in this seventeenth chapter? And why are they not satisfactory? Simply because they attempt to apply a promise of the new name to a circumstance which took place in the old dispensation; and because they cannot make that circumstance and this promise agree, they try to explain away the meaning of the promise "everlasting," by saying it is to be understood, not in the strict sense of everlasting, but in an accommodated sense. There has been too much of this making the Word of God bend to man's opinions, instead of making man's ideas square with the Word. We are far too prone to put our ideas into the Scriptures and force them to say what we think, rather than to receive our ideas from the Scriptures and say what the Scriptures teach. And in such things as are beyond our understanding, it is much better to leave them alone altogether, and wait the time when events, in God's providence, and further revelations of light are imparted, which shall make the mystery clear. It is unwise to be wise above what is written. But this is our weakness, and may be excused on the ground of a desire to know the mind of the Spirit; and may be allowed in order to show that the "foolishness of God is wiser than men."

It may yet be said, But what if the promise under Abraham refer to the possession under the old dispensation, would we not, therefore, be justified in accepting the term 'everlasting' in an accommodated sense?" True, if this hypothesis were a certainty, we should have to regard the case as not to be taken in its strict sense. But we have given several reasons to show that this hypothesis is contrary to facts, and we may give here one or two more reasons that go against the accommodated use of this term.

* A gift for ever is not the same as an everlasting possession. "The land," said the Lord (Lev. xxv. 23), "shall not be sold for ever"—or, as we read in the margin, "to be quite cut off"—*i.e.*, to pass away out of the race of Abraham to some other race; "for the land is Mine; for ye are STRANGERS and SOJOURNERS with Me." And in "all the land of your possession" *i.e.*, the land possessed by the seed of that generation—"ye shall grant a redemption for the land." As "strangers" and "sojourners," they had not an everlasting possession, but only "a possession" (Lev. xiv. 34; Deut. xxxii. 49; Josh. xii. 6).

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The term "everlasting," in relation to the possession, is admitted to be in the original the same word and of the same signification as to unlimited duration, as the same word "everlasting" connected with the covenant. As no commentator attempts to limit the duration of the "covenant," why should the "possession" be limited, seeing that the possession is one of the promises under the everlasting covenant?

(To be continued.)

WHAT INDIA THINKS OF ISRAEL'S RULE IN THE HEATHEN EMPIRE.

We ask our readers to peruse the following letter from a native of India, published in the *Indian Daily News*, at Calcutta, on August 29, 1878. It is a testimony we believe of some value to the excellence of Israel's rule in India. It puts the matter in a clear and just light, and enables our readers to see why the races now groaning under the wretched misgovernment of the Mahommedan rulers of Asiatic Turkey are eager and anxious that a Power which has administered her heathen Empire in Hindostan in such fashion as to elicit so frank an expression of content as that we now re-publish, should do for them what it has done for India, and give them "reformation, regeneration, and salvation" (Isa. xix. 20). Our extract is headed:—

NATIVE APPRECIATION OF ENGLISH RULE.

India was in a most degraded condition when the English first landed here and began to gradually extend their power over it. Under the Mogul absolutism, ignorance stalked like a giant from the Himalayas to Cape Comorin, and superstition and fanaticism, war and famine, ravaged equally the minds and bodies of the Indians. India would have been at the present hour in this degraded condition had the English never come and taken possession of it. It is the English who have made India as it is now, and it is the influence of their civilised Government which has so greatly elevated and reformed the Indians. The striking contrast presented by a comparison between the Indian of the nineteenth century and those of the seventeenth, when the English, Heaven-guided, landed on their benighted shores, proves the truth of my assertion. Through the influence of English education the Indians are now beginning to love knowledge and science for their own sake, to appreciate and value the liberty of thought and opinions, toleration in religion and individuality, and to make a thorough reformation of their social, moral, and religious condition. Among the various races of India, especially among the Bengalees, there is already a complete revival of literary tastes and noble patriotic feelings, which is only due to English government and English education. Under the British rule in India, every one's property has become safer, and life, as my personal experience shows, notwithstanding its petty inconveniences and disadvantages, happier, and worthy having in every way. With William Shakespeare and John Milton, with Francis Bacon and John Newton, with Sir Walter Scott and Bulwer Lytton, with Edmund Gibbon and David Hume, with John Stuart Mill and Jeremy Bentham, with Edmund Burke and Richard Fox, with Jeremy Taylor and Isaac Barrow, with Ralph Waldo Emerson and Thomas Carlyle, our life is decidedly nobler, better, and happier. I most firmly believe that the English govern India under a Divine impulse; that it is the hand of God which brought them here; and that it is God's mercy which has made them our ruler for our reformation, regeneration, and salvation. It is a matter of great astonishment that at present there are many among our countrymen who do not stoop to acknowledge the great beneficial results of English government and education upon India.

I hope the above lines will, even to a little extent, convince them that what our motherland and we are at present is wholly due to the English, and that there is much for which we should ever be grateful to them.

A THEIST.

22nd August, 1876.

GOD'S GIFT TO ISRAEL:—"Ask of Me and I shall GIVE the heathen to thine inheritance" (Psa. ii. 8).

A LETTER TO THE RIGHT HON. WILLIAM E. GLADSTONE, M.P., RELATING TO THE DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(Continued from page 323.)

PART XX.

BESIDES the characteristic marks which Scripture tells us that we are to find in the House of Israel as chief among the nations of the earth, we must further notice the marks of the multitudinous seed, as promised to the descendants of Abraham—the matter of religion, and the question of language, each of which appear to be referred to in Scripture as bearing upon the discovery of the Ten Tribes of Israel.

The first of these has been already considered at some length, and I have shown how perfectly applicable the promise of a multiplicity of seed is to our nation at the present time, which may be truly described, as generally acknowledged, not only as "chief among the nations," but as also being emphatically "a company of nations," according to God's promise to Abraham. And it should not be forgotten that this promise of a multitudinous seed, or many nations, belongs to that portion of Abraham's seed which may be described as the House of Israel, and not pertaining to the House of Judah, which is known at the present time to be anything but "chief of the nations," but to be a people few in number compared with the great Powers of the earth—not, at the outside, amounting to ten million souls, and they scattered among all the nations of the earth, in striking contrast to the predictions concerning the descendants of the race of Abraham; and it is very evident that a promise of a "company of nations" coming from the seed of Abraham, and renewed, as it were, to Rebekah, at the time of her marriage, was through the patriarchal line of Joseph and his younger son Ephraim, who may be regarded, as we gather from the prophecies of Hosea, to be the typical representatives of the House of Israel, of whom it was predicted by the dying patriarch Jacob, that "Ephraim's seed shall become a multitude of nations."

Again, as regards the matter of religion, we have learnt from the prophecy of Hosea that Ephraim, before becoming a multitude of nations and chief among the nations of the earth, would fall into open heathen idolatry. Hence we believe that the remnant of the Ten Tribes who were carried captive beyond the Euphrates, and settled in different parts of the Assyrian Empire, became gradually lost sight of amid the surrounding Gentile nations. Dean Prideaux, in his great work on the "Connection between the Old and New Testaments," observes at pp. 30, 31:—

"The Ten Tribes of Israel, which had separated from the House of David, were brought to a full and utter destruction, and never afterwards recovered themselves, and those who were carried away, as well in this as the former captivity (excepting only some few who joined themselves to the Jews in the land of their captivity and returned with them), soon got into the usages and idolatry of the nations among whom they were planted, and after a while became wholly absorbed and swallowed up in them, and thenceforth utterly lost their name, their language, and their memorial, and were never any more spoken of."

Now there is inferential proof that the kings of Assyria were in the habit of constraining their captives to adopt the religion of their country—*i.e.*, what is called the Magian religion of Chaldea, and which in Persia was known as that of Zoroaster. Sir Henry Rawlinson interprets one of the recently-discovered inscriptions of Tiglath-Pileser II., who first led the Ten Tribes

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into captivity, as follows: — "There fell into my hands altogether, between the commencement of my reign and my fifth year, forty-two countries with their kings. I brought them under one government. *I placed them under the Magian religion*" (Bishop Titcomb's work on "Anglo-Israel," p. 147).

It may, therefore, be fairly assumed that Tiglath-Pileser forced the Magian religion upon his Israelitish captives with more or less success; so that when the Persian conquest of Babylon took place two centuries later, Darius Hystaspes probably found the descendants of those who had been initiated into the mysteries of the Magian religion better prepared to receive the reformed religion which he introduced amongst his subjects, as Plutarch acknowledges that "Zoroaster, among the Chaldeans, instituted the Magi, *in imitation of whom* the Persians also had their Magi." And Erpenius relates that Zerduscht (Zoroaster) did not for the first time institute, but only reform the religion of the Persians and the Magi, who had been divided before into many sects."* Now, all authorities agree in stating that fire-worship was an essential part of the system of the Persian Magi, as Strabo ("Geograph." L. xv.) says they always kept on their altars "a quantity of ashes and an immortal fire." And the late Rev. Alexander Hislop, in his instructive work on the "Two Babylons," has adduced some very strong reasons for believing that the worship of TAMMUZ was either taken from, or identical with, the fire-worship so often referred to in Scripture, and which was a prominent feature in the Magian religion.

It is far too large a question to enter upon here; but I may mention, as the name "Tammuz" is thought to be derived from *tam* "to perfect," and *muz* "to burn," it points to that system of purification by fire, which was the adopted creed and the common practice of the Assyrian and other nations bordering on the land of Israel. The prohibition against allowing an Israelite child to "pass through the fire to Molech," mentioned by Moses at the time of the Exodus (Levit. xviii. 21), and the accusation against Ahaz king of Judah, eight centuries afterwards, that he had "walked in the way of the kings of *Israel*, yea, made his son to pass through the fire according to the abominations of the heathen" (2 Kings xviii. 3), show the practice of the House of Israel in imitating the idolatrous customs of other nations. And this seems to be specially alluded to by the prophet Ezekiel in the vision which he saw when "a captive by the river Chebar" (supposed to be the same as Habor, where some of the Israelites had been located upwards of a century before), of "the great abominations committed by the House of Israel." Four times does Ezekiel mention "the House of Israel by name;" and four sins does he specify of which they were verily guilty—viz., "all the idols of the House of Israel," the use of unlawful "incense as being done in the dark by every man in the chambers of his imagery saying, The Lord seeth us not," the Eastward position in their adoration of the sun, and likewise the worship of the heathen god Tammuz.

(*To be continued.*)

* See Johannes Clericus de Chaldæis et Sabæis, lib. i. c. 2, § 1.

THE LATE MERLE D'AUBIGNÉ GAVE BLIND TESTIMONY THAT THE BRITISH ARE ISRAEL.

"I HAVE been in England," he wrote, "I have seen in her great manufacturing cities the miracles of that activity which covers the whole world with the productions of a petty island in Europe. In the ports of London, of Liverpool, and other places, I have gazed upon those floating isles, those thousands of masts, which bear afar over every sea the riches and power of the nation. I have admired in Scotland a simple, energetic, and active people, ready to sacrifice everything rather than abandon Christ and His Word. I have been present at the debates of the Parliament of the three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onwards in its great destinies. I have found everywhere, from the lower classes of the people to the exalted stations of nobles and princes, an enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world Bibles printed in every known language. I have prayed in the churches, and at the religious meetings have been transported by the powerful eloquence of the speakers and the acclamations of the audience. I have found in the families a morality comparatively greater than in other countries; and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of those islands, encompassing the globe, bearing everywhere civilization and Christianity, commanding in the most distant seas, and filling the earth with the power and the Word of God.

"At the sight of such prosperity and greatness, I said: '*Ascribe ye strength unto God: His excellency is over Israel: and His strength is in the clouds. O God, Thou art terrible out of Thy holy places! The God of Israel is He that giveth strength and power unto His people. . . . . Blessed be God.*' This is the work of the Reformation. It is Protestantism and the evangelical faith which have so greatly exalted this nation, and given it such influence."—*The Protector*, p. 424. By Merle D'Aubigné.

We commend the above extract to our readers' special notice. Coming from the late honoured man of God, Merle D'Aubigné, one who loved our nation though he was a foreigner, we think the testimony he bore, as a blind witness certainly, to our Israelite origin is both striking and very valuable. Quoting Psa. lxviii. 34, 35, as applicable to the British, he openly announced that they are Israel by name! What are the points Merle D'Aubigné brought out in this short extract? They are these:—

1. That British manufactures cover the whole world. But this is God's blessing on "Israel obedient" as regards "All that she sets her hand unto" (Deut. xxviii. 8, 12).

2. That her dominion is in the sea, which is merely what God said Israel's king should have in the latter day (Gen. xxii. 17; Psa. lxxxix. 25).

3. That they are "the Christian nation," which Israel was to become (Hosea i. 10).

4. That they scatter God's Word through all the languages of the earth—the very rôle that the seed of Abraham was to play, as a blessing "to all the families of the earth" (Gen. xxviii. 14).

5. That the morality of this people compares favourably with that of the other (Gentile) nations of the earth—a fact which already prepares them to fill the position assigned to Israel as "the righteous" nation (Isa. lx. 21).

6. That they, as a race, encompass the globe, which was just what God said Israel should do, and that in both the hemispheres (Deut. xxxii. 8, 9).

7. That in their dispersion throughout the world they are a blessing everywhere, carrying civilization and Christianity wherever they appear—this being Israel's function, as described in Isa. xxvii. 6, xliii. 21, lxi. 9.

8. That they command in the most distant seas, thus proving that, like Israel, they are the chief of nations—supreme at sea—possessors of the Gate (Gen. xxii. 17; Jer. xxxi. 7; Amos vi. 1).

9. That they "fill the earth" with power and with the Word of God—expressions which are a mere paraphrase of Isa. xxvii. 6—spoken and predicted of God's heritage, Israel!

Reader, let us thank God for Merle D'Aubigné's impartial and true testimony. He has drawn a picture of the British as she appeared to his eyes as a Gentile man of God. But the portrait he drew was Israel's of the Ten Tribes.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your article on "'England's Mission,' as Mr. Gladstone Views It," you say that, "in replying to the Rev. Mr. Cornall on the subject of his pamphlet against our Identity, Mr. Gladstone has pronounced our views 'erroneous, almost a delusion'" (BANNER of Sept. 18th, p. 302). As the writer of "a letter to Mr Gladstone" on this subject, which has appeared in so many successive numbers of your BANNER, and which has resulted in my reception of many letters from strangers on the subject in general, and on Mr. Gladstone's character in particular, will you permit me to point out that Mr. Gladstone's mild condemnation of our views as being "erroneous,

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almost a delusion," was written *before* he had even read Mr. Cornall's tract, and could only be a hastily expressed speculation on a subject to which his thoughts had never been once directed—I mean the possibility of the English, as a race, being able to claim descent from the House of Israel. I confess myself that, though a clergyman whose studies have professionally led him to such subjects, and having made that of prophecy a subject of study for many years of my life, I had attained the age of nearly 60 before I was led to receive that doctrine which has been so cautiously, and simply, and ably set before the world by Bishop Titcomb in his admirable essay entitled "The Anglo-Israel Post Bag." But I have such a high opinion of Mr. Gladstone, not merely as one of the greatest statesmen and orators which this country has ever possessed, but in respect to his candour and his ready acknowledgment of virtues in those with whom he is conscientiously at issue, that, if he could only spare time to give his mind to the subject, I believe he would be the first to recognise the truth of our possible Identity as a nation with the scattered House of Israel.

I am encouraged in thus expressing myself from the fact that Mr. Gladstone, in an article of the *North American Review* for September, 1878 (a high-class periodical occupying an analogous position to that of the *Edinburgh Review* in England), has recently spoken of England and America, whom you consider to be occupied by the descendants of Joseph's two sons, Ephraim and Manasseh, in the following terms: "The England and the America of the present are *probably the two strongest nations of the world.* But there can hardly be a doubt, as between the America and the England of the future, that the daughter, at some no very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother. . . . . In many and the most fundamental respects the two still carry in undiminished, perhaps in increasing, clearness the notes of resemblance that beseem a parent and a child."

Believe me, dear sir, yours faithfully,
BOURCHIER WREY SAVILE,
Sept. 19th, 1878. Rector of Shillingford.

NOTE BY THE EDITOR.—We heartily re-echo our friend's sentiments, and hope that when Mr. Gladstone has read his admirable letter now under publication in the BANNER, after it has been placed before him, he will recognise the truth of "Our Identity with Israel." We fear, however, Mr. Savile forgets that Mr. Gladstone, so far back as September, 1877, after full consideration of the subject, wrote as follows to Mr. J. C. McClellan—the note being an expression of opinion which the latter gentleman, not unnaturally (we think), looks upon as the final, carefully-weighed, and fully-expressed condemnation by the ex-Premier of our views, root and branch! Mr. Gladstone's words were these:—

Mr. McClellan's former pamphlet ("Anglo-Israelism," &c.) elicited (among others) the following notice:—

From the "Daily News," September 8th, 1877.

"Mr. J. C. McClellan, of York, has recently received the following communication from the ex-Premier: 'Sir,—I thank you sincerely for your pamphlet. Your interpretation seems to me rational, historical, and orthodox. I hope and think the disciples of the theory you confute are hardly aware of the strange consequences it involves.—Your faithful and obedient, W. E. GLADSTONE.'"

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read with much interest your article in last week's BANNER, on "'England's Mission' as Mr. Gladstone Views It." I recently forwarded for the acceptance of Mr. Gladstone a copy of my pamphlet, entitled "The British Nation: Is it the Nation of Israel?" and I have been favoured by the receipt of the following post-card:—

"SIR,—I beg to thank you for kindly sending me your pamphlet. I do not share your opinion, for which I do not find sufficient grounds; but I am sure that from all serious and humble study of Holy Scripture, benefit will arise.

"Your faithful servant,
"W. E. GLADSTONE.
"August 15, 1878."

I think, however, if our belief—that the British nation is the nation of Israel—were a delusion, our "serious and humble study of Holy Scripture" would be very likely to lead to further delusions. We may trust that, although Mr. Gladstone may not have found "sufficient grounds" in the little pamphlet I sent him for sharing our opinions, it may, together with other publications which he has no doubt been supplied with, be a means eventually of removing the "blindness in part" which is still upon him, as it is upon many intelligent Israelites.

Yours truly,
Darlington, Sept. 25, 1878. W. T. ORD.

Review.

The Scriptural Revelation of Immortality as Opposed to Conditional Immortality and the Falsities put forth by the Annihilationists. By Samuel Sampson. Price 6d. London: Henry Sotheran & Co., 1, Eastcheap, and 77, Queen-street, Cheapside.

WE do not propose to enter on the now hotly-debated questions of future punishments, non-eternity of their duration, universal redemption, and conditional immortality. We shall not permit any controversy on these matters in our pages. The subject, though of vast importance and of far-reaching consequence to us all, lies out of the scope of the contention in which we are engaged in the pages of the BANNER. At the same time, we feel it a duty to our readers, no less than to ourselves, to note the fact that, though many estimable persons who warmly hold our views as enunciated in the BANNER, are fully satisfied that the new doctrines as to "future punishment," now obtaining such extended currency, are true, and are accordingly propagating them by every means in their power, with such individuals we have no sympathy at all. We desire, indeed, to enter our solemn protest against opinions as opposed to the plain literal text of God's Word, for which we are continually contending, as they are, we think, dangerous, illusory, and fatally destructive to men's souls. The short and ably-written treatise in opposition to these new dogmas, from the pen of our fellow-labourer and co-adjutor in the BANNER, should, we think, be in the hands of all who are in danger of entertaining these seducing errors, of all who would wish to be armed with a scholarly refutation of some of the arguments which are usually brought forward to support the teaching of the annihilationists. To our minds, Mr. Samuel Sampson has clearly shown that when "The Lord God formed man of the dust of the ground, and breathed into his nostrils '*a soul of lives*,' the body being an animal frame," these words of the Sacred Record, thus correctly rendered, prove that the soul of man was created immortal, like the Trinity who made it; but that the body, or sheath, was a "mere living or breathing animal." "Man, then," says Mr. Sampson, "was created with an immortal soul *before the entrance of sin* into the world, therefore, immortality is not obtained through redemption; for if man lost immortality by the fall, then all men have lost immortality, 'for all have sinned,' and it follows that men are without souls, and are mere animals, and not responsible beings who must give an account of things done in the *body*, whether good or bad." In regard to the prospect of the impenitent dead obtaining in the future state a chance of recovery and restoration to God's favour, it is clear that God's Word is utterly silent as to any such hope. The sinner has sinned against the remedy, and where there can be place for repentance in the company of those undergoing the torment and misery which bare absence from God's presence must occasion, let those explain who know. How hopeless is the repentance of a criminal in our earthly jails, so long as the convict is the subject of the punishment he is suffering. The new views further do not recognise the fact that out of Christ "our God is a consuming fire;" that "repentance beyond the grave," being a mere invention of man, without the shadow of a shade of Scripture warrant, the immortal sinner who has died impenitent and *out of Christ*, is exposed to the wrath of a Being who, being infinitely just and infinitely holy, is administering a law whose sentences know no limit as to time; of a God, in fact, whose very nature (out of Christ and His infinite mercy) cannot cease to punish the sinner, because He is Himself eternal, and also in that case the very essence of pure justice *unmixed with mercy*. We hope Mr. S. Sampson's little work will meet with an extensive sale, and shall be heartily glad to find that such support as we have now given him will conduce to that effect.

BY THE EDITOR.—We have received Mr. W. T. Ord's pamphlet, *The British Nation*, and have much pleasure in recommending it heartily to the public. The pressure on our columns prevents us giving it extended notice *at present*.

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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. II. No. 94. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 16, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE MARQUIS OF LORNE AND THE PRINCESS LOUISE.

THE Earl of Beaconsfield has added yet another act of high statesmanship to those by which he has lately acquired fame and brought honour and satisfaction to God's people Israel, the British. With singular sagacity he has seen that the retirement of the most popular and able of the viceroys whom our "couching" daughter in the West has yet had to administer her government would require to supply his place a man of the very highest diplomatic ability, possessing an almost unattainable combination of great qualities to fit him for duties Lord Dufferin has performed so exceedingly well. Our Premier probably felt this was a hopeless task; but it occurred to him that to secure talent of a high order, with exalted rank, would, if that talent and rank were united with the Royal family of England, place his selection on an equality, if not above even the admirable Governor-General of Canada who is about to resign the reins of power in the Dominion. The selection of the Marquis of Lorne, the noble partner of the Princess Louise, was a happy stroke of State policy—gratifying to the Canadians beyond all anticipation—honourable to Her Majesty, who permits her royal daughter to accept the position—pleasing to the British nation at large, and calculated as a wise measure of high statecraft to cement the cords of love and loyalty which already bind our stalwart nation-daughter in the West to her mother here in the "little island of the North." Regarding this, our great dependency, *The Standard* of the 30th July, 1878, justly said:—

The Dominion has even now grown to the proportions of A GREAT NATION, and possesses capacities of future growth which it is not too much to say are practically unlimited. A Prince of the loftiest rank might be content to rule provisionally a country of such great promise, and to educate it for its career as an integral part of the British Empire. The Princess Louise will feel that she has entered upon duties as elevated and as important as any of those which have fallen to the lot of her brothers and sisters.

We regard the act of the Premier, in selecting the Marquis and recommending the appointment to her Majesty, as one which is highly creditable to the Ministry. They saw the opportunity of gratifying the loyal aspirations of our Canadian fellow-subjects, and by this proceeding they have done more to strengthen the Empire, to rivet the chains of love which bind our "daughter in the West" to the throne in these islands, than if they had spent untold treasures on the effort, and made unheard-of sacrifices to secure the esteem and loyalty of our gigantic Greater-Britain across the Atlantic.

The Marquis of Lorne (said the *Standard*), though an able man, of distinguished social position, would, perhaps, be considered to have no special qualifications for the Governor-Generalship of Canada if it were not that he has married into the Royal family. But the husband of a Princess of the blood Royal can exercise a power for good over the people of a British colony greater than that which any living statesman can pretend to wield. The colonists look to the Throne with feelings which stay-at-home Englishmen find some difficulty in understanding. To them the Queen and the Royal family are not only objects of personal veneration, but representatives of the English Monarchy.

The precedent which has now been established may yet be profitably carried out in respect to other members of our company of nations. We see no reason why others of the Royal family should not, as opportunity may offer, be installed in the vice-regal thrones of distant outlying portions of Israel's Empire. The effect of such appointments would, we are confident, be to weld into one coherent mass the different members of the Israelite confraternity of States—all even now joined as one nation in loyal love to the "great mother" in the West, but then, we may be sure that love will grow, and warm till in the evil times to come, when "Jacob's trouble" shall be on us, the united nation and her large company of loving loyal fellow-States, will heart to heart and hand to hand, as "the young lions of the great Tarshish," say to the Northern robber, "Art *thou* come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. xxxviii. 13).

We add for our readers' satisfaction a *precis* of the views taken by many Canadian journals of the recent appointment. We are sure they will rejoice with us that the Dominion has with one voice received the news with the most unbounded

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joy, and that the Princess and the new viceroy are sure to be welcomed by their subjects with heartfelt enthusiasm, with real loyalty and rejoicing. The various papers write as follows :—

The Ontario *Globe* calls it one of the surprises in which the Prime Minister of England delights, and doubts whether any Administration less enterprising would have conceived the idea of sending out a son-in-law of the Queen ; and the Montreal *Star* regards it as a legitimate outcome of a Conservative policy towards the colonies, as indicated by Lord Beaconsfield in his speech of explanation. By every journal, without exception, the appointment is spoken of with delight. The Ontario *Globe* sees in the choice a display of the utmost goodwill by her Majesty and her councillors toward the Dominion ; "no selection could have shown greater confidence in the future of this country, and none could be more beneficial." The Ontario *Mail* says Lord Lorne will enter on his viceregal duties with the happiest auguries. The Montreal *Star* predicts that the news would be generally hailed with satisfaction, and so does the Hamilton *Times*, which believes that the country at large will be glad of an appointment which will serve as an additional link, if that were needful, to bind Canada more closely to the English Throne. The Quebec *Chronicle* says the news will send a thrill of loyal joy and pride to the heart of every true Canadian. The Montreal *Gazette* thinks the people of the Dominion have reason to be glad that Canada has been, of all the foreign possessions of the Crown, singled out by the Government and the Throne for so great a distinction. The Montreal *Witness* says the Marquis and his Royal wife will be welcomed by Canadians with an outburst of that loyalty which is only waiting to show itself ; and the *Herald* remarks that loyal Canadians of all classes will be gratified at knowing they are to have for the representative of their Sovereign one who is related to her by close family ties, and proud to have among them the daughter of their Queen, glad to be thus assured that her Majesty has a new and personal concern in the welfare of this part of her dominions.

We are thankful that God's Word assures us we are Israel. No proof to our mind is so convincing that this is indeed the fact, than that afforded by the wonderful circumstance that we are indeed now "a nation and a company of nations," all united—as Canada is a standing proof—in the loyal love and enduring friendship which can know no separation, and which, in confederation, must (as promised) RULE THE WHOLE WORLD (Dan. ii. 35, 44, vii. 22, 27).

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 330.)

PART XXI.

Now, there is sufficient Scripture authority for concluding that after the House of Israel had been removed from the land of their fathers in Samaria, they would lose the name of "Israel," their language would be supplanted by another, their religion would be changed, they would be divorced from the Mosaic law, and the duration of their banishment in place of being limited to "seventy years," as was the case with the House of Judah when carried to Babylon, it would be prolonged for an indefinite period, while Jerusalem should be trodden down of the Gentiles, whether Babylonians, Persians, Grecians, Romans, Saracens, or Turks, in whose hands it now is, and will remain until "the drying up of the Euphrates" is complete, when, according to the sure Word of prophecy, "the House of Judah will walk to the House of Israel" for protection, and will come together from the land of the North to the land which was given 4,000 years before to Abraham and his seed as an everlasting possession.

Moreover, as Israel is described by the prophet Hosea as Loruhamah, "not having obtained mercy," and Lo-ammi, "not My people," thus it is held up in contrast to God's dealings with Judah, of whom it is said, "I will have mercy upon the House of Judah" (i. 6, 7). Thus, while Judah was restored to the covenant favour of Jehovah, Israel was, for an unlimited period, to be utterly repudiated and given over, as it were, to a condition of absolute heathenism, as it is said, "I will visit upon her the days of Baalim, wherein she burned incense to them" (ii. 13).

Nevertheless, though Israel, by falling into the worship of Baal, would be reduced to this heathenish state, and never again be restored under the old covenant, as was the case with her sister Judah, she would be brought out of her heathen condition to the recognition and worship of the true God, as Hosea says, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered ; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there shall it be said unto them, Ye are the sons of the living God" (i. 10).

It will be observed that the prophet predicts that the House of Israel, during the period of their being outcast from the land of their fathers, and previous to their recognition of the true God by their acceptance of Christianity, should adopt the worship of Baalim, a large portion of whose rites were connected with purification by fire, as was the case with those of Tammuz, Molech, and other false religions mentioned in Scripture. Maimonides (Mor. Nev. iii. 38), a high authority among the Jews, says, that in the worship of Molech the children were not necessarily burnt, but made to pass between two burning pyres as a purifying rite.

In the enumeration of the sins of the House of Israel, as recorded in 2 Kings xvii., at the time of their being carried captive into Assyria and the cities of the Medes, the following heathenish acts are specified against them :—"The children of Israel did secretly those things which were not right against the Lord their God ; they set up images and groves on every high hill and under every green tree ; and they burnt incense in all the high places as the heathen, and worshipped all the host of heaven and served Baal (Tammuz and Molech); and caused their sons and daughters to pass through the fire ; and used divination and enchantments ; and sold themselves to do evil in the sight of the Lord, to provoke Him to anger. Therefore the Lord was very angry with Israel and removed them out of His sight : there was none left but the Tribe of Judah only."

Now, it is certain that the sacred rites of the Druids, who conducted the worship of the Cymry or Ancient Britons, was similar in all respects to those sins of which Israel was guilty, and for which the people were outcasts from the land of their fathers. The worship of Bel or Baal was introduced into Britain by the Druids, whose religious teachers were emphatically "priests of the groves," which (groves) we learn from Taliesin's poem Angar Cyvyndawd, were composed of 147 trees,* a sacred number amongst the Britons, and "one of the secrets communicated by these trees was the Druidical art of divining by lots." From the Babylonian deity Bel was derived the custom of the Baal or purifying fires as one of the Druidical rites. Hence, says Davies, "In the festival of Meiwyr or May, the Druids celebrated the praise of the Holy Ones in the presence of the purifying fire, which was made to ascend on high" (p. 369).

For Bel the first of May is still called Beltani, as it appears in the "Edinburgh Almanack" of 1860; and we have customs, as Hislop observes, still lingering among us which prove how exactly the worship of Bel and Molech became part of the

* This is the square of 7, multiplied by the mystical triad No. 3. The round number 140 often occurs, which Davies says is the computed number of the stones in the great temple called Stonehenge on Salisbury Plain (Davies' "Mythology and Rites of the British Druids," p. 482).

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sacred rites of our ancestors. A writer in *Notes and Queries* says, "The late Lady Baird, of Fern Tower in Perthshire, told me that every year at Beltane, May 1, a number of men and women assemble at an ancient Druidical circle of stones on her property near Crieff. They light a fire in the centre, each person puts a bit of oat cake in a shepherd's bonnet; they all sit down and draw blindfold a piece from the bonnet. One piece has been previously blackened, and whoever gets that piece has to jump through the fire in the centre of the circle and pay a forfeit. This is, in fact, a part of the ancient worship of Baal, and the person on whom the lot fell was previously burnt as a sacrifice.* The passing through the fire represents that the payment of the forfeit redeems the victim."

Toland, in his "History of the Druids," speaking of the Baal fires, says, "Two of these fires were kindled on May-day in every village, between which the men and beasts to be sacrificed had to be passed."

The Baal fires are continued to this day among the Roman Catholics under the name of midsummer fires, celebrated during the summer solstice, and especially on the eve of the festival of John the Baptist. Bell, in his "Wayside Pictures" (p. 225), gives a full account of "lighting the fires of Monsieur St. Jean" in Brittany, where the descendants of the ancient Cymry are chiefly to be found. Macpherson, in his "Critical Dissertations" (xvii., p. 286), says of a custom still pertaining to the Celtic race, "In Ireland Beltaine is celebrated on June 21 at the time of the solstice. Then, as they make fires on the top of the hills, every member of the family is made to pass through it; reckoning this ceremony necessary to insure good fortune through the succeeding year." And the late "Charlotte Elizabeth," in her "Personal Recollections" (pp. 112—115), after a vivid description of the scenes she had witnessed in Ireland on "the great festival of the Irish peasantry, St. John's eve," of these Baal fires, observes, "When the fire burned for some hours and got low, an indispensable part of the ceremony commenced. Everyone present of the peasantry passed through it, and several children were thrown across the sparkling embers, while a wooden frame of some eight feet long, with a horse's head fixed to one end and a large white sheet thrown over it, concealing the wood and the man on whose head it was carried, made its appearance. This was greeted with loud shouts as the white horse, and having been safely carried by the skill of its bearer several times through the fire with a bold leap it pursued the people, who ran screaming in every direction. I asked what the horse was meant for, and was told it represented 'all cattle.' Here," adds the authoress, "was the old Pagan worship of Baal, if not of Molech too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name. I was confounded, for I did not then know that Popery is only a crafty adaptation of Pagan idolatries to its own scheme."

According to Dr. Brugsch, a very high authority among Egyptologers, and now director of the Khedive's valuable museum at Boulaque, near Cairo, the king of Persia to this day sends his son seated on a black horse to ride through the flames in order to prove the sacredness of his character, and to show to the crowd that "passing through the fire" would not hurt him.

(To be continued.)

* It is not certain whether "passing through the fire" necessarily implied a sacrifice so much as a purification. Movers considers that the sacrifice of children was not so much an expiatory as a purifying rite, by which the victims were purged from the dross of the body, and attained union with the Deity.

NOTICE.—We have received a paper in five parts on John the Baptist (being No. 2 of the series of Bible Portraits, by J. T. Gott), which we shall publish as soon as our space will allow.—ED.

THE KINGDOM OF HEAVEN AND THE GOOD CONFESSION.

(Continued from page 327.)

PART II.

SPEAKING of those who are almost ready to quarrel with us because we maintain our belief that the Lord Jesus means to return to this earth, and here "reign over His ancients gloriously," Mr. M. W. Strang, says:—

Some may be ready to go to a greater length, and to say that our doctrine, as to the nature of the kingdom of Christ, which we declare to be about to be manifested on the earth at the return from the heavens of the anointed King (Luke xix. 12, 13), is essentially a mistake, because (so runs the frequent objection) Christ's kingdom is *spiritual*.

Now, we must decline to admit the correctness of the assumption that a kingdom such as we have spoken of, set up on the earth with Jerusalem as its capital city, cannot be a spiritual kingdom. It would be well that this term "spiritual," when applied to Christ's kingdom, were strictly defined; for we are convinced, from experience, that in general it has a haziness of application that well fits it for eluding the grasp of argument. It is a term, we may remark, never applied to the kingdom in Scripture, although applied to other things; so that if we agree to use it at all in this connection, we must give it a Scriptural meaning. In its Scriptural application to other matters it is used as opposed to "carnal" (Rom. viii. 6; 1 Cor. iii. 1); and, if we ventured on a definition, it would be, "according to Divine precept," "in accordance with the Divine will," or simply "Divine." (Compare its opposite as defined in Rom. viii. 7). It thus refers to the moral features of a thing, rather than to its situation or essence. According to this definition, it in no way interferes with the spirituality of an institution or thing, if it be enshrined in a visible outward form. The worship of the Temple, for instance, although conducted with outward pomp and circumstance, was none the less required to be spiritual, in order to be acceptable; and to say that the worship could not be spiritual, because it had many forms of ritual, would be to say that no worship offered under the Mosaic economy could be pleasing to God; for "they that worship Him must worship Him in spirit and in truth." So essential was the spirituality to the acceptability of the outward worship, and so fully were the two expected to be joined together, that when the spirituality failed, the rites and ceremonies became worse than useless, and a weariness and abomination to the Most High (Isa. i. 10—17, &c.).

And so judge we of the kingdom of Christ. We read of Him, that He shall "turn away ungodliness from Jacob" (Rom. xi. 26); that, under His rule, the children of Israel shall not "defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions," but that "they shall walk in God's judgments, and observe His statutes, and do them" (Ezek. xxxvii. 23, 24); that a new covenant will be made through Him with the House of Israel, whereby "God's law shall be put in their inward parts, and be written in their hearts, and God shall be their God, and they shall be His people" (Jer. xxxi. 32, 33; Rom. xi. 27). We read that the name of Jehovah shall be sanctified among the nations; that "many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths" (Mic. iv. 2). We read that His sway, thus extended over both Jew and Gentile, is characterized by "truth, and meekness, and righteousness" (Psa. xlv. 4); that "the sceptre of His kingdom is a right sceptre," wielded by One who "loves righteousness and hates wickedness" (Psa. xlv. 6, 7); that "in His days the righteous shall flourish, and abundance of peace so long as the moon endureth" (Psa. lxxii. 7); that "nation shall not lift up sword against nation, neither shall they learn war any more" (Mic. iv. 3); that "the earth shall be filled with the glory of the Lord," who "shall be feared as long as the sun and moon endure, throughout all generations" (Psa. lxxii. 5).

We read such descriptions as these of the characteristics of His reign, and we observe one prominent feature in them all—namely, the Divine law shall be honoured, and the Divine precepts obeyed; and it is in this "doing of God's will upon earth, as it is done in heaven," in this love to God and goodwill to men, that we see the true *spirituality* of the kingdom, if "spiritual" we agree to call it. It surely can in no way interfere with this spirituality if the authority which shall wear such heavenly grace, and produce such happy results, should emanate from a centre upon this very globe and

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have a visible, external organization. We call, therefore, upon those who object to the doctrine of Christ's personal reign on the earth by saying "His kingdom is spiritual," to explain what they mean. If they mean characterized by holiness and Divine justice, then we, too, can call it by the same name, for the Scriptures do indeed speak of such a kingdom; but surely it may exist equally as well if Christ reign on the earth, as if He remain in heaven. If they mean, not visibly organized upon the earth, we decline to accept a term of designation not found in Scripture, if the meaning put upon the term, as a description of the kingdom, has no authority in the Scriptures.

(*To be continued.*)

QUESTION AND ANSWER,

TOUCHING RECENT

PROCEEDINGS AT THE GREAT PYRAMID.

QUESTION.

MR. THOMAS WILSON, Editor of the American semi-Pyramid journal, "Our Rest," writes thus from Chicago, on Sept. 12, to Piazzi Smyth, Edinburgh :—

DEAR SIR,—A member of the Masonic fraternity (I am *not* a Mason) reports to me strange news, if true, and I drop this line to ascertain from you if it has a good foundation. He says that a party obtained permission of the Government to make further explorations in the Great Pyramid, and consent to remove whatever was necessary to that end. That he discovered another room, containing a great number of *slates*, on which are inscriptions strongly confirming the truths of revelation. Also, that certain Masonic marks (square and compass) were discovered. And he says that a book of several hundred pages has been issued, relative to the discoveries. He says that a party from the Grand Lodge of Alexandria, Egypt, is responsible for the report, and that he is now travelling in this country under the auspices of the Grand Lodge of Iowa (a State next West of Illinois), lecturing on the subject. Can it be possible that this is an impostor, or is there truth in the story? I am anxious to hear from yourself about it, believing that if such is the fact, you will know of it. I remain, yours, &c.

(Signed) THOMAS WILSON.

ANSWER.

DEAR MR. WILSON,—In reply to your question of the 12th inst., received this morning, I may say that I am no Freemason either, and know nothing of the Grand Lodge of Alexandria; but I am in continued correspondence with Dr. J. A. S. Grant, of the Sanatorium, Cairo; and he not only knows about almost everyone and everything in Lower Egypt, but is exploring, at this moment, inside the Great Pyramid with some engineering friends from the Egyptian Railway. A letter reached me from him only last week, most graphically detailing their latest doings, and giving some highly-useful notes of examination and measurement; but always upon parts of the building very well known, and occasionally described with more or less accuracy by other persons during the last 40 years.

Not a word was breathed in that letter about any Freemason having been at the Great Pyramid, or about any new chamber having been lately discovered there, either by a Freemason or anyone else; and I feel sure that the worthy doctor (Scottish by birth, but married to an American lady, and in close communication with the American Mission in Cairo) would have enlarged upon it enthusiastically if there had been anything of the kind, or if the alleged book of "several hundred pages" had really appeared.

I have no hesitation, therefore, in denouncing your Freemason informant as a spreader of falsities, not original, perhaps, with him, for he may be only a tool in the hand of the father of lies, whom we may expect just now to be not a little disturbed at the recent progress of true knowledge respecting the latter-day "sign and witness to the Lord of hosts in the land of Egypt." The arch-deceiver has long tried opposition, abuse, and ridicule of the Great Pyramid, but with so little effect, that he may now be changing his tactics, and pretending in various ways to be a friend to the cause. Wherefore it behoves all true believers to be doubly on their guard against such most dangerous, most deceptive, of an enemy's devices. I remain, yours, &c.,

PIAZZI SMYTH.

15, Royal-terrace, Edinburgh, Sept. 30, 1878.

SIMEON'S PROPHECY.

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

(*Concluded from page* 327.)

PART IV.

BUT the promises made to our forefathers, "that in thee and in thy seed shall all the families, or nations, of the earth be blessed" (Gen. xii. 3, xxviii. 14), implied something more than the mere fact of Israel becoming a Christian nation; and again, "this people Israel (the British people) have I formed for Myself, *they* shall show forth My praise" (Isa. xliii. 21). How was this to be carried out except by missionaries sent forth to preach the Gospel? or otherwise "how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. x. 14, 15); and our Lord's last injunction to His disciples was "go and teach all nations" (Matt. xxviii. 19). Our blessed Lord's special mission was to redeem Israel, as He told the woman of Canaan, "I am not sent but to the lost sheep of the House of Israel" (Matt. xv. 24): and in the early days of His ministry, the disciples were forbidden to go to the Gentiles, or to enter into any city of the Samaritans, but "to go rather to the lost sheep of the House of Israel" (the Ten Tribes) (Matt. x. 5, 6). There is no occasion to give these words a spiritual application, for Isaiah speaks of the House of Israel as "sheep who have gone astray" (Isa. liii. 6). Jeremiah says, "Israel is a scattered sheep, the king of Assyria has devoured him" (Jer. l. 17). And Ezekiel, when reproving the shepherds of Israel, alludes to the flock "as scattered without a shepherd" (Ezek. xxxiv. 5, 6, 16). The Ten Tribes, now the British people, were *literally* carried into captivity, and will be restored in the same manner. The kingdom referred to by the disciples, when they asked our Lord "Wilt Thou at this time *restore again* the kingdom to Israel?" (Acts i. 6) was evidently *a literal* and not *a spiritual* kingdom. The words "*restore again*" imply a return to a former state of things, and the prophets clearly point to a literal restoration of the kingdom "*as at the first*" (Jer. xxxiii. 7, 11; Isa. i. 26). But although our blessed Lord's mission was first to redeem Israel, on the eve of His ascension, when about to part from His disciples, they were enjoined "to preach repentance and remission of sins in His name to all nations" (Luke xxiv. 47), thereby extending the blessings of the Gospel to all believers (Acts ii. 21; Rom. x. 13; Joel ii. 32). This duty, therefore, of proclaiming the Gospel, which was delegated to the Ten Tribes of Israel only, becomes equally binding on us, their descendants. Are we, the British nation, in these latter days carrying out this good work that in former times was entrusted to the apostles of our Lord, who were chiefly *not Jewish*, but *Israelitish* converts of the Tribe of Benjamin, "the beloved of the Lord?" *The one* Tribe selected out of all the Tribes of Israel, and attached to the House of Judah to furnish "the light" (not forthcoming amongst the Jews), was Benjamin. It was to be the means of proclaiming the glad tidings of salvation, not only to their exiled brethren of the House of Israel, but to all nations, beginning at Jerusalem. Scripture tells us in the Acts of the Apostles how faithfully these last parting words of their Master were carried out by His disciples.

But unless we, the Anglo-Saxon race, in these latter days are still carrying on this duty, we cannot be Israel; for we should be failing in one of the most essential points of our Identity. A glance at our missionary societies, as fully set forth in the BANNER OF ISRAEL (No. 46, vol. i., and No. 59, vol. ii.), will at once show that we have not disregarded this part of our duty; and in support of which, it will be sufficient for me to say, that in 1876 the income of the five leading missionary societies of Great Britain amounted to £639,131; and that the Anglo-Saxon race in Great Britain and America maintain twice as many foreign missions as all the other Christian nations; also that the expenditure on the work by the former was, as

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£1,519,900 to £120,000 by the latter, or in the ratio of 12 to 1. What Protestant nation on the earth can compare with the Anglo-Saxon race in this duty of missionary work, delegated to Israel, the Ten-Tribed nation alone, and not to the Gentile nations? and have we not in this a strong proof of our Identity with the Ten Tribes?

We and our brethren of America have literally carried the glad tidings of salvation to *all nations*; but this work our blessed Lord told His disciples would not be accomplished before the second advent; "For verily I say unto you, Ye shall not have gone over *the cities of Israel* till the Son of Man be come" (Matt. x. 23). This gives us some idea of the greatness of the work involved, and the vast extent of Israel's cities or territory, evidently referring to possessions far beyond the limits of Palestine, and embracing the whole of that Empire, the British Empire, represented in Nebuchadnezzar's dream as "The stone cut out without hands, which smote the image, became a great mountain, and is destined to fill the whole earth" (see article on Mountainous Kingdom by Philo-Israel, in "Life from the Dead," vol. iii., p. 129).

But still we are not yet *the righteous people* spoken of by the prophet Isaiah (chap. lx. 21), nor can we be so until "the Lord makes a new covenant with the House of Israel" in Britain (Heb. viii. 8—12). The complete fulfilment of this has not yet taken place; but do we not pray for this every Sabbath day, when in the Litany we say, "Remember not, Lord, *our* offences, nor the offences of *our forefathers*; neither take Thou vengeance of *our* sins: spare *us*, good Lord, *spare Thy people*; whom Thou hast redeemed with Thy most precious blood, and be not angry *with us for ever*?" And again in the Communion Service, when we say, "Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee?" And how beautifully do these words come home to the hearts of those who believe in our Identity; and with what earnestness ought *we* therefore to pray that the nation at large may soon be converted to acknowledge the Holy One of Israel as their God, and that we are His chosen people, whom He formed for Himself, to show forth His glory. There have been partial outpourings of the Holy Spirit at different times, since the ascension of our Lord, as, for instance, on the day of Pentecost (Acts ii. 41), and on other occasions (Acts iii., iv. 31, viii. 17, x. 44). We have had in later times revivals and refreshings. At the time of the Reformation there must have been some quickening power of the Holy Spirit at work—not manifested openly, as in the days of the apostles, but working mysteriously in the hearts of our Reformers, which induced the British people to throw off the Papal yoke, and become a reformed Protestant nation; and we have been growing in grace and in the knowledge of our Lord and Saviour Jesus Christ ever since, as well as in wealth and prosperity, and can now safely claim to be the "chief of nations" in every essential point of view.

But the outpouring of the Spirit *upon all flesh* spoken of by the prophet Joel, to come to pass *in the last days* (Acts ii. 17; Joel ii. 28), has not yet had its full accomplishment. This is still in the future, and with it "the rising again of the Ten-Tribed House of Israel," identified with the British people. As Simeon in his day was waiting to see the Redeemer of Israel, so must we in these last days wait for the outpouring of the Spirit *upon all flesh*, and for the new covenant, when we shall become "*the righteous people*," and all shall know Him, our Redeemer, the Holy One of Israel, from the least to the greatest; and then we may say, "Arise, shine, for *our Light* is come, and the glory of the Lord is risen *upon us*," adding, in the words of St. Paul, "If the fall and casting away of them (the Ten Tribes) be the riches and the reconciling of the world, what shall the recovery of them be?" and what will be their rising again but "life from the dead?" (Rom. xi. 12, 15).

Ore, Hastings, August 5, 1878.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 329.)

PART V.

As the land has to be possessed again under new conditions and a new name, and, after this second possession, is never more to be forsaken, what is that but an intimation of an "everlasting possession?" "Thou (Jerusalem) shalt NO MORE be termed Forsaken; neither shall thy land (Canaan) ANY MORE be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." (The very term "married" implies a new condition and a new name.) "For as a young man marrieth a virgin, so shall thy sons marry thee: and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. lxii. 45).

Surely an intended everlasting possession like this last would never have been kept hid from the eyes of "the inheritor," "the heir of the world!" Surely that which is here spoken would not have been declared in an accommodated sense by Isaiah, but in its strict sense; and this second possession would not have been hid from the eyes of Abraham!

We must find it foretold among the promises made to Abraham. It is weak and trifling in the extreme so to tamper with the everlasting Word of God. If the Scriptures are to be played with in this fashion, they are not a rock, but a shifting sandy foundation to build our hopes and faith upon. But we may be thankful that we have a "SURE Word of prophecy to which we take heed." "If any man build upon this foundation (of the sure Word) gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. iii. 12—15).

Thank God for His mercy on the builder, though he may build mistakes. A great deal too much "stubble" encumbers the ground of Christ's kingdom; "but what if the fire be already kindled" to consume? The things in the heavens have to be shaken, by the voice of the Word of God giving a clear, unmistakable sound, "once more." "And this Word, yet once more, signifieth the removing of those things that are shaken, as of things that are made (images, vanities, fancies of what truth may be, instead of what truth is), that those things which cannot be shaken may remain" (Heb. xii. 26, 27).

But further. That the promises under the new name are not to be confounded with those under the old name, and not to be applied to the old dispensation, is evidenced by the difference in the character of the seed to whom these "everlasting promises" were made.

In Genesis xvii. 7—10, the phraseology referring to the seed to whom the promises in this chapter are made, is different to that of any of the previous chapters. The phrase referred to in the above verses is "seed after thee." What does this "after thee" signify? It cannot be accidental, for it is repeated no less than five times in these verses. The same phrase also occurs at the end of verse 19, and in verse 19 of the next chapter, after the word "household."

If this phrase simply means the lineal seed or progeny of Abraham, it is superfluous, because, as a natural consequence, the children must be after the father; and the simple phrase "thy seed" would fully express that meaning. The "after thee," therefore, plainly indicates something additional to being a lineal descendant.

Our Lord shows the additional meaning intended when He

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said to the Jews (John viii. 37—39). "I know that ye are Abraham's seed." He admitted their lineal descent. "If ye were Abraham's children, ye would do the works of Abraham." He clearly indicates that they were the seed after the flesh, but denies that they were the "children," because they were not LIKE Abraham in their works. They did not take after the image of their father in his "walk before God," and being perfect, consequently, though they were the lineal seed, this was not enough to constitute them the "children" of Abraham or "seed after him." "The children of the flesh, these are not the children of God; but the children of the promise are counted for the seed" (Rom. ix. 8).

This agrees with what is promised to this "after seed." "I will be a God unto thee (Abraham) and to thy seed after thee." There is evidently a seed referred to which is to be after the likeness of what Abraham's moral and spiritual character was when his name was changed. Those under the law were not after this likeness, they were ever described as a "stiff-necked, rebellious generation"—a disposition as contrary to Abraham's life of submissive obedience to God's will, as is darkness to light.

As this "after seed," as to likeness, was not found under the law, we are bound to look for it after the law had passed away. Indeed this is one necessary condition of this seed, if it is, as to condition of circumstances as well as to a perfect nature, to be after the likeness of Abraham. For he was not under the law—which was not established until four hundred and thirty years after his day—but was under grace. It is therefore in a double sense that this likeness after Abraham is to be understood. This after seed must be not under the law but under grace. This is just what Paul declares in Galatians iii. 19: "The law was added . . . . . TILL the seed should come to whom the promises were made."

It is, therefore, very evident that the seed of Abram, and the seed "after" Abraham, are not the same as to moral nature or governmental conditions. One, those of Abram, are under the law of a carnal commandment, and bear the corresponding name of that condition—viz., Jews. The other, those after Abraham, are under the law of a spiritual life, and bear the corresponding name of that condition—viz., Christian. Therefore the Jews are not under the covenant blessings, but the "lost sheep of the House of Israel" are, to whom our Lord says He was specially sent.

(To be continued.)

"THE GATES," ACCORDING TO PHILALETHES.

WE have received a communication from our opponent Philalethes, objecting to our remarks on his view of God's promise to Abraham regarding "the Gate of his enemies," as set forth in our notice of his book at page 296, BANNER No. 89. We then asked in "What days was the Gate the place where the chief people of a town met in council or sat in judgment?" adding "not in Abraham's, when the oath was made, for he dwelt in tents." Our opponent points to Gen. xxiii. 10 and xxxiv. 20 to prove we are wrong, since these texts show "conferences as there described were held in Abraham's and Jacob's times, and these took place in *the Gate*." We have referred to these passages and fail to find from them that in the patriarch's days the Gate of a city was "the place where the chief men thereof met in council, or sat in judgment, where conferences with friends and negotiations with enemies were conducted." The practice grew up long afterwards, no doubt, in Israel's cities when the Tribes were settled in their land. The Gates of all Oriental cities in the early days, as now, were of course places of public resort for amusement or gossip; but neither Gen. xxiii. 10, xxxiv. 20—24, nor, we may add, Gen. xix. 1, when "Lot sat at the Gate of Sodom," prove that the spot was recognised in those times as the locality, "*to hold which was to bear chief rule in a city.*" This, being the gist of his argument, is what Philalethes asserted, and we deny. It was the case in David's time (2 Sam. xv. 2, xix. 8), but not in Abraham's and Jacob's. They were "plain men dwelling in tents," to whom the power of "the Gate" was, we believe, totally unknown (Gen. xxv. 27). We fail certainly to see the Scriptural proof of the assertion of our opponent.

Philalethes adds, "I never asserted that the promise of the Gate was in Deut. xxviii.; but being, as I take it, a promise of victory, I class it in its first and literal interpretation, with other promises of victory to the nation." With this argument we do not propose to close. We must leave it with the reader's judgment. The promise of the Gate was a part of God's sworn benediction to Abraham. We cannot allow Philalethes to "class" it at his mere option with other and distinct statements of God's Word. It is a promise without condition attached, given under the solemn sanction of the Almighty's oath; and having now its fulfilment distinctly in our own people, in these our own latter days, *but never in its present grandeur before*, we hold to it as a glorious unique proof and mark of our Identity, one which was governed by Zech. x. 6. It was restored to Israel of the Ten Tribes it may be, even if it could have been cancelled by Deut. xxviii., which God forbid.

Philalethes concludes by saying that the promise of the Gate "in its higher spiritual sense is immutable and eternal, as were the other promises to Abraham and his seed in Gen. xxii. 17, 18 (see the interpretation, Gal. iii. 16)." Regarding this, we cannot of course say what our opponent means "by *the higher spiritual sense*" of "the Gate of the enemies" of Abraham's seed. We see in it only temporal, earthly blessings, and none of a spiritual character at all.

"THE KINGDOM AND DOMINION UNDER THE WHOLE HEAVEN SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH."

THE *Edinburgh Scotsman*, in its leader of April 16, has the following, which speaks for itself:—

The British Empire grows apace. Shortly before the last mail left South Africa, one of Her Majesty's war ships had sailed from Cape Town in order to take formal possession of a huge cantle of the Kalihari Desert, with a coast line of nearly 1,000 miles, reaching from the mouth of the Orange River to the Portuguese possession of Angola, and with an extension towards the interior delightfully indefinite and elastic. The reason why this step has been taken is, that though the blistered soil can support no inhabitants, or only a few scattered tribes of Bushmen and wild Hottentots, it has been found to contain some valuables lodes of copper, and the sagacious Cape Town merchants, who have undertaken to work them, have thought it would be well to have their rights secured by the annexation of the whole region to Great Britain. Then it appears from the answer given to a question put in the House of Commons on Friday night that another small morsel of territory in the Malay Peninsula has been brought under our control. This has been secured by a reversal, for this special occasion only, of the system we have lately been pursuing in dealing with the Malay States; but the outcome, curiously enough, is the same. There is no internal squabble, no quarrel between rival rajahs, so petty or so intricate that we are not ready to rush into the heart of the fray, if our intervention is likely to enlarge our borders or our influence; but should it happen that the same result can be secured by letting things alone, we studiously refrain from "interfering between two native princes." Still further East, in Borneo, a tempting opportunity of getting in a finger as a preliminary of taking full possession has just turned up. An English company have, as an ordinary business speculation, obtained the cession of a large slice of territory from the Sultans of Borneo and Sulu; and the Colonial Office are considering whether their sanction should be given to a proposal to extend a *quasi* official recognition to the transaction. The results of such an arrangement are certain;

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and therefore the Colonial Secretary's decision on the matter will be awaited with some curiosity and uneasiness.

Our readers observe here (do they not?) how stealthy and incessant are Israel's acquisitions? They never cease, and they are all in one direction—the absorption of the whole earth within the thin red lines of British domination. A thousand miles of additional South-east African coast, a fresh portion of Malayan territory, and now a new footing in the savage island of Borneo—these are the directions in which the great mountainous "kingdom of the stone" is growing, obtaining influence, power, and might, in view to fresh and yet larger annexations beyond! Surely our opponents, seeing these things, observing the facts, and reading in the Word of God what He says shall be the latter-day destiny of His people Israel (Dan. ii. 44, vii. 22—27; Psa. cxlviii. 14), cannot but reflect that the British, who in this and in every other point, without a single exception, answer to the description of the lost nation, must, in default of another, be the chosen people, those who are yet to be found, and, in union with Judah of the Two Tribes, must be "the inheritors of the earth"—the universal rulers—the subjects of the King of kings, whose future throne and seat of world-wide domination shall be Jerusalem, and are the people of His choice, the House of Israel (Psa. xxxvii. 11, cv. 44; Deut. xv. 6, xxviii. 1—13; Ezek. xxi. 27, xxxvii. 24—28; Isa. xli. 9).

ENGLAND'S GREATEST VICTORY.

THE following lines have been handed to a Midland journal for publication. They are written, we should state, by a village post-mistress in Lincolnshire, and Israelites, we think, will appreciate them:—

Britannia was at rest, her armour laid aside,
Her sons to peaceful arts their time and skill applied.
No thought of conquest moved her quiet, gentle mien;
Her banners only waved to grace a festal scene.

When others fiercely fought, she joined not in the strife,
But tried to heal the wounds, to check the waste of life.
Her kindred made a claim she did not think was due,
But freely gave her gold lest bloodshed might ensue.

And so they thought her weak, they spoke of her with sneers;
They said her feeble arm no more could wake their fears;
No longer might she hold the sway that once she bore,
Her glory's ancient brightness nothing could restore.

She heard the taunts, and smiled; but turned with anxious eye
To watch the storm that raged beneath the Eastern sky—
A storm of human passion, fearful in its heat,
Its burning fury roused by Russia's vile deceit.

He craved for spoil, so basely stirred a strife of creeds,
Where Christian vied with Turk in cruel, dreadful deeds.
Then feigned a holy wrath and pounced upon his prey,
His eager, selfish grasp filling Europe with dismay.

Britannia rose majestic—bold in rightful cause;
With stern, commanding voice she bade the conqueror pause.
He sees within his reach the prize he covets most,
But falters when she speaks, and stays his marching host.

Alone she holds him back; no other nation dares
To brave such mighty force—and yet her foe is theirs.
She stands before them all, undaunted, true, and strong,
The power they lately scorned, now shielding them from wrong.

Prepared for war, she halts, and, while her sword is bright,
With calm, determined front she strives for peace and right
Till haughty Russia yields. Old England's task is done,
And wondering Europe hails the noble triumph won.

Let us give thanks to God. To Him our statesmen owe
The victory that will cause no mother's tears to flow.
He guides the just and wise, He bends the tyrant's will;
Without His help we fall; with Him we conquer still.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—Enclosed I beg to hand you an extract from the *Hull Express*, of last Saturday, which, perhaps, may suit your columns. I am glad to say I have lately been the means of getting three fresh subscribers to the BANNER. If all your readers would do the same, you would soon be able to increase the size of your paper. What are your views about the United States of America? Do you think that in the future we (*i.e.*, England and America) shall be *one* with Judah, as I firmly believe, under one king? I see from the American papers there is a wonderful change of feeling growing towards England. If England and America were united under one king, or queen, war, the greatest stay to civilisation, would be almost impossible, for what nation, or company of nations, durst fight against such a combination?

Yours very truly,

Newington, Hull, July. G. A. T.

"THE TREATY OF BERLIN.—AN AMERICAN STATESMAN'S VIEW OF THE SITUATION.

"We have been favoured by Dr. A. K. Rollit with the sight of a letter to him from a distinguished American statesman and diplomatist, from which the following is an extract:—'I could write much upon the future meeting of England and America in the Orient. I do not think that the British nation is yet awake to the vast meaning of your new treaty, by which you make the Mediterranean an English lake, and gain a new Empire in Asia. This will hasten the absorption of Mexico by my own country, a measure which I have long advocated, and which I hope to see perfected. There is no political liberty or advancing Christian civilisation outside of England and America, and their destiny is—moving in opposite directions—to meet in the East, surrounding the world with their humanising influences.'"

NOTE BY THE EDITOR.—We have always been of opinion, and have sometimes expressed it (vide "*Clifton Chronicle* Letters," No. 5, p. 10), that between Israel and Manasseh—that is, between Great Britain and her independent elder brother—there must be, sooner or later, "federation." Political secular writers notice the growing attachment between the two countries. God's Word tells us, that when Israel and Judah return to their land together in glorious triumph, Manasseh, whom we recognise in the United States, will find their duly-allotted share in the inheritance (Ezek. xlviii. 5). There the three now separated constituents of the great Israelitish race will be joined in friendly union—a union which will defy the world in arms, and be so strong that none will venture to challenge it, until Gog and Magog, in God's due time, will madly endeavour to overthrow it; but will, in the effort, meet their own disastrous doom (Ezek. xxxviii., xxxix.).

To the Editor of the "Banner of Israel."

DEAR SIR,—Surely God has begun to gather the dry bones together and to build them up into a great army, and is also showing us how when He begins what a short work He will make on the earth. For are not events following each other with a rapidity—I mean important events—scarcely experienced before? Almost before the ink is dry on the Treaty of Berlin, complications have arisen, most probably through Israel's great enemy, the king of the North, necessitating still further the growth of Israel's Empire. We shall have to punish Shere Ali Khan and annex Afghanistan, and so tend towards the completion of our uninterrupted line of influence from the isles of the West to India. "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (Isa. xix. 24). Remarkable, too, is the language of Afghan, and the tradition that they, too, are of Israelitish origin, tracing back their history to Saul, and retaining Hebrew customs (see article in the *Daily Telegraph* for Sept. 28). Verily we live in stirring times, and God is hourly unfolding to us His purpose, and fulfilling the promises promised to our forefathers. It behoves us Israelites to read the signs of the times and watch.

Yours faithfully,

H. S.

NOTICE.—The China Famine Fund is now closed, in consequence of the cessation of the distress.—ED.

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

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 95. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 23, 1878. ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"O MATRE FORTI FILIA FORTIOR."

SUCH is Mr. Gladstone's future anticipation in reference to his native land! "There can hardly be a doubt," he says in his new article, "*Kin Beyond Sea*," published in the September-October article of the *North American Review* (we are sorry to see that the Rev. B. Wrey Savile quotes it with approval!), "that as between the America and the England of the future, the daughter, at some not very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother." Hence, adapting and altering the first line of Horace's Odes, i. 16, he concludes his speculations as to the future of the two kindred nations by apostrophising our American friends across the Atlantic, in the words,

"O daughter, mightier than thy mighty mother."

Now herein Mr. Gladstone, we affirm, greatly as we respect his gigantic intellect and his past brilliant services to his country, does most grievously err. And he errs because he knows not the Scripture, or who his own people are. Had he known that the British are Israel of the Ten Tribes he must have remembered that God's Word foretells that from the waters of Israel, springing from the fountain of Ephraim's elder brother, Manasseh, a nation was destined to arise "to become a people and also to be great;" but yet that (and there was the marvel), elder though Manasseh was, the younger brother Ephraim's seed was to be "greater than he," for the latter's descendants were to develop into "the multitude of nations," that *melo'h'goim* which was to cause the pre-eminence of the younger over the elder brother's "remnant" (Gen. xlviii. 19).

Thus, then, is established a direct contradiction. Fallible man, represented by Mr. Gladstone—a giant among his fellows—declares that "the daughter shall, at some not very distant time, become stronger than her" (British) "mother;" but God's Word, speaking precisely of the same two nationalities, predicts that the mother-nation, the British Ephraim-Israelitish Empire, shall be greater than the elder brother's American representative at the present day; that "people" who are "great," but not so great as the *magna virum mater* "in the Isles of the West" (Isa. xxiv. 15; Jer. xxxi. 7). In every other point on which Mr. Gladstone, in this article, ventures on a forecast of the future, we find him equally at fault. Styling the American "the greatest continuous Empire ever established by man" (therefore the chief of nations), he anticipates what God's Word assures us must be incorrect—namely, that "by the very next census in the year 1880 America will be exhibited to the world as certainly 'the wealthiest of all the nations.'" Mr. Gladstone thus gives the palm of Empire, as well as of commerce and wealth, to the inferior nationality, the "independent" "great" Manasseh; but God's Word, on the contrary, affirms that "the younger brother Ephraim shall be greater than he," and to Israel of the Ten Tribes "the Lord gave the power to get wealth" "that He might establish" (through them) "His covenant which He sware unto their fathers, as it is this day," in respect both to the propagation of the Gospel the wide world over, and to the possession of the Gates (Deut. viii. 18; Gen. xxii. 17).

The very attribute of fecundity which God specially gave to Israel of the Ten Tribes (Hosea i. 10) Mr. Gladstone finds will come true, not of the British, but of the Americans. For he says, "that while other countries have doubled, or at most trebled, their population, she has risen, during one single century of freedom, in round numbers, from 2,000,000 to 45,000,000." God says Ephraim shall be "the multitude of nations." Mr. Gladstone, preferring "continuous Empire," such as the American States presents to his view, to "Empire" (like the British) "severed and dispersed over sea" (which is God's plan to bless His people Israel), declares his judgment is, that portentous as has been the advance of British prosperity in the last forty or fifty years, "*America is passing us by in a canter.*" Surely his mind, which usually is ready enough to bow to the decisions of God's Holy Word, would not, had he been able to "see," have been of this opinion, if only he had known that the British are Israel, and the Americans, who are "of Israel," are Manasseh; that race whose future is indeed to be "great;" but which cannot compare to the world-wide Empire of "the greater than he," to Israel who is indeed to possess the earth. That we may not be suspected of doing Mr. Gladstone injustice, we quote his very words. These, in fact, admit his nation's wondrous annual income, which he allows has bounded up to £1,000,000,000 per annum within the last

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forty years; but not being able to look on the matter in the light of our Identity, he judges from present half-seen facts that American progress is so immeasurably superior to ours that we shall soon be beaten in the race by our own offspring, and that "*as in a canter*." Mr. Gladstone said:—

There is no parallel in all the records of the world to the case of that prolific British mother who has sent forth her innumerable children over all the earth, to be the founders of half a dozen Empires. She, with her progeny, may almost claim to constitute a kind of universal Church in politics. But, among these children, there is one whose place in the world's eye and in history is superlative; it is the American Republic. She is the eldest born. She has, taking the capacity of her land into view as well as its mere measurement, a natural base for the greatest continuous Empire ever established by man. And it may be well here to mention, what has not always been sufficiently observed, that the distinction between continuous Empire and Empire severed and dispersed over sea is vital. The development which the Republic has effected has been unexampled in its rapidity and force. While other countries have doubled, or at most trebled, their population, she has risen, during one single century of freedom, in round numbers, from 2,000,000 to 45,000,000. As to riches, it is reasonable to establish, from the decennial stages of the progress thus far achieved, a series for the future; and, reckoning upon this basis, I suppose that the very next census, in the year 1880, will exhibit her to the world as certainly the wealthiest of all the nations. The huge figure of £1,000,000,000, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate—a rate which may, perhaps, be best expressed by saying that, if we had started forty or fifty years ago from zero, at the rate of our recent annual increment, we should now have reached our present position. But while we have been advancing with this portentous rapidity, America is passing us by in a canter. Yet even now the work of searching the soil and the bowels of the territory, and opening out her enterprise throughout its vast expanse, is in its infancy. The England and the America of the present are probably the two strongest nations of the world. But there can be hardly a doubt, as between the America and the England of the future, that the daughter, at some not very distant time, will, whether fairer or less fair, be unquestionably yet stronger than the mother.

"O matre forti filia fortior."

Reader, let it be ours, while we see the errors into which Mr. Gladstone has fallen in all this, to pray for the time speedily to come when even his eyes (and those of all who, like him, are in the ranks of "our opponents") may be opened, and he may recognise the truth of our glorious Identity in the light of God's most Holy Word. No power of ours can effect this result; but this battle is the Lord's, this cause is His, the Identity and restoration of Israel are for His glory. We trust He will speedily cause all these blind eyes "to see," these deaf ears to "hear," and especially that He will give sight to perhaps the most gifted of all those who now reject our views—even to the Right Hon. William Ewart Gladstone, ex-Premier of Great Britain.

NOTE.—The *Times* newspaper of Sept. 19, 1878, commenting on "*Kin Beyond Sea*," thinks it was written "with an eye to the audience," and may be regarded "as a harmless display of fireworks," calculated, of course, "to give delight to one country and do no mischief to the other." We cannot but regard the whole article as fulsome adulation of America, which will miss its mark; while to his own country Mr. Gladstone is grievously, unpatriotically unjust.

THE CHURCH CONGRESS.

AT the afternoon meeting of the Church Congress on Friday, presided over by the Bishop of Carlisle, in the Cutler's-hall, Mr. W. R. Cooper contributed a paper on Assyrian discoveries, dealing adversely with the earlier records of Genesis as now compared with the Izdubar tablets. In the course of it, he took occasion to speak of Anglo-Israelism and Pyramidalism as absurd theories which would soon die out, after having done material harm to the true principles of Biblical criticism.

Mr. Wm. Rowbotton, of Alfreton, who was the last speaker on this subject, replied as follows:—"My lord, I am not ashamed to confess my belief that the present position of this nation is due to the continued favour of God to His ancient people, but it is not on that point that I am anxious to address you, nor do I see why Mr. Cooper should have gone out of his way to cast a slur on a large number of believers. The subject we have met to discuss is what definite results have been attained by the discoveries in Egypt and Assyria. I had hoped that the question of chronology, touched upon by one of the speakers (Canon Tristram), would have been more largely dealt with. With regard to Egyptian history, I am assured by Dr. Birch that the first definite era, established by modern research, is the reign of Tirbakah. That reign must correspond in point of time with the reign of Sennacherib, of Assyria, and I find that it does so correspond by the dates now determined for that monarch's reign. The reigns of these two kings must, moreover, correspond with that of Hezekiah, King of Judah. Now, when I turn to the Bible and compare by the dates there affixed, I find that Hezekiah had been dead some years before either of these two kings had begun to reign. Of course the solution of this difficulty is that the Bible dates require readjustment. The present Bible chronology, having been compiled from incomplete materials must be rectified by the more certain records now available. It appears to me that up to the present time, Bible commentators have gone upon the principle of accommodating profane history to suit the supposed requirements of the sacred narrative, and now we are in danger of going to the opposite extreme—that the pendulum will swing back on the opposite course; that we are now in danger of having the sacred narrative broken to accommodate it to profane history. It is on this account that I venture to address you on a subject which it may appear presumptuous in me to speak on. But I find in the most recently published history of Assyria—a book published by the Christian Knowledge Society—a flagrant instance of this nature. The dates are materially lowered at certain points, and noticeably at the first captivity of Judah, where the date of B.C. 690 is accepted in lieu of the much earlier date, while, at the same time, some of the old dates are adhered to; and in order to maintain a a fictitious agreement, the reigns of Menahem, Pekahiah, and Pekah are slurred over in so shameful a manner that the history of some twenty-five years is made to appear as though only covering some six or seven. Now if it is necessary to lower the monarchical dates, at any point, to the extent of some thirty years, let us lower the dates throughout. Let us stand by those historical books which have been received by the Church, both Jewish and Christian, as a true record of the history of God's people, and let us not break the sacred narrative. The result of lowering the dates about thirty years in the reign of Hezekiah, would be to bring the date of the captivity of Judah down to the year B.C. 556, when, as recorded in the last chapter of Chronicles, they were carried away to Babylon, where they were servants to the king and his sons, until the reign of the kingdom of Persia—to fulfil the Word of the Lord by the mouth of Jeremiah. And then, as though to carry on the record, the book of Ezra opens with a reference to the same effect, how that, in the first year of Cyrus, King of Persia, the Word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia. Seventy years from B.C. 556, gives the year B.C. 486 as the date of the return of the Jews, and this was the first year of Xerxes, King of Persia, who would be the restorer of the Jews, the monarch styled 'Cyrus the Persian,' and of this we have a corroboration in the mutilated tradition recorded by Josephus."

The president's bell here told the speaker that his allotted time had expired.

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ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 338.)

PART VI.

It may be said, "The covenant promises are not to be taken literally, but spiritually." Nay, for they are both. Everything promised under the new name, Abraham, belongs to the Christian, the new name. Therefore, not only that which is promised in the seventeenth chapter of Genesis, but that also which is promised in any of the succeeding chapters, belong to the Christian dispensation. None of them are to be temporal, but everlasting; and they are both literal and spiritual.

They are to be "a great and mighty nation," and also to be "many nations."

This shows that they are not to be a scattered people, anywhere and everywhere, merely enjoying spiritual blessings and privileges, and spiritual expectations. They are also to be literally collected together in one national body, and, as that nation, they are "great and mighty;" and this great and mighty nation is to be made up of "many nations."

If we turn to Genesis xxxv. 2, we shall find a remarkable correspondence to this case of the "after seed" under the new name Abraham, in all the circumstances connected with the promise made to Jacob under his new name Israel; and which also gives us, among other promises, this of the plurality of nations. It is worthy of note that the Lord here under Jacob's new name, and when giving to him promises of a like kind to those everlasting ones under the new name Abraham, reveals Himself under the name of "God Almighty." "Be fruitful and multiply; a nation and a company of nations shall be of thee." This, as well as the other promises of this passage, is made to the "after seed," as we find at the end of the twelfth verse.

Now, before we enter into the inquiry as to when in the Christian dispensation, or where, such a nation and company of nations, or the "great and mighty nation," which is to be the father or chief of "many nations," is to be found (let it not be thought here that the Scripture is unduly forced, if at all, beyond its natural meaning when the nation is here put in the place of Abraham as the father of many nations, for the Scriptures speak of Abraham and the great nation as synonymous; "Abraham shall surely become a great and mighty nation" (Gen. xviii. 18). Therefore, that declaration of what Abraham shall be is significant of what he is to become as a "great and mighty nation"), let us see whether we can ascertain from the Scriptures, not absolutely, but with any degree of moral certainty, by what name this nation of the "after seed" should be called.

Whatever may have originated the names of the various nations of the earth, there is one nation, that of the Israelites, which derived its name, nationally, from Israel or Jacob. Now, it is a remarkable fact that nowhere in the New Testament is Jacob referred to as the father of that race by any of the Christian teachers. The woman of Samaria, in John iv. 12, is the only case where his name is used as father: "Art thou greater than our father Jacob?" Why this silence? Simply because the people of the "after seed" were to be called by another name. Therefore, Jacob's name, and Israel's name, nationally, were not to be used. We may, consequently, set it down as a positive fact that if the British nation are identical with the Lost House of Israel, it will not on that account ever re-take the name of Israel. By the name of Israel the "after seed" shall not be known, for they are to have a "new name."

The names of Abraham and Isaac are, in the New Testament, both used and applied to Christians in a paternal sense. In the fourth of Romans, Paul says, "Abraham is the father of all them that believe;" that he is "the father of them who walk in the steps of that faith of our father Abraham;" and is the "father of us all"—*i.e.*, of all believers. In Romans ix. 10, speaking of the "after seed" to whom the promises were made, Paul, who, as a Christian, was one of that after seed, says, "Isaac is our father;" and in ver. 7, speaking after the manner of our Lord when He showed the Jews they were not the children because they were not like Abraham, says, "Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called."

Now, this name cannot refer to the spiritual one, because that name is Christian—*i.e.*, "in Christ." It must, therefore, refer to the national name, as to lineal descent from Isaac. Although Abraham stands as the prime head, we never read that in him should his seed be called, therefore there has never been a nation called Abraham's sons. In fact, the passage above quoted shows that those who were after the likeness of Abraham were to be called "in Isaac." Abraham was thereby prohibited from having his name given to his seed. Now Isaac himself was "the son of promise"—*i.e.*, he was the fulfilment of a promise given under the new names of Abraham and Sarah, and the heir to the promises under those names; therefore, he does not in any sense stand as a representative head under the old name or law, but under the new name or grace.

This is the view which Paul takes of Isaac's dispensational standing in Galatians iv. 22—28. Ishmael was born under the old name, and, like the Jews, was a child after the flesh. "Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants (who will say in the face of this passage, of there being two covenants, that there are not two distinct classes of promises, one to Abram and the other to Abraham?); the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar (the mother of Abram's child) is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all"—*i.e.*, of all Christians, as Sarah the wife of Abraham was the mother of Isaac. "For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not (as Sarah was before the promise of Isaac): for the desolate hath many more children than she which hath an husband (which Hagar had when Sarai gave her Abram). Now we, brethren, as Isaac was, are the children of promise."

It is as certain from these cases as a moral certainty can be that Isaac is the lineal head of the Christian Hebrew race, and, therefore, that race must be known under the new name of Isaac's sons.

But where is there a nation bearing that name? or, allowing for the effects of time to have modified the original name, where is there a nation that has a name in any way approaching in likeness to this, so as to identify the connection? We must not look for a scattered race, but for a "great and mighty nation," as the "father of many nations." We know of only one, and that is Great Britain, the dominant element of which is Saxon; and this name is, allowing for time's effects to modify the original, identical with Isaac's sons—*i.e.*, dropping the first letter, and blending the sounds of "acs" under the one letter "x," and thus we have—

Isaac son

'Saxon.

We say, judging thus, we have a case as certain as it is possible to have, as a moral certainty.

If this be so, then we have only to examine the character of the two nations of the Anglo-Saxon race in America and

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England, and England's dependencies; and if we find them "alone" paramount in the blessings made to Isaac, we have an Identity that the Saxon race can be none other than that "great and mighty nation" which is the "father of many nations," the name of which was to be called in Isaac's seed.

(To be continued.)

ISRAEL'S WORK OF BENEVOLENCE.

OUR readers recollect that in our article on "Israel's World-wide Charity," published in No. 40, vol. i., of the BANNER, we quoted the editor of the *Times* in his remarks on "the international beneficence" of our nation. We also pointed out that the journalist thrice confessed his total inability to account for the fact that the British alone of all the nations have sympathy for, and practically alleviate, the distresses of foreign nations, while the rest of the world placidly "look on misery, pain, and famine, without lifting a finger to give help, or comfort, or alleviation" to the sufferers. We now point to a corroboration of the above blind testimony to our Israelitish origin, which comes to us from Shanghai, at the ends of the (Chinese) earth. We found it in the correspondent's letter to the *Times*, dated Feb. 7, 1878, and published in the leading journal, on the 29th March. The correspondent, after describing in harrowing terms the horrors of what we are glad to call the late Chinese Famine and the utterly hopeless condition of the millions who were subjects of this dire calamity, continued as follows :—

> The receipt of this intelligence regarding the famine has led to the adoption of increased efforts to obtain subscriptions among the foreign community, which have again been liberally responded to; and telegrams have further been despatched to England and America appealing for assistance. It is a severe tax upon a nation which has already subscribed so magnificently as England has done towards the Indian Famine Fund to be asked again to contribute to the relief of suffering in a country which has no similar claim. But appeals to the charity of Englishmen and Americans are seldom made in vain. The curious thing is, that it never seems to occur to other countries to share similarly in the work of benevolence.

Our readers will see here corroboration of our views on the following points :—

1. Appeal for help to the famine-stricken Chinese is made nationally only to "England" (meaning Britain) and America. But these are Anglo-Saxon brethren, representing now the House of Ephraim and the Tribe of Manasseh respectively, but both endowed with the blessed rôle of "blossoming, and budding, and filling the face of the world with the fruits" of God's kingdom.

2. That Great Britain has already subscribed magnificently towards the Indian Famine Fund. The relief sent being the stupendous sum of over half-a-million sterling, the fact is pregnant proof of British Identity with Israel, since God has gifted that race, and that alone, with "the power to get wealth" (Deut. viii. 18), as well as with the willing heart to dispense their charity to the needy (Gen. xxii. 18).

3. That to no other countries but to those of the seed of Abraham—that is, to the British and Americans—"does it seem to occur to share in the work of benevolence."

This, we submit, is nothing less than the assertion that the British and Americans, being Israel and of Israel respectively, are gifted with the grace of universal international beneficence; but that the other nations of the earth, being Gentiles, but not Israel, have neither the will, nor the power, nor the wealth, to imitate their example, since God has not granted them these precious qualities reserved exclusively for His chosen nation. We thank the Shanghai correspondent of the *Times* for his corroboration of our contention, and for the blind testimony he has given us that we are indeed Ten-Tribed Israel. We are accustomed to quote the prophet Haggai (ii. 8), and say, "The silver is the Lord's, and the gold is His, saith the Lord." We acknowledge also that it is the God of all grace and all gifts alone "who giveth us power to get wealth" (Deut. viii. 18). But do we recollect the latter part of the verse just quoted, and recall why "the power to get wealth" is given by the Lord? and especially to whom? It will be found by careful perusal of the context that this was Jehovah's message to the Twelve Tribes of Israel by the hand of His servant Moses. The Lord would let His people know that he was the Author of all their blessings and of all their prosperity. Lest they should therefore look on their "goodly houses," their noble "flocks and herds," their bounteous harvests, and "say in their hearts, 'My power and the might of mine hand hath gotten me this wealth,'" "Remember," He adds, "the Lord Jehovah, thy God; for He it is that giveth thee power to get wealth." And why doeth He this? For a specific purpose! "That He may establish" (not Israel, not man at all, but)—"that He may establish His covenant." Which covenant? "The covenant which He sware unto thy fathers as it is this day." Now, what was that covenant? Its details are given in Gen. xxii. 17, 18. They were that He would—1. Blessing, bless the Hebrews, and them alone. 2. That their seed should be like the stars and the sea sand for multitude. 3. That their seed should possess the Gate of their enemies; and 4. That in their seed should "all the nations of the earth be blessed." Each and all these blessings—entailed on Abraham's seed, and never promised to the Gentiles—required the expenditure of much money by the recipients of the Divine bounty. The splendid general blessings were nothing without the means to acquire them. The multitudinous seed, without wealth to support the vast population, must needs have starved. The "foreign Gates" could never have been acquired, much less retained, by the British Israelites except God had given them their costly ironclad ships of war to hold the seas, and their myriads of as expensive mercantile vessels to carry their produce from port to port; and, lastly, how could the Gospel have been carried to the ends of the earth, and to all the families of the earth? How could our missionaries have been sustained in foreign, nay, hostile lands, had not Israel been blessed with untold wealth to bestow on these needful objects? These were, therefore, and are all, parts of the covenant. That covenant was not fulfilled in Moses' days, nor yet at any time when Israel's polities existed in the Holy Land. They wait, and are now receiving fulfilment to-day, and therefore the Word of God by Moses in Deut. viii. 18 is literally accomplished, and that in the British nation alone, for we carry out God's will, and He causes us to establish it, by selecting us among all the nations of the earth "to possess the power to get wealth, *in order that* He may establish His covenant which He sware to our fathers, as it is this day." Reader! bless God that we are Israel; and acknowledge His undeserved distinguishing grace to our ungrateful race.

ISRAEL'S CAMPAIGNS.

WE read in the Prince Consort's memorandum on army organisation (vol. iii. of his Life, p. 187): "We have nothing but distinct battalions. These distinct battalions have been used in an order of rotation, more or less adhered to, for colonial garrisons, as Indian auxiliaries, and for duties at home, rather those of a police force than of regular troops. Occasionally some of them have been thrown together *à l'impromptu*, to meet a war in some foreign climate suddenly thrust upon the country, and generally not foreseen. Some old general officer, usually the accidental senior on the nearest station, has been put in command, with a staff formed by him in haste from his younger friends and relations. Yet the country has never been disappointed in its expectations, owing to the admirable conduct of the battalions, guided by officers, gentlemen in every sense of the word, who have conquered vast countries with means ludicrously small compared with those against which they had to contend, or that would have been employed for the same purpose by any other country."

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ISRAEL'S BIBLE FROM A FRENCHMAN'S POINT OF VIEW.

(From "Taine's History of English Literature.")

I HAVE before me one of those old square folios,* in black letter, in which the pages, worn by horny fingers, have been patched together, in which an old engraving figures forth to the poor folk the deeds and menaces of the God of Israel, in which the preface and table of contents point out to simple people the moral which is to be drawn from each tragic history, and the application which is to be made of each venerable precept.† Hence have sprung much of the English language, and half of the English manners; *to this day the country is Biblical;*‡ it was these big books which had transformed Shakspeare's England. To understand this great change, try to picture these yeomen, these shopkeepers, who in the evening placed this Bible on their table, and bareheaded, with veneration, heard or read one of its chapters. Think that they have no other books, that theirs was a virgin mind, that every impression would make a furrow, that the monotony of mechanical existence rendered them entirely open to new emotions, that they opened this Book not merely for amusement, but to discover in it their doom of life and death; in brief, that the sombre and impassioned imagination of the race raised them to the level of the grandeurs and terrors which were to pass before their eyes. Tyndale, the translator, wrote with such sentiments, condemned, hunted, in concealment, his spirit full of the idea of a speedy death, and of the great God for whom at last he mounted the funeral pyre; and the spectators who had seen the remorse of Macbeth § and the murders of Shakspeare can listen to the despair of David and the massacres accumulated under Judges and Kings. *The short Hebrew verse-style took hold of them by its uncultivated severity.* They have no need, like the French, to have the ideas developed, explained in fine clear language, to be moulded and bound together. The serious and pulsating tone shakes them at once; they understand it with the imagination and the heart; they are not like Frenchmen, enslaved to logical regularity; and the old text, so confused, so lofty, and terrible, *can retain in their* LANGUAGE *its wildness and its majesty. More than any people in Europe, by their innate concentration and rigidity, they realise the Semitic conception of the solitary and almighty God; a strange conception,* which we (the French), with all our critical methods, have hardly reconstructed at the present day. For the Jew, for the powerful minds who wrote the Pentateuch, for the prophets and authors of the Psalms, life, as we conceive it, was secluded from living things, plants, animals, firmament, sensible objects, to be carried and concentrated entirely in one Being of whom they are the work and the puppets. Earth is the footstool of this great God. Heaven is His garment. He is in the world, amongst His creatures, as an Oriental king in his tent, amidst his arms and his carpets. If you enter this tent, all vanishes before the idea of the master; you see but him; nothing has an individual and independent existence; these arms are but made for his hands, these carpets for his foot; you imagine them only as spread for him and trodden by him. The awe-inspiring face and the menacing voice of the irresistible Lord appear behind His instruments. So far, the Jew, nature, and men are nothing of themselves, they are for the service of God: they have no other reason for existence, no other use; they vanish before the vast and solitary Being who, spread wide and set high as a mountain before human thought, occupies and covers in Himself the whole horizon. Vainly we attempt, *we seed of the Aryan race,* to figure this devouring God; we always leave some beauty, some interest, some part of free existence to nature; we but half attain to the Creator, with difficulty, after a chain of reasoning, like Voltaire and Hunt; more readily we make Him into an architect; we naturally believe in natural laws; we know that the order of the world is fixed; we do not crush things and their relations under the feet of an arbitrary sovereignty; we do not grasp the sublime sentiment of Job, who sees the world trembling and swallowed up at the touch of the strong hand; we cannot endure the intense emotion or repeat the marvellous accent of the Psalms, in which, amid the silence of beings reduced to atoms, nothing remains but the heart of man speaking to the eternal Lord. These, in the anguish of a troubled conscience, and the oblivion of sensible nature, renew it in part. If the strong and fierce cheer of the Arab, which breaks forth like the blast of a trumpet at the sight of the rising sun and of the naked solitudes,‖ if the mental trances, the short visions of a luminous and grand landscape, if the Semitic colouring are wanting, at least the seriousness and simplicity have remained; and the Hebraic God brought into the modern conscience is no less a Sovereign in this narrow precinct than in the deserts and mountains from which He sprang. His image is reduced, but His authority is entire; if He is less poetical, He is more moral. Men read with awe and trembling the history of His works, the tables of His law, the archives of His vengeance, the proclamation of His promises and menaces; they are filled with them. *Never has a people been seen so deeply imbued with a foreign book, has let it penetrate so far into its manners and writings, its imagination and language.* Thenceforth they have found their King, and will follow Him; no word, lay or ecclesiastic, shall prevail over His word; they have submitted their conduct to Him. They will give body and life for Him; and, if need be, a day will come when, out of fidelity to Him, they will overthrow the State!

* Tyndale's translation.

† Cause or Effect?—J. F. P.

‡ This was the impression of Stendahl.

§ Taine makes a slight chronological error here. I don't think Shakspeare was born at this time.

‖ *Vide* Psa. civ.

PREPARATIONS FOR THE COMING EVENTS IN AFGHANISTAN.

WE take the following from the *World* of October 2, 1878. It contains a good deal of curious and interesting information, showing how surely and silently the Indian and British Governments have been preparing for what we see God is about to give us—the incorporation of Afghan Passes into British territory—that is, into the great heathen Empire of the Queen of England, for Afghanistan as a whole holds the GATES of India, the doors of entry from and into Asia (Gen. xxii. 17).

Our extract is as follows:—

Another step of the Indian Government was to obtain a trustworthy map of Afghanistan. This was difficult, as the Ameer would on no pretext whatever allow Englishmen, still less English officers, into his country. But, partly by native surveyors, partly, no doubt, by English officers in disguise, a map has been prepared, and was published at Calcutta last year. It is on a large scale—four miles to the inch—and, all things considered, fairly accurate. A great deal of information has been obtained on the all-important subject of by-paths, by which mountain-passes can be turned, as Shere Ali is likely to find to his cost when the war begins. Immense stores of ammunition and provisions have been accumulated at Peshawur and Rawul Pindee, in readiness for the coming campaign. The occupation of Quettah last year was another step towards Cabul, as this move gave us the command of the Bolan Pass, which is practicable for artillery, and has doubtless been improved since it has been in our hands. A work was published by Mr. Hughes, a Bombay Civil servant, last year on Baluchistan, in which all possible information as to that country—in which the Bolan Pass and Quettah are situated—military itineraries of all the chief routes in Baluchistan, are given, and in which the distances, the difficulties of the road, the facilities for obtaining food, fodder, firewood, and water, are carefully noted from surveys by English officers. Altogether, if we fail—which there is little fear of our doing—in Afghanistan, it will certainly not be from want of due preparation.

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A LETTER TO
THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,
RELATING TO THE
DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 335.)

PART XXII.

In the account given in the book of Kings of the wars between the Moabites and the Israelites, the truth of which has been so remarkably confirmed by the recent discovery and successful decipherment of the "Moabite stone," Mesha, king of Moab, as a final effort to overcome his enemies, is represented as "taking his eldest son, who should have reigned in his stead, and offering him for a burnt offering upon the wall" (2 Kings iii. 27). The prophet Micah (chap. vi. 5—7) probably alludes to this deed which occurred a century before his time, or to a still more ancient king of Moab at the time of the entrance of the Israelites into the Promised Land, when he exclaims, "O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered, Wherewith shall I come before the Lord and bow myself before the high God? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

Sacrifices of this kind were more or less common in the Chemosh worship of the Moabites, the Moloch worship of the Ammonites, and the Bel worship of the Babylonians. The Rev. A. H. Sayce, in a very interesting paper on "Human Sacrifices Among the Babylonians," points out that the sacrifice of the first-born in honour of the sun-god, was one of the most notorious rites of ancient Semitic worship, with the exception of the Semites of Arabia and Ethiopia. He quotes from a poem on "The Sacrifice of Bel," or, as it is called, "The Sacrifice of Righteousness," in proof of his opinion concerning this horrible custom; and verifying it by two Cuneiform texts in which mention is made of human sacrifice. One of these texts is part of an Accadian poem, to which an Assyrian translation is attached, which reads as follows:—"May he extirpate the sin, and the offspring who raises his head among mankind; he gave his offspring for his life." The other text is from the great astronomical work drawn up for the library of Sargon of Agané, and which Mr. Sayce thinks may be as early as B.C. 2000, and affords distinct evidence of the doctrine of vicarious sacrifice among the Accadians, as well as of the Accadian origin of the sacrifice of the first-born. It reads as follows:—

"In the month Swain, from the first day to the thirtieth day, an eclipse produced failure, the crops of the land were not prosperous; for when the air-god is fine, then there is prosperity. On the high places the son is burnt."

"Here," adds Mr. Sayce, "we have clear indications of the sacrifice of children, such as took place at Carthage, in Phœnicia, and in Palestine. The Northern Semites seem to have carried the rite with them to the West, and may perhaps have taught it to the Aryan nations of Europe" ("Transactions of the Society of Biblical Archœology," vol. iv., pp. 25—30).

From all this it is evident that the practice of passing children through the fire, whether as an expiatory, or, as Maimonides supposes, a purifying rite, may be traced back to a very early period amongst both the Semitic and Aryan races of the East, was constantly practised by the nations conterminous with the House of Israel, and was forced upon the "outcast" people when taken captive by Tiglath-Pileser king of Assyria, who made a point of inoculating his captives with the Magian religion; while reminiscences of this practice are to be found not only amongst the ancient Cymry who once ruled in Britain, but amongst the Celtic races of Ireland, Scotland, and Brittany in France even to this day.

But as well as a multitudinous seed promised to the House of Israel, in the person of the representative Tribe of Ephraim, as the specified line through which the predicted blessing was to come, and also passing through an idolatrous condition of heathenism previous to becoming the first or chief of the nations in commerce, wealth, and in the propagation of the true religion by means of her Protestant and missionary character, we must take into consideration the subject of language in our attempt to identify the descendants of the Ten Tribes with the British nation. Although, as we have seen that the promise of multiplicity of seed was given in a special manner to Ephraim, it likewise appears from the prophecies of Hosea that Ephraim was guilty of the double sin of "idolatry" and "drunkenness," though, doubtless, these terms are used in a figurative sense, and with a spiritual application. "Ephraim," saith Hosea, "is joined unto idols, let him alone. Because Ephraim hath made many altars to sin, altars shall be unto him to sin." "Woe to the drunkards of Ephraim," was the mournful cry of Isaiah (chap. xxviii. 1, 3, 10, 11): "The crown of pride, the drunkards of Ephraim shall be trodden under foot. The word of the Lord was unto them precept upon precept; line upon line; here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken. Hence," adds the prophet, "with stammering lips and another tongue will the Lord of hosts speak to this people, the drunkards of Ephraim, the remnant of Israel." This seems to imply that the Ten Tribes, during their "outcast" condition from the Land of Promise, would speak "another language," and be called by another name until "the set time" for Jehovah to have mercy upon Zion is come.

Although the House of Israel, according to Isaiah, would speak "another tongue" during their "outcast" condition, when banished from the land of their fathers, there is something worthy of remark in the affinity between the language of ancient Israel and that portion of our British ancestors who are known as the Cymry in former times, or the Welsh of the present day. I have already pointed out, on the authority of Taliesin, a distinguished Druidical bard of the sixth century, who was subsequently converted to Christianity, that the learned language of the Cymry at that epoch was distinctly the tongue of ancient Israel. "My lore," he says, "has been declared in Hebrew—*i.e.*, in the Hebrew tongue." Now, I would fain ask anyone interested in the subject, to consider how it is possible to account for this historic fact, that the learned language of the British bards in which their ancient poetry was written, and which must have had such an effect on the national mind, was the language of the House of Israel, if they had not been descendants of some of those Tribes who originally received their native tongue from Moses and the patriarchs of old. To those who may desire to see this critically and logically proved, I would recommend to their notice two small works on the subject—viz., "The Affinity Between the Hebrew Language and the Celtic," by Thomas Stratton, of Edinburgh; and likewise another, entitled, "Our Vulgar Tongue—A Lecture on Language," by the late Canon Lysons, of Gloucester.

(*To be continued.*)

THE KINGDOM OF HEAVEN AND THE GOOD CONFESSION.

(*Concluded from page* 336.)

PART III.

We shall doubtless be here reminded of the Lord's own words to Pilate: "My kingdom is not of this world" (John xviii. 36). But is there really any warrant in this language for such ideas of invisibility and lack of outward organization as are contended for? We would ask, whether a glance at the moral features of the kingdom, as we have already sketched them, would not give a satisfactory

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explanation of our Lord's words just quoted, supposing the words to have stood alone. He Himself, while on the earth, was "not of this world," and His true followers are also "not of this world" (John xvii. 14—16), although in the world—that is, have not the spirit of this world. Of what kingdom or government, presently existing on the earth, can it be said that it is free from the spirit of this world—the spirit, namely, of selfishness towards men, and disobedience towards God? But His kingdom shall bear the spirit of the world to come, whose ruling principle shall be love both to God and man.

The words quoted, however, do not stand alone; and we think Jesus explained them Himself when He added, "My kingdom is not *from hence*"—that is, does not depend on human exertions for its foundation or authority. If it had been "of this world," in this sense, His servants would have fought that He should not be delivered to the Jews, as He Himself said. But God will Himself set it up, as we read in Daniel ii. 44: "In the days of those kings shall the God of heaven set up a kingdom that shall never be destroyed." Christ's language in this place only referred to the Divine origin and authority of His kingdom, and said nothing about its locality or organization. These latter points must be settled from such other passages as speak of them, samples of which have already been presented to us.

We thus maintain that, with a Scripturally correct idea of the kingdom itself, and with an accurate understanding of the terms we have been considering, the doctrine we have been advocating is truly "spiritual," and the kingdom we spoke of certainly "not of this world." It follows that another accusation commonly brought against our position—viz., that such views of Christ's kingdom are *carnal*—is equally without point.

The universal kingdom of which we have spoken, let it be well remembered, is the KINGDOM OF GOD, for which our Lord taught us to pray, and which He counsels all men to seek as the first object of ambition (Matt. vi. 33). Its mere exterior extent or splendour is not that with which we wish most seriously to concern ourselves. Go back in thought to Eden, and mark "man's first disobedience" to his Maker's laws, and trace "the woeful tide" of human life down from that poisoned source. Count up, if you can, the pangs, and aches, and diseases, and thousand forms of death; the crimes, the cruelties, the strifes, and bloodshed; the tears, and groans, and agonizing cries of all these years,—and learn what the world is when sin reigns and man has cast off allegiance to his Creator. Then, look beyond to that coming reign when all this shall be done away. See from that central land and shining capital, where the Divine presence is again manifested, more gloriously than before, a healing power go forth to all the world. The renewed earth yields her increase; the happy peoples fear no war; sickness and death are little known; and peace, and plenty, and long life fill the earth with new-found joy. THE CHOSEN NATION, WHOSE PLACE IS NEXT THE THRONE, NO LONGER REBELLIOUS AND STIFFNECKED, ARE NOW SERVANTS OF THE MOST HIGH, leading the chorus of Divine worship ascending "from all lands and the isles of the ocean." Cast yet one glance still further on, when, every enemy to God and man having been subdued, the voice shall be heard, "Behold, I make *all* things new" (Rev. xxi. 5); "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (xxi. 4); and, seeing these things, learn that the kingdom of which we speak is not the fulfilment of a selfish or Napoleonic dream, but a kingdom whose foundations are deeply laid in a Divine purpose to vindicate His own holiness and justice, and to mercifully supply the bitter needs of humanity.

And yet again: the kingdom of which we have sketched the outline is not a thing of no personal interest to those who are called on to confess the claims of its anointed King. Paul speaks of "eternal life" as the goal set before those who make "the good confession;" and John also declares "life" to be the reward of belief that "Jesus is the Christ, the Son of God" (John xx. 31). Some men have endeavoured to divorce "eternal life" from the "kingdom of God." Enamoured (as who could fail to be?) of the glorious promise of immortality for dying men, they have spoken slightingly of the kingdom to be set up under the whole heavens by David's Son and Lord. But "what God has joined, let not man put asunder." The life which is promised us is centred in His Son (1 John v. 11), "whom He hath appointed Heir of all things" (Heb. i. 2). It is stored up for us in the King of the whole world; and it is in blessed association with Him in His heavenly kingdom that the life shall be enjoyed. Oh, marvellous condescension of the King of kings! He gave Himself for us that He might redeem us to God; He comes again with life and immortality for us, and makes us "kings and priests unto God our Father, and we shall reign on the earth" as sharers of His throne (Rev. iii. 21, v. 9, 10). How worthy, then, of our earnest attention are these words of our great Redeemer, the King of Israel, the Anointed of God: "Whosoever shall *confess Me* before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven" (Matt. x. 32, 33).

GOOD NEWS FROM THE ENDS OF THE EARTH.

OUR readers will be glad to learn that intelligence has just reached us of decided progress in two opposite and distant portions of the earth—the one being Brooklyn, New York, United States; the other Auckland, New Zealand. In the former place, Identity knowledge, fostered by the Rev. Dr. Wild's sermons of that city, has taken such hold on the working men there that a few of them have formed themselves into an association in connection with the flourishing one existing in Bristol and Clifton on this side the water; and the secretary has just remitted to us the sum of £2 1s. for a supply of leaflets, pamphlets, works, and BANNERS, to enable the little band of American Manassites to spread the glorious news of Israel's discovery far and wide in the United States! The same week has brought us news of the establishment of an association in Auckland in New Zealand, the details of which can best be gathered from the following letter of its secretary to a very zealous and active Israelite friend in Wellington, New Zealand. This gentleman was the means of opening the eyes of the clever lecturer on the Identity—Mr. Rees—whose efforts we recently noticed. The letter is as follows:—

"DEAR SIR,—I have the pleasure to inform you that a society, called the 'New Zealand Anglo-Israel Association,' has been formed in Auckland. This has been done at the earnest desire of those who wish to investigate the claims to our belief of the startling statements recently made by very clever men respecting the Identity of the British races with the Lost Ten Tribes of Israel, also to disseminate the most recent literary works on this and kindred subjects among the members. The first meeting was held on the 6th of August, when a president and committee of six members were appointed. It is proposed that the entrance fee be 2s. 6d., which is considered enough to supply the association with funds to buy books. Any other expenses will be very small.

"Auckland, August 8, 1878."

We wonder if it ever occurs to Messrs. Cornall, McClellan, Benham, Philalethes, and other pronounced opponents of our cause to investigate the reasons for this marvellous, rapid, and spontaneous spread of the knowledge of our Identity to the ends of the earth! Surely so "absurd and ridiculous" a belief, "opposed to science and reason," as they allege this to be, must have some mysterious power to back it thus to cause its world-wide dissemination. It cannot be that of the evil one; for he does not foster the search and deep love for God's Word by holy men and women which the study of the Identity promotes! The power or influence of man cannot account for it; for certainly no one interested in the great topic here, has so much as lifted a finger to advance the cause, either in Brooklyn or in Auckland. Yet, in those two places, in Natal, in Launceston, Tasmania, where the Rev. Canon M. Blake Brownrigg is working heartily for us all; in Adelaide, where an association is also flourishing; and in many a place in Great Britain, little suspected now of interest in the Identity, the knowledge spreads, and the cause advances. We tell our opponents the sole and only reason for these phenomena is that *the thing is true!* and we bid them beware how they fight against these truths with which we and our friends are dealing, "for if this counsel or this work be of men, it will come to nought. But if it be of God, *they* cannot overthrow it: lest haply they be found even to fight against God" (Acts v. 38, 39).

ERRATUM.—At page 331, 2nd column, the "Review of work by S. Sampson," in the 15th line from the end, omit the "full stop" after "know," and read the line as follows:—"Let those explain who know how hopeless is the repentance of a criminal in our earthly jails so long as," &c., &c.

NOTICE.—We have received a remarkable paper by Major H. A. Tracey, R.A., on "Was the Architect of the Great Pyramid Inspired?" which we shall proceed to publish as soon as we possibly can—in three or four parts.—ED.

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To meet a species of detraction which we find has some expression in quarters we thought ought to have been free from it, we beg to state—

1st. That personally we have no interest, direct or indirect, of a pecuniary character in reference to the conduct of this journal. We edit for love of the Identity cause, without one farthing of remuneration; and, God helping us, we intend so to continue acting, *always*.

2nd. That in regard to the Photographs advertised by Mr. Allen, of Clifton, we have not the smallest pecuniary or other concern in their sale, direct or indirect. We gave Mr. Allen permission to appropriate the negative of a copy we paid him to take for private use, and the public sale is entirely his own concern. *Honi soit qui mal y pense.*

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WEDNESDAY, OCTOBER 23, 1878.

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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. II. No. 96. Entered at Stationers' Hall.] WEDNESDAY, OCTOBER 30, 1878. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

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TO OUR READERS.

IN order to make room for some of the very many important papers long waiting for insertion, we THIS WEEK present our readers with a FOUR-PAGE

SUPPLEMENT GRATIS;

and with No. 98 of THE BANNER OF ISRAEL, we shall give a

SECOND SUPPLEMENT GRATIS,

consisting of four pages. As no extra charge will be made for these Supplements, we ask our readers in return for these efforts, to be kind enough to mention THE BANNER as opportunity offers. We know quite well that our paper only requires to be known, to be immediately ordered, to supply a want largely felt.—EDITOR.

October 28, 1878.

THE KHYBER PASS—THE GATE OF AFGHANISTAN, AND PRESENT COMPLICATIONS.

THE great Gate-way by which the armies of India have usually entered or invaded Afghanistan, is the Khyber. God gave His people Israel Peshawur, the outer lock of this "Gate," so far back as 1849, when, on the annexation of the Punjaub, after the great battle of Goojerat, the place was included within the boundaries of the British Empire, because, belonging as it did to the Ameer of Cabul, the latter had dared, during the war, to send a contingent of horse to aid the Sikhs in endeavouring to quell the then rising might of Israel. The *Times* of the 25th September, 1878, writing of the present crisis, used the term "Gate-way" as the most appropriate it could find to describe the whole frontier kingdom of Afghanistan, because through it the Russians, the fomenters of the present troubles, could, as possessors of the Ameer's dominions, enter British India. The editor, advocating a vigorous policy at the present time, as opposed to Russia, said:—

We are compelled now to assert a counter-influence, and to make sure that it shall prevail. To do nothing would be to surrender Afghanistan to Russia, or, in other words, to allow THE GATEWAY of India to pass into the hands of a rival, and possibly, an unfriendly Power, who could select his own time for turning his position to account.

The *Times and Mirror* of Bristol, writing on the same subject on the 26th September, confirms the above view, implying that the Khyber Pass is, however, the Gate of India from Afghanistan. The editor said:—

Afghanistan holds the key of THE GATE through which, if Russia is ever to enter India, she must find her way, and if Afghanistan is to make use of her freedom to open THIS GATE to Russian invaders, we must suppress Afghan independence, take possession of Herat and Cabul as well as Quetta, and prepare to guard our possessions upon the Indus with our own strong arm.

The policy of masterly inactivity, which has been that of three successive Viceroys—Lords Lawrence, Mayo, and Northbrook—was, we think, the right policy for their times. Had we interfered with the affairs of Afghanistan before the present date, we should have made it impossible for Russia to have ingratiated herself with the half-civilized ruler of Cabul; and all excuse for the annexation or virtual protectorate of Afghanistan, which must now take place, would never have arisen.

Can our readers conceive anything short of the open insult and studied outrage which has actually been offered to the "kings of the East," forcing our nation to interfere with the ruler of Afghanistan after the horrible events of 1842? We can imagine nothing which would have induced our statesmen to meddle with the rude and unfriendly Ameer, much less to invade his territories, had matters remained as they have been for the last thirty years. But now God's purposes, with reference to Israel, being about to be accomplished, and "her kingdom and dominion, and the greatness of her kingdom" being destined to be commensurate with the lands "under the whole heaven," the time must sooner or later have come for the transfer of Afghanistan to the protectorate or possession of the Empress of India. (Lord Lawrence, as his recent letter shows, knows nothing of this.) We hardly expected it would have come about so soon as it has, or so suddenly. But the insult offered has been very studied, and very public. It was

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witnessed by a couple of native princes, reported to the whole of the civilised world, and was the talk of every bazaar throughout the length and breadth of British India, of Ceylon, and of Burmah! To condone or pass over such an insult and offence was impossible. God seems to have thus arranged, that we are now forced to spring forward, and bringing the misguided despot, who has dared to beard the British Lion, to his knees, to make him pay by surrender of territory—perhaps of liberty and treasure too—for his folly. The Power that instigated could hardly have counselled this outbreak, just at the moment when the hands of the British were free, when peace in Europe with Russia was secured, and the Indian contingent was returning in safety to their homes, from their sojourn in the Mediterranean. Yet so has the Lord ordered the event. The fighting power of the Ameer, whose armies in 1842 were unable to stand then against an organized British force, is now relatively infinitely less; for every appliance of modern warfare is to-day in British hands—Martini-Henry rifles, rifled cannon and long range guns of all kinds are the auxiliaries of the invaders, while the Ameer's troops are armed mostly with no better weapons than those they used six-and-thirty years ago. The plans of the campaign, as just telegraphed, show that the Governor-General is resolved to push forward perhaps at once, and by three routes—Mooltan, Rawul Pindee, and the Khyber Pass—to cut off Cabul and its insensate ruler from Candahar and Herat, and from Ghazni respectively. These operations, the God of Israel directing, will be attended with no difficulty whatever. And we look for the immediate defeat, or submission, of the infatuated Ameer, who, we may be sure, will lose both men and territory, possibly life also, for his temerity.

The Russian intrigues which have caused the disturbance, have, as usual, over-reached themselves, and will end in the defeat of the crafty machinations of a Power which is destined, it seems, to constant rebuke, disappointment, and disaster, before Israel and Israel's God. The Word of God designates the Russians as "the enemies" of the seed of Abraham. "Thy seed (said the oath of the Almighty Himself) shall possess the Gate of his enemies" (Gen. xxii. 17). Those "enemies," all men know, are the Muscovites; the Gate they covet, Constantinople. But *that Gate shall be Israel's!* India is the goal also of these "enemies'" desires, and they have been for a century striving to obtain possession of it. *But that land is God's "gift" to Israel,* and His gifts and calling are without repentance (Psa. ii. 8; Rom. xi. 29). The secular journalists of the day, unwittingly, true to revelation, respond to the predictions of God's Word written, and speak of Russia as Great Britain's "enemy."

The *Times and Mirror* of Bristol, on the 25th September, 1878, wrote of the great topic of the day in the following very remarkable terms:—

If the Afghans only use their independence to enter into a secret league with Russia to throw open their mountain passes to the invaders of India whenever it may suit them to swoop down upon the rich plains at the foot of the Himalayas, the only reason we have had for respecting Afghan independence is gone. The Afghans, in receiving THE ENEMY OF ENGLAND, have forfeited any claims they had upon us to respect their independence, and taking the course which they think best for themselves, they must not complain if we now take the course that our interests require. The independence of Afghanistan must either be made consistent with the preservation of English rule in India, *or the independence of Afghanistan must pass away with that of the rest of the Native States upon our borders.* Our territory in India is quite large enough at present without the addition of a single acre, and if, instead of extending our frontiers further and further, we could surround ourselves with a belt of friendly States, we should be only too glad to recognise their independence, as we have hitherto recognised the independence of Afghanistan. But if independent States are not friendly States, the law of self-preservation requires that we shall take guarantees for their good behaviour; and that is what we have now to do in the case of Afghanistan and her ruler.

The instinct of mankind thus fixes on Russia as the great "enemy" of the British in the future, and God's Word declares the same Power to be the destined foe of Israel, the seed of Abraham, in the latter days.

Reader, take comfort in these thoughts: all that is occurring now merely comes of the settled purposes of our God. He has His people by their right hand, guiding them by the right hand of His righteousness; alarming, dark, and dreadful though the prospect will be, nay, doubtless is, of judgments to come upon the "earth," He says to *us*, and He means us all to attend to His loving admonitions—"Fear not!" "Fear thou not, for I am with thee! Be not dismayed. I am thy God. I will strengthen thee: yea, I will uphold thee with the right hand of My righteousness" (Isa. xli. 10). "Therefore, O Israel (we must add), Praise YE the Lord" (Psa. cxlviii. 14).

GREAT BRITAIN CONSIDERED IN THE LIGHT OF PROPHECY.

By W. H. PETERS.

I AM induced, in view to passing events, to make some remarks upon the present important position of Britain as regards the teaching of prophecy; but, in doing so, I am necessitated to repeat Scriptural truths which I have already alluded to in the Press during the last thirty years.

Each succeeding year (as the Pyramidical* era of 1881 or 1882 approaches) the public mind becomes more awakened to the prophecies, in proportion as the wondrous dealings of the Almighty are more clearly manifested to the world at large; and we may rest assured that the "great earthquake," when nation is to rise up against nation, and when plagues, pestilences, and famines are to overtake the apostate races of the world, is near at hand. But my firm belief is that Britain will be kept in safety, because of its being the abode of Israel, who are to dwell in this land of unwalled villages that are at rest, "and that dwell safely." Disasters may still overtake us, which it is to be hoped may call the attention of our statesmen and people to seek wisdom from above to guide them in safety through the greater calamities which await the disobedient races.

Nations, as we know, are judged nationally; they stand or fall according to the acts of their rulers and people. It appears from the Bible that Britain is now holding the exact position of Israel, whose "Kings prospered and overcame all their enemies" when they obeyed the commands of the Lord, and put away all idolatry from their land. This Divine obligation was carried out in the reign of Queen Elizabeth, by the Reformation, since which time peace, prosperity, and extended dominion have accrued to Englishmen, who may justly lay claim (above all other nations) to be the inheritors of the seed of Abraham.

The question now uppermost in the minds of many is, Does not Britain contain a large portion of the Ten Lost Tribes of Israel? If not, where are they to be found? I consider that they already exist everywhere in the extended dominions of the British Empire, and upon their restoration to the Holy Land great blessings are promised to await the restorers.

It becomes now the duty of the British to acknowledge and to act upon these truths by spreading Protestant truth and light to the extremities of the world, and great blessings will ensue from the acquisition of loyal Christian subjects to our Queen, wherever the Bible finds a home in the hearts of the people of all nations.

Lord Palmerston added great temporal power to Britain, from the belief he had in the courage and wisdom of her people, and thus became a blind witness to the Identity between them and Israel. But Lord Beaconsfield, believing the cause of British strength to rest in the God of Israel, is a living testimony of this Identity, and will, therefore, never suffer a foreign foe to trample upon the sacred rights of his Christian Queen. His lordship knows full well that the hereditary hatred of Russia to England is more religious than political, and that the whole militant course of the Czars from 1852 to 1877 has been indirectly organised against the British Empire, and until this fact is frankly recognised we shall fail to adopt a sound and becoming policy in the East, and the "Slav" in place of the Anglo-Saxon will become the last lord of Asia. We may expect to find many religious and political opponents to these facts; we

* Read the Great Pyramid, by Piazzi Smyth.

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have already witnessed "faint hearts" in the Cabinet and Legislature, who still look upon Russia as the *all-holy* nation, and who spy out "giant Anakims" everywhere. But thanks be to God, the Joshuas prevail in Lord Beaconsfield's Cabinet, and he will show both Russians and Afghans that the Lord of hosts will protect Anglo-Israel, and national insult must meet its due reward.

I must conclude with reminding my readers that at the next general election the numbers of Christian statesmen must be increased in Parliament, for the better defence of the Protestant faith committed to the keeping of our beloved Sovereign, always bearing in mind, that Russia is the the *great Northern barbarian Power* portrayed in the Bible as the last enemy of God's truth, which is ultimately to meet its utter destruction on the hills of Palestine, in conflict with Israel, at the hands of the living God.

Harefield, Exeter, October 8th, 1878.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 344.)

PART VII.

Philo-Israel, in his "Inquiry—Establishing the Identity of the British Nation with the Lost Tribes of Israel," says, on p. 14: "We know of only one race presenting at this period of its history the remarkable peculiarity of being 'A NATION' with a cluster of nationalities attached to, and yet separate from, it, the whole speaking one language—identified in manners, customs, laws, and race with the parent stock."

The same writer continues: "We claim here to assert, that no nation which has ever existed on the earth, certainly none now located on the globe, has ever corresponded, or does now so fully correspond with this description, as Great Britain. We, at this moment, have attached to our Crown no less than eleven distinct dependencies, having their origin in our own blood, using our language, administering our laws, following our customs, in close affinity with our Empire, governed by viceroys or governors of the Queen's selection, and yet so far independent that their Governments are administered by local Parliaments, with power of imposing taxes and regulating their own affairs. These still-growing dependencies, or nations, thus in affinity with the British Crown, are—

"I. The Dominion of Canada, including—Lower Canada, Upper Canada, New Brunswick, Nova Scotia, Prince Edward's Island, Newfoundland, Hudson's Bay Territory, British Columbia, Vancouver's Island.

"Australia, under the following distinct local Governments —II. Western Australia. III. South Australia. IV. Victoria. V. New South Wales. VI. Queensland. VII. North Australia. VIII. Tasmania. IX. New Zealand. X. The South African Colonies, including Natal. XI. The Fiji Islands.

"Besides these, we have a 'company' of at least sixteen Asiatic nations in close union with, and subjection to, the British Empire, governed also by British governors and lieut.-governors, under a British viceroy, in British India, Ceylon, and British Burmah.

"These sixteen nations, the whole being Hindu, Mohammedan, or Native Christians, and entirely Asiatic, constitute one solid Empire* under British rule, with powers, nevertheless, of local self-government and taxation, unique in the history of the world. They fulfil to the very letter the prediction that Israel (or, as we may now claim to say, the British Empire) would, in the latter days, become A NATION, with a company, as we find, of no less than twenty-seven other dependencies, or nations, in close federal union with herself, yet partly independent in their political organisation."

The great American nation is also of the Anglo-Saxon race, and yet, as her remarkable motto, "*E plúribus unum*," signifies, she is "one composed of many."

Thus, we venture to think that, had Paul lived in our day, he would have declared that Abraham was not only the federal head of "many nations" spiritually, but also literally.

The "After Seed" an Exceeding Prolific Nation.

It is a well-known fact that sin and vice destroy a nation not only mentally, but physically, and that "righteousness exalteth a nation."

The power of true religion not only gives tone to the mind and soul, but it also invigorates the physical constitution. It makes the mind "fruitful in every good work," and braces the body to endurance and healthy life. "A pure mind in a pure body" is unitedly a prolific source of abundant blessings.

These characteristics are identified in a paramount degree in the "after seed" or the Anglo-Saxon race. In the English and American nations alone do we find the everlasting covenant of salvation, and the blessings for all nations conserved. We might quote abundance of proofs of this from Identity sources, but as these are often considered partial and framed to prop up an otherwise indefensible system, and as some of our opponents charge us with prejudice, and self-glorification, and spiritual pride, with being "a little bit crazed," and shredders of the Word of God to patch up a crotchety system; and others who, we regret to say, are much more credulous themselves on far more incredible subjects, charge us with making statements without sufficient proofs, and jumping to conclusions without sufficient evidence, it will be as well for us, in the main, to avoid any arguments of our own, and to let a few "blind witnesses" tell us in their simplicity what they think of the Anglo-Saxon race.

We will first make a quotation, however, from one Identity source, Philo-Israel's "*Clifton Chronicle* Letters," p. 18, on the "multiplying race speaking the universal language," before we proceed with the quotations from independent sources, although this is, originally, independent too:—

"Mr. W. E. Axon, M.R.S.L., in an able paper on 'The Language of the Future,' published in the *Quarterly Journal of Science*, for July, 1873, goes very fully into the subject. He gives us the periods in which various populations double themselves in given times, and the following is the result of his researches. He finds that—The Germans, taking the mean of the North and South, double once in 100 years; the French once in 140 years (the French themselves say once in 334 years); the Russians once in 100 years; the Swedes once in 92 years; the Spanish once in 112 years; the Italians once in 135 years; the Turks (who are DYING OUT) once in 555 years; but that the British, in these islands, double their numbers once in 55 years; and the same race, in New England and in the British dependencies, once in 25 years; or, taking the whole race, once (as a mean) in 41 years.

"He found, as a further result of these calculations, that in the year A.D. 2000, Italian, French, Russian, German, and Spanish (the latter in Europe and South America), would be the languages of 505 millions of the human race; but that 'English' must become the vernacular of 179 *millions in Europe*, and of 1,558 *millions* of Anglo-Saxons, in that 'grand confederation of States,' regarding which I wrote some time ago (see 'The Happy Family Party'), in your columns. That is, whereas 505 millions would speak various languages *not English*, that would be the world-wide universal tongue of the almost infinite, incalculable multitude, 'no man can number,' of over 1,700,000,000 of the human family, all of the same stock—the Anglo-Saxons. These, I beg to state, are the ideas of a man of science, not writing at all in view to support the 'Israelitish origin of the British.' *He* is ignorant of *that* theory *in toto*."

* "Israel's heathen empire was clearly foretold as one of the marks of her Identity in Psa. ii. 8, xviii. 43, xlvii. 3, xcviii. 2, cxi. 6, cxlix. 7; Isa. liv. 3, lx. 3, 12, 16, lxi. 6."

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What other nation is fulfilling like this the promises: "In multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore?" (Gen. xxii.).

This nation of the "after seed" is to be great in its constitution, and peculiarly fitted for exceeding fruitfulness in "every good word and work."

Let us see what eminent men have to say respecting our nation, as to her sole power over every other to be a blessing, as having in herself a constitution which no other has, by which she is working out her destiny as the universal ruler of "all nations of the earth," and in other ways proving that she alone has those qualities and characteristics which identify her as being that "great and mighty nation" which God declared Abraham's "after seed" should become.

Earl Beaconsfield, in his speech before a combined deputation of representatives of Conservative associations assembled at the Foreign Office, Aug. 6, 1878, said:—"You have, in the remarkable society which distinguishes this country, you have combination, you have order and liberty co-existing, and both of them in an *extreme degree* that prevails in NO PART OF THE WORLD BESIDES, and NEVER HAS prevailed in any other part of the world; and the consequence of that remarkable combination of order and liberty co-existing, and both in a high degree, is, that there is an OUTLET to the British nation which no other nation can command. Order brings them experience, liberty brings them energy, and by that combination they have maintained the great position which they now occupy."

What does the noble Premier declare, but that we are "alone" in the constitution of our nation; that "order and liberty in an extreme degree"—*i.e.*, as a national paramount good—is ours, such as "no other nation has, and none ever had;" so that we are not indebted to any other nation of the present or past for that constitution which we have; that we have an "outlet which no other nation can command;" and therefore we are constituted to pour out through that outlet our paramount blessings to other nations which, without us, they have not got; and that this internal good has given to the nation "experience and energy" to "maintain the great position which we now occupy?"

(To be continued.)

SISTERHOODS CONSIDERED IN THE LIGHT OF "ISRAEL'S FAMILIES."

HAVE our readers ever reflected how constantly God's Word insists on the institution of family life as that which has His Divine approval? It is mentioned in His Word repeatedly, with emphasis, as what He has Himself ordained. When the Gospel is to be preached by His own servants, the Hebrews, it is to be sent, He tells us, to all the "families of the earth," as the chief of blessings (Gen. xxviii. 14); when Israel was numbered in the wilderness of Sinai, the Tribes were numbered "according to their families;" and the word occurs in this connection in the first chapter of Numbers, fourteen times. When the prophet was directed to express God's love and distinguishing grace towards Israel, he said, speaking of the Twelve Tribes, "You only have I known of all the families of the earth" (Amos iii. 2). When the Passover was sacrificed, the lamb was to be killed and eaten "according to the families of Israel" (Exod. xii. 21); and when, in the yet distant future, the Lord Jesus is revealed from heaven to His afflicted and till then doubting people of Judah, they will mourn, "every family apart," on account of Him they pierced so long ago (Zech. xii. 12—14).

It seems, then, that family life is a Divine ordinance, one to which Israel is especially bound; one also which is set aside and despised by us, who are the remnant of Israel, in this our day, at our own proper peril! Regarded in this light, we ask ourselves whether, on any grounds whatever, the mediæval institutions of "Sisterhoods" or "Brotherhoods," which it is the effort of the Romanising party in our midst to revive, can be defended? and we find they cannot. They run counter to God's ordinance of "family" life, and that is a fatal objection which should suffice for us as Israelites. In Numbers xxx. we have an instruction regarding "vows" undertaken by the wives, daughters, and widows of Israel, to which it would be well if we now paid heed. The vows of a man to the Lord, and therefore not contrary to His own institution of family life, are binding, and must be carried out. But how is that made by a female to be regarded? The daughter's case is first considered. The family life is here presumed, and no room is given for the idea that the daughter can or should, under any circumstances, be withdrawn into Sisterhoods away from parental control. The maiden, in her Israelite father's house, vows a vow to the Lord; and it is done, we see, in the name of religion. The father is, by Divine ordinance, left to decide whether the vow shall stand or not. No priest of Israel, no Levite, and therefore we say no clergyman assuming the power of a Romish priest, is permitted for a single moment to interfere with the parental decision of this matter. If the father allows the vow, well and good; and being according to God's institution, as presumed, it stands. But if not? Then, "not any of her vows shall stand," and Jehovah himself (thus honouring the human father's just authority) declares that He will be content and the maiden "He shall forgive, *because her father disallowed her*" (ver. 5). The case of a wife under marital authority is the same. The husband's *veto* is enough for the Lord, who, the record says, "shall forgive her," because of the husband's disallowance of her vow.

Do not our readers see the immense honour God Himself here puts upon family life? also upon the just, proper, and necessary exercise by every father, and by every husband too, of His God-given authority, in regard to his wife's and daughter's proceedings, should such be tempted to enter a Sisterhood or similar institution against the father's or husband's leave? God's Word instructs us (of the House of Israel) that such vows made, it may be, in religion's name, are absolutely null and void in His sight by reason merely of the father's or the husband's veto.

We notice these points because we see a present danger now in the efforts being made by a party in our body politic and Church to loosen the ties that bind daughters and wives to their fathers and husbands—a party which is "creeping into houses, and leading captive silly women," in the name of Christ and of religion. To those exposed to such temptations, we would oppose the instruction of the Lord Himself addressed to His people Israel; and we tell them that, what was prescribed for Israel of Moses' days, is the rightful ordinance now in ours; and that as God instituted the human family as His Divine arrangement from the beginning to the end of time, so He relegated to the husband and to the father the supreme disposal of the question whether the daughter or the wife should, against his consent and will, be tempted by a minister of religion, and in the name of God, to take upon themselves vows of which he disapproves. As a priest or Levite had not, by God's law, a particle of sacerdotal authority inside the family life of an Israelite in Mosaic days, so no minister or so-called priest has God's warrant to intrude in Israel's Christian family life to bind the consciences of men or women contrary to a husband's or a father's will, to-day.

NOTICE.—We are glad to say that by the liberality of a friend to our cause, a large number of our present issue is being forwarded to Members of Parliament, to whom the subjects discussed, it is thought, must prove of extreme interest. We believe we are thus enabled to sow the seeds of a rapid and very large increase of Identity knowledge among the ruling classes of our favoured land. —EDITOR.

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THE REV. S. CHARLESWORTH, RECTOR OF LIME-HOUSE, EAST LONDON, GIVES VALUABLE BLIND TESTIMONY TO OUR IDENTITY.

If our readers have not yet perused the article entitled "The British Isles in Prophecy," by the Rev. S. Charlesworth, in the *Christian Herald*, for August 28, 1878, we trust they will buy the paper at once, and do so. It is full of most beautiful "blind testimony," and proves, we hope, that the Rev. M. Baxter is at last showing signs that he is becoming a convert to our views.

The very items which form the heading of this remarkable article read like a *precis* of one of Philo-Israel's papers in the BANNER. They are as follows:—"Britain and its Islands the Prophetic 'Isles of the Sea;' Predictions of their Wealth and Nautical Enterprise; England's Acquisition of Cyprus, the Ancient Chittim; Our Premier Fulfilling Prophecy; The Isles Waiting upon God; Our Promotion of the Jewish Restoration."

This, in truth, is a thesis which is exactly what we desire, and after our own hearts—one on which, if the BANNER afforded us weekly sixteen—instead of its seven small—pages of space, we would engage to compose at least a dozen readable and highly-interesting Identity articles. Yet, here is an opponent, the Rev. M. Baxter, who, believing Great Britain to be a Gentile toe-kingdom belonging to Daniel's metallic image, allows a divine of Mr. Charlesworth's repute and calibre to publish in his journal a paper full of blind evidence of our Hebrew Identity, replete with matter which, with two or three serious exceptions, we deem in all points worthy of perusal by "all-Israelites."

Let us examine some of Mr. Charlesworth's allegations regarding the British nation, and their palpable fulfilment of the prophetic Scriptures, as he himself allows. He says:—

1. That the peculiar position and character of *our own country* (Great Britain) are such, that no other nation or kingdom on the face of the earth could more appropriately or correctly be entitled "The isles of the sea," of Isa. xi. 11; and we may add also of Isa. xxiv. 15. But of whom was the prophet speaking in these two remarkable passages? Of Gentiles or of Israelites? In Isa. xi. 11 most distinctly of the recovery the SECOND time of the remnant of His people Israel from the localities indicated, and these included the "outcasts of Israel," as well as the "dispersed of Judah." The Gentiles were not so much as named. The reference in Isa. xxiv. 15, was clearly to Israel—to the God of Israel—to those praising Him by "Urim and Thummim," exalting the name of "Jehovah the God of Israel"—that is, to inhabitants of the British Isles, as Mr. Charlesworth himself allows. Mr. Charlesworth enlarges on this point, and discusses the remarkable fact in confirmation of his views, that almost all the British foreign "possessions" are also "isles of the sea." We say, then, that our rev. witness hereby puts the seal on our contention, and declares most properly that the British being the prophetic "isles of the sea," must be—Israel of the Lost Ten Tribes. But—

2. Mr. Charlesworth adds that these "isles of the sea" are by God's Word described as a "blessed people," "having the full light of the Gospel" (the Christian nation he means), "the most prosperous, powerful race, especially in *commercial wealth* and *nautical enterprise*" (the italics are Mr. Charlesworth's). But herein our instructed readers observe that Mr. Charlesworth was describing "God's people Israel," who are to be (His Word says) the "chief of nations," immensely "wealthy," supreme at sea, and mistress of the home and foreign "Gates" (Jer. xxxi. 7; Deut. viii. 18, xv. 6; Gen. xxii. 17; Isa. lx. 11). We find, then, that our author here again, describing the British as the prophetic "isles of the sea," was drawing the picture of "Israel"—of the Lost Ten Tribes. But—

3. Mr. Charlesworth adds that these people—these islanders of British origin—are to be by God's determination "instrumental in promoting the return of the Jews to their own land."

Here, also, we find Mr. Charlesworth is perfectly right. For the Lord has arranged, as we all know, that the Jews shall be taken to their own land as a "present" to their God, by "a people terrible from their beginning and hitherto" (therefore Hebrews), by a people who are "His suppliants" (therefore Christians), "the daughters of His dispersed" (therefore of the Ten Tribes), that the Jews are "to walk to this House of Israel," elect there "a king," and being "with them," the two "together return" in triumph to their own inheritance (Isa. xviii.; Zeph. iii. 10; Jer. iii. 18; Hosea i. 11). The Jews being thus accompanied and conducted by their Israelite brethren, it is satisfactory to find from Mr. Charlesworth's testimony, that the British are those agents and companions of the Jews thus honoured; and, therefore, he teaches, we again repeat, that the British nation is no other than—"Israel," the Lost Ten Tribes. But—

4. Mr. Charlesworth adds that the possessions of these residents in "the isles of the sea" (the British) "are to be apparently both West and East of the Holy Land." The reference here of course is very properly to Isa. xviii. 1 and Zeph. iii. 10. The passages both refer to Israel of the Ten Tribes, as we can prove, and here again Mr. Charlesworth is our blind witness to show that the British and "Lost Israel" are one. These and many other topics are ably touched on by Mr. Charlesworth, each and all pointing to the Identity of our nation with Israel; and yet this really able writer and godly excellent man, falls into the following stupendous and really serious errors in which any tyro in Bible knowledge could set him right. He says:—

1. That Palestine cannot belong to us British. But God's Word says it shall be the property of Israel *and* Judah—"Two nations."

2. That it cannot belong to any other race than *the Jews!* God's Word contradicts this flatly (Ezek. xxxvii. 22).

3. That God's decrees have reserved it for that people only, and it will eventually be given to them! Here Mr. Charlesworth plainly opposes often-repeated declarations of Scripture.

4. That *the Jews* will alone possess it as their own land. Ezekiel, Hosea, Isaiah and Jeremiah tell a totally different tale (Ezek. xxxvii. 16, 28; Isa. xviii.; Jer. iii. 18; Hosea i. 11).

In all this, of course, Mr. Charlesworth only falls into the strange but common error of failing to take account of "Lost Israel" as distinguished from Judah; of failing to note that God has arranged that Israel and Judah shall return together under one king, and that in that restoration, the chief factor, the greater of the two sticks in Jehovah's hand (not man's), will be *not* Judah, but Jezreel; and Jezreel is "Israel," not at all the Jews (Hosea i. 4, 11). Mr. Charlesworth admits that the British, having the Mediterranean "Gates," are to take the Jews back to Palestine. But how he is going to make Ezekiel's allotment of the land (ch. xlviii.) to the thirteen Tribes, while Judah and Levi alone, being only Two Tribes, as they themselves admit, are the component parts of the Jewish people, he stops not to consider, and it is not the fashion of our divines to explain! May the Lord speedily open their eyes (and particularly Mr. Charlesworth's), *lest they be removed out of the way*, seeing that they are in truth at this moment, as a class, "stumbling-blocks in the way of My people" (even of Israel) THE BRITISH! (Isa. lvii. 14).

P.S.—Since the above was written we have read the Rev. S. Charlesworth's second article in the 2nd October number of the *Christian Herald*, entitled, "Exiled Israel to be Brought Back." Here all the old errors are repeated! "Israel" are the Jews alone! The British are those who are to assist the "Jews" alone to recover their land! and "Lost Israel of the Ten Tribes" are totally ignored. We wonder what Mr. Charlesworth would say if a historian were to record that "The Welsh took India—occupied the Colonies—fought the battle of Waterloo—shut up Napoleon

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in St. Helena—and were mistress of the seas?" Yet such historian would not commit a more absurd blunder than Mr. Charlesworth when he speaks of the restoration of the Jews alone to the Promised Land!

"SEEK YE FIRST THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS."

Our blessed Redeemer, when uttering these words in His sermon on the mount, as recorded in Matt. vi. 33, was admonishing His disciples, and addressing Israelites. That this exhortation was made to Israel, and not to the world at large, appears evident from the fact that His listeners are reminded that, "after all these things the Gentiles seek," or, as recorded in Luke xii. 30—"For all these things do the nations of the world seek after." It is, therefore, clearly evident those our Lord was addressing were, and were to be, distinct or separated from the Gentiles or the nations of the world. Now what were "all these things" which were to be added, or given, to those our Saviour was addressing upon their first seeking the kingdom of God and His righteousness? Unquestionably the material blessings of wealth, power, and worldly prosperity, which blessings had been amply detailed by Moses when addressing their ancestors (Deut. xxviii.), and promised to them, conditionally, upon their faithfulness and obedience to the Lord their God.

To seek the kingdom of God and His righteousness must here mean, first the repentance and the rejection of all that is false, and then the adoption of the only true and righteous worship of God, with the study of His Word, which alone is righteousness or truth.

When the people of Great Britain, after a long and desperate struggle, finally threw off the power and thraldom of Rome, rejecting thereby the false worship which substitutes the creature for the Creator, and adopted and nationalised the Protestant faith, they obtained that which they had been long and earnestly seeking for many a weary year—viz., freedom to worship and to study God's truth, His righteousness, the Bible.

During a long period preceding the establishment of the Protestant faith in this country, we were obeying the Divine injunction, and on the final triumph of that faith, our national repentance and acknowledgment of the kingdom of heaven, as opposed to the kingdom alluded to by our Lord in Matt. viii. 12, was manifested. The "Seek and ye shall find," had been mercifully fulfilled. The "Knock and it shall be opened" also, in giving us the blessed volume free and open ever since to all who care to look into and study it.

What does the history of our country prove since this national repentance took place? Why, "that all these things" promised by our Saviour, and carefully detailed by Moses as to be inherited by Israel repentant, have been most amply, literally, and marvellously enjoyed by us.

The Reformation in this country can only be said to have been thoroughly established during the reign of Elizabeth, and the history of her long and prosperous rule is crowded with the blessings poured out upon the nation. From that date—with occasional checks only whenever any tendency was manifested on the part of the people to swerve from the truth and return to the lines of the rejected fallacies—this great country has steadily increased in wealth, strength, and influence, until in our day Great Britain has attained to the position promised by the Almighty to Israel alone, of chief of nations, and is pre-eminently the most wealthy and the most prosperous.

Thus our Saviour's promises are being fulfilled to Israel nationally, as well as to individuals when obedient and faithful; and these good things promised will be increased in abundance as we approach more nearly to purity in worship, and in conduct.

D. A. O.

St. John's Wood.

WILLIAM LEASK, D.D., EDITOR OF THE "RAINBOW" MAGAZINE, ON THE IDENTITY, With Some Notice of a New Opponent.

We have been requested to answer a writer, self-styled P. W., who has published an article on "Anglo-Saxons not Israelites," in the August number of *The Rainbow*—a magazine we cannot recommend, as we are sorry to see the doctrine of the non-eternity of future punishments is constantly advocated therein.

P. W.'s paper objecting to our views is not one of a very dangerous character. He knows so little of the arguments on our side, that he deems the passage—"the Israel of God"—in Gal. vi. 16, to be addressed to Galatian Gentiles, pure and simple, and would be very much astonished, we suppose, if he were told that the Galatians were, as a fact, outcast "Israelites" of the Ten Tribes converted to Christ. He descends also to a worn-out mode of dealing with our views, by saying that our argument rests on the fallacy that, since "Israel was to become a multitude of nations, and the Anglo-Saxons *are* a multitude of nations—*ergo*, the Anglo-Saxons are Israel." If P. W. had "paused to inquire," he would have found this is not our method of reasoning at all. But we do allege that, as Israel was predestined to be "a multitude of nations," the British could not be Israel if we were not "the multitude of nations"—that we (as he admits) undoubtedly are at this present time.

Again, P. W. is so little read in our literature that we find him asking in simplicity, "whether the Anglo-Saxons are to be amalgamated with the Jews? and if so, how the national position and distinctive privileges of Israel are to be preserved during the Millennium?" We do not profess to understand P. W.'s questions on these two points, seeing Ezekiel xlviii. (our guide) tells us how the two Houses are to be located in Palestine, and since Hosea i. 11, with Ezek. xxxvii., gives us some clear insight into the question of the political condition of the two Houses thus joined. When, however, P. W. adds his third query, "how all the nations of the Anglo-Saxons are to be located in the land of Palestine?" we do wonder that an antagonistic writer can calmly appear before a critical public, and ask them to read his adverse opinions, while he has himself failed to take the least trouble to peruse even the most elementary works on the subject which he ventures to criticise and reject with ridicule.

P. W. is exercised as to the present local habitation of the Ten Tribes, and comes to the conclusion that Central Asia and China are the most likely places to search for these remnants of Israel, but certainly not the British Islands. We are content that P. W. should waste his time in the proposed investigation in those remote lands for the lost nation. But while he searches there, we hope he will take for his guide the identification which we understand him to admit—namely, that the people he desires to find must be "*a nation*," as the central link "with a *multitude of nations*," in addition, around her, in friendly confederation with her. We shall not be prepared to admit the discovery of any "Israel" in China or in Asia either, which fails to answer to this most special requirement, founded on the words of the living God.

One word we would add here. Our opponent ridicules our views as to British Identity with Israel, founded on our fifty or eighty splendid proofs thereof. But, strange to say, rejecting all these, he is quite willing to jump at and credit the monstrous absurdity that "Ephraim" is to be found among Russian Jews (?) in Lithuania; for, strange to say, these Jews (he says) cannot pronounce the word *Shibboleth* aright. What do our instructed friends say to such perversity as that? We do not mean to contend with P. W. as an "opponent." We are quite content to leave him with the able editor of the journal in which his paper appears. For, to our, and, no doubt,

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to P. W.'s own great astonishment, in the same number of the magazine in which P. W.'s article was published, the editor has issued a notice on the subject of "*Anglo-Israel*," which we fear must have made P. W. start when he perused it, and feel very uncomfortable. The notice is as follows, and it shows us that Dr. W. Leask is now an Israelite by conviction—one clearly satisfied that "we British are Israelites." We hope he reads the BANNER OF ISRAEL, and has obtained his light from that source. Be that how it may, we have no hesitation in claiming Dr. Leask on our side from this date, and in reckoning on *The Rainbow*—which has, we hear, a good circulation—as an advocate of the Identity henceforth.

Dr. Leask shall now speak for himself. He says :—

ANGLO-ISRAEL.—Prophecy is fulfilling rapidly before our eyes, and the fact is not observed. We hold that the Anglo-Saxons are Israelites, and that they specially represent the Tribe of Ephraim, to whom the birthright was given. Israel was promised an inheritance of vast extent. The promise was fulfilled the other day, as one of the first fruits of the momentous Eastern Question. England is the heir, and England is now the ruling Power in Asia. The inheritance promised to Abraham has come to us. Egypt with the Suez Canal and the maritime route to India, Asia Minor with Arabia, as also Syria and the rich Euphrates districts, Turkey on both sides of the Bosphorus, together with the road over Persia to the vassal States of Central Asia, are now all under the powerful dominion of Great Britain. This enormous sovereignty over India, Asia, Syria, and the Holy Land could come to no people on earth but one. There is no longer any obscurity. "The time of the end" has come. *We* are Israel, and *we* possess the Land of Promise! Let us watch the sequel with profound and prayerful attention. Events will be speedily developed now. Our faith has not been disappointed. Our hope will be splendidly realised. Thanks to the God of Israel! And the coming of the King of Israel is not far distant now. On all this we must speak more freely hereafter. This is simply a note to call attention to the great theme.

Our readers see, no doubt, that events in the East and Lord Beaconsfield's action in the Berlin Congress chiefly have opened Dr. Leask's eyes. He "sees," what we have been long proclaiming, that Israel is the heir of the whole world; to have and to hold, to rule and to enjoy—for Christ. And since we British are now entering on the promised inheritance, and have the Holy Land already in our grasp, we *must* be Israel. We hope P. W. likes this mode of argument. In spite of his sneers it is a cogent one when there are sufficient independent lines of proof—as in the case in hand—all converging to one central point; and not one fact exists, and not one line of proof, great or small, which negatives the evidence! Let P. W. pause and inquire, and we promise him, that ere long *his* eyes, like Dr. Leask's, will be opened, and he will—"see" (Isa. lx. 5; Jer. xxx. 24).

"FALSE CHRISTS."

By L. G. R.

WE are verily living at the beginning of THE END. Whatever the disciples of "progress," or of certain sciences "falsely so called," may teach or preach, it behoves the disciples of Christ now, more than ever, to teach and to preach :—"Take heed that no man deceive you. . . . . Many false prophets rise and deceive many. Iniquity abounds, the love of many waxeth cold. Endure unto THE END that ye may be saved." That END cannot be far off.—*Extract from Preface to the "Destinies of Israel," by the Rev. Dr. Moses Margoliouth, vicar of Little Linford, Bucks*, 1878.

Let our readers turn to the passages from whence these words are taken: Matt. xxiv. 4, 5, 11, 12; Mark xiii. 5, 6, reading the context, and they will find our blessed Lord is referring to the times in which we are living. Dr. Margoliouth does not quote the portion of the passage alluding to "false Christs," probably because, when he wrote in July last, no such personage had yet appeared; but that such shall come, we have every reason to know and to beware of.

From amongst the many passages referring to this last anti-Christ and his work, we select the following as indicative of his character: 1 John ii. 18, 22; 2 Thess. ii. 3, 4, 8, &c.; Rev. xiii. 11—16; Dan. xi. 36, &c.; John v. 43; and Isa. xiv. 5—15.

We have had many anti-Christs ever since our blessed Lord Himself trod this earth; but as yet—that is, until very lately—none have, as far as we know, assumed anything approaching to the devil-man here revealed as personating the Messiah, the God-man, who will deceive the whole world, even the unbelieving Jews; the elect only being saved from his machinations (Matt. xxiv. 24). Let our readers notice this passage, they will see that false Christs are spoken of; the time of their appearance is the time of THE END.

We may probably be correct in stating that the Great Pyramid reveals to us something of this, for if the dispensation of grace is denoted by the grand gallery, it would seem as if grace, which had hitherto been so abundantly outpoured upon—and so free to—the nations, was about to be withdrawn at a certain period, shown by the sudden descent of the roof of the grand gallery about 1878, until the impending wall in 1881-2, when the end of the dispensation of grace is arrived at, and the fiat has gone forth a second time, "My Spirit shall not always strive with man;" when the earth will be given up to the "wicked one" for a short season (Rev. xii. 12).

The preparation for this event seems to be 1,260 literal days, or three and a half years, at the close of which the witnesses will meet their political death in the Roman earth, and the place where our Lord was crucified. "Come out of her, My people," will have gone forth in no mistaken terms, and Jew and Israelite, Moses and the Christ, God's own people—literal and spiritual—will have been gathered into a place of safety; the fiery deluge will then engulf apostate Christendom.

That a false Christ has already appeared, we proceed to show in the words of the *Times* newspaper, of August 24, curtailing it considerably for want of space, and also appending the remarks thereon in the *Osservatore Romano*, as quoted in the *Times*, of August 31. Since reading the annexed, we have heard from reliable authority of another false Christ appearing in Damascus.

ITALY.—Rome, Aug. 21.—A lamentable occurrence near Grossetto has suddenly and completely turned public attention from the consideration of the iniquities of the Congress, the ambition and cupidity of England, the brutal doings of Austria in Bosnia, and the humiliation under which Italy is groaning. We received news on Tuesday of an encounter between the public force, and David the Saint, at the head of from two to three thousand Lazzarists, resulting in the death of the prophet. But "Who is this new prophet?" and "Who are the Lazzarists?" were questions every one asked.

The prophet had chosen twelve apostles and surrounded himself by a large number of proselytes, who had built for him a kind of half hermitage, half church, on the summit of Monte Labro, and, in addition to this, he had founded another at Mont 'Oro, to which he had sent a legate. His creed was an extended paraphrase of the Nicean with alterations, some in a Protestant sense; for instance, it forbade auricular confession. Other tenets are of a Socialistic character. The details of the conflict are briefly as follows :—On the morning of the 18th the prophet, at the head of between two and three thousand followers, started from Monte Labro processionally for the village of Arcidosso. More than a hundred of the believers were dressed in white tunics, similar to those worn in ancient times by the Jewish priesthood. At their head walked "David the Saint," as his followers called him, attired in a kind of half regal, half pontifical costume, a red tunic, a diadem on his head, and an iron-studded club in his hand. As they went they sang a kind of refrain, "Long live God, the Christian republic, and praise be to Christ, come a second time on earth"—Christ, of course, being David Lazzaretti. The authorities having been informed of the intended movement, the mob was met half way by a delegate of police, accompanied by nine carabineers—certainly a most insufficient force—who invited them to disperse. Upon this David cried out, "I am the King!" and ordered his followers to disarm the soldiers.

Thus far we quote; the scuffle ended by David being shot through

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the forehead, and his followers gave way, carrying David and the other wounded with them.

The most fanatical are waiting at the prophet's tomb, expecting his resurrection.

The *Osservatore Romano* says (concerning the above) :—

Theories, which are founded on error, lead to evil consequences and social disorder. If the revolutionary principle of liberty did not exist, the idea of founding a new religious sect would never have entered the mind of David Lazzaretti. Behold the consequences of liberty of worship—first, the disturbance of consciences and immorality, and then conflict and bloodshed. It would be of little consequence if there existed no other religious sect than that of Monte Labro; but others there are in Italy, and since 1870, Rome has become filled with them. The same causes produce the same effects. We hope we may be mistaken, but the great abundance of sects which infest Italy is a permanent danger to public tranquillity, and it will be fortunate if something similar to that which stained the slopes of Monte Labro with blood does not occur everywhere.

Reader, let us thank God that His mercy towards the House of Israel has purposed for us a very different end—viz., a "pruning, "cutting off of useless boughs," gathering out from His kingdom all that offend, and a pouring out of His Holy Spirit upon us all, until we are the righteous nation; and "so ALL ISRAEL shall be saved; for out of Zion shall come the Deliverer that shall turn away ungodliness from Jacob." "He showeth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation; and as for His judgments, they have not known them." "Praise ye the Lord." "Not for your sakes, O House of Israel!"

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 275.)

No. XXIV.—ADELAIDE, SOUTH AUSTRALIA.

IN lat. 34° 57′ South, long. 138° 38′ East, is situated the next great Australian "Gate," which we have now to pass in review. By the door of entry which Adelaide, this South Australian "Gate," opened to our countrymen they have been enabled to occupy and hold the large territory extending from lat. 26° South to the Southern shores of the island continent, and between 130° and 141° East longitude. The acquisition of this Gate and the country behind it, as the consequence, was in peace. The country was originally a smiling desolation, verily one of the "desolate heritages" of the earth reserved for Israel. When the set time arrived, God put it into the hearts of His people to go forward to occupy it, and occupied it was forthwith, with no opposition from aborignes or others, and without any difficulty which British pluck, perseverance, and good sense were not able in the long run to overcome.

In August, 1834, "the South Australian Association" received their charter of incorporation from the British Parliament, authorising the formation of the South Australian colony as a British province. The first settlers, with Captain Hindmarsh, R.N., the first governor, encountered immense difficulties, being literally cast out upon the desolate shore without adequate knowledge of the localities or of the capabilities of the land on which the future city and colony were to be established.

After much controversy and the supercession by the home government of the original governor, the town of Adelaide began to rise on the Eastern shore of the Gulf of St. Vincent. The foundation was thus laid of a colony which, within forty years, has made the most wonderful progress in prosperity, and now represents a rising nation composed almost entirely of colonists from the British Islands.

In August, 1836, the first surveying party began operations in the Gulf of St. Vincent to plan out the settlement, and in August, 1839, so rapidly were the arrangements carried out, no less than 7,412 settlers had arrived from the British Islands, and 250,320 acres of land had been sold, producing £229,750. The first few years of the colonial existence were disastrous in consequence of a mistake made by the founders of it, who imagined that the true theory of colonial policy was *centralisation* instead of *dispersion*. The result was that the town colonists failed to maintain themselves, bankruptcy and ruin were imminent, and the colony was brought to the very verge of collapse and insolvency, because they clung to the sea-board and metropolis instead of boldly settling in the country side and trusting to the cultivation of the soil to maintain the infant settlement.

In 1840-41 the discovery was made that the country about Adelaide was fertile beyond all expectation, and that cultivators of wheat had realised enormous prices for flour. This speedily emptied the town.

In December, 1842, so rapid was the exodus from Adelaide that "the emigration barracks were empty, and one-third or 642 houses out of 1,915, then in Adelaide, were deserted, while rents fell from exorbitant to moderate rates. Out of sixty-seven public houses twenty-three were shut up, while the others were not paying expenses for lack of customers." Henceforth the agricultural success of the colony being secured, grain and flour became objects of export instead of import, and from that time the prosperity of South Australia has been constantly rising without a check or pause in its continuous flow.

The following figures give the reader some idea of the enormous progress this colony has made during the thirty-eight years which have elapsed since the true secret of success was discovered in 1840. The colony, which in 1839 numbered only 7,412 souls, rose, in 1864, to 150,000, of whom 3,046 were that year the nett addition to its census. In 1871 the population was 185,000, and in 1876 no less than 225,677, exclusive of aborigines. Recent reports show that the increase is now growing at a faster rate still. The staple articles of export are wheat, wool, wine, grapes, lead, copper. The export trade in 1867 was estimated at £3,164,622, whereas in 1876 it rose to £4,816,176.

In 1861 there was a total aboriginal population in South Australia of 5,046. The colonists have always behaved well and kindly towards these hapless ones; but, in spite of every care and consideration, they are reported to be rapidly dying out, the causes being "disease, sterility of the females, and infanticide." Face to face with the Anglo-Saxon "pushing" sons of Joseph, the "stationary savagedom" of Australia is doomed, it seems, by the Word of God, to the same sad fate throughout the land, because God hath said that "He would make a full end of the nations whither He would scatter Israel" (Jer. xxx. 10). It is hardly necessary to say, looking at the results of the teeming population of South Australia, that the climate of this "possession" of our race is wonderfully healthy. God has thus given to our nation, almost at the antipodes, and Northwards, in lands reaching to the tropics, a noble territory as a heritage capable of holding a vast population, and where the climate is not unsuited to the constitution of the race for whom it was destined from eternity in the counsels of the Bestower of this glorious gift.

The colony of South Australia has had conferred on it a representative form of Government on the same basis as those of the neighbouring colonies. It is, therefore, now a nation—one of "the company of nations," in federal union with "the great mother" in the West—promised by God to our forefather Jacob, when he said, "A nation and a company of nations shall be of thee" (Gen. xxxv. 11).

Reader, do you see the vast and unspeakable importance of the Gates? Here is one in the city of Adelaide which our God gave to His people Israel. By means thereof He granted to our race a noble heritage in South Australia, a territory "comprising an area of not less than 300,000 square miles, equal to twice the superficies of the British Islands." Through the "Gate" of Adelaide, now a goodly city of 85,000

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inhabitants, step by step were the British led on, to take up and to occupy that immense country, once "a wilderness and a solitary place," "now glad of them," for verily "the desert rejoices" now, and what was once a "desolate heritage" waiting for Israel's coming is "blossoming like a rose" to-day. And still Adelaide retains its position as the Gate by which the possession was acquired, and by which it yet is held and fed. To the "great mother of nations," as the British are styled by one who has written, and written well, regarding the Australian colonies, South Australia has been gifted by the God of heaven, and in His Divine wisdom He has provided that the gift should come to her by the access of the "Gate." The "Gate" is ever the road by which the country is conquered, and the "desolations of the earth blossoming as the rose" always act and re-act on British prosperity, securing to the central link in the far-off Western seas maritime supremacy, wealth, commerce, world-wide influence, power, and dominion, with the opportunity of extending to the four corners of the earth the great blessings of Protestant truth, civil and religious liberty, knowledge of God's Word, and all those other good things which have constituted "the little island in the North" the chief of nations, and proved her to be God's favoured people—even His chosen Israel.

(To be followed by a paper on Perth).

A FEW THOUGHTS FOR ENGLISHMEN (THAT IS, FOR BRITISH ANGLO-SAXONS) ON GAL. III. 13.

"Christ hath Redeemed us from the Curse of the Law."

What law does St. Paul refer to? and who are they who have been redeemed from its curse? That it was the law given at Sinai is evident from Deut. xxvii. 10, 26. That the redemption he speaks of was accomplished by Christ on the cross is evident from Deut. xxi. 23. Do we, Englishmen, share in that redemption? We mean not, do Englishmen share in the atonement for sin made upon the cross of Calvary? but, do we share in the redemption from the curse of the law? Every minister of the Gospel, and every thoughtful member of their flock, would answer, "Yes." But if we share in that redemption we have been under that curse, and if we have been under that curse we have been under that law. When and how did we get under that law? Were not they to whom God offered it, and who accepted it, and who three times over promised obedience to it (though they quickly broke it), Abraham's children according to the flesh, *and none others?* Either we Englishmen have never been under that curse because never under the law, and therefore have not been redeemed from it, or else we are the descendants of those who said at Sinai, "All that the Lord hath spoken will we do, and be obedient." *Which is it?*

In the 22nd verse we read: "God hath concluded all under sin" (all, whether children of Abraham or not), "that the promise by faith of Jesus Christ might be given to them that believe." To this we may add, "God so loved the world (the whole human race) that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In other words, God hath concluded all under grace (whether children of Abraham or not) that He may save all who believe in Jesus, of every nation, and kindred, and people, and tongue.

Every child of Adam needs, and, through faith in Jesus, may have, salvation from sin, and from sin's curse; but it is only "as many as are of the works of the law" (that is, who are under the law), are under the law's curse, and therefore it is only they who need "redemption" from it.

"Christ hath redeemed us" (that is, St. Paul and his brethren according to the flesh) "from the curse of the law .... that the blessing of Abraham might come on the Gentiles through Jesus Christ." That blessing was the promise: "In thee and in thy seed shall all families of the earth be blessed." "Go ye into all the world and preach the Gospel to every creature," said the risen Saviour. "When they heard these things they held their peace, and glorified God, saying, Then hath God also unto the Gentiles granted repentance unto life" (Acts xi. 18). The conversion of the Gentiles was dependent upon, and the consequence of, not their redemption, but the redemption of God's people Israel. "That we might receive the promise of the Spirit through faith." The day of Pentecost could not come, the baptism of the Holy Ghost could not be given, the dispensation of the Spirit could not commence until Christ had redeemed "us" (Abraham's children, not those who are "blessed with" him, but those who are descended from him) "from the curse of the law, being made a curse for us."

Now are Englishmen doing right in putting themselves into the enclosure of that "us" of Gal. iii. 13? How can they belong to the "us" of that verse and also to "the Gentiles" of the next verse, when these are so manifestly two distinct companies? To which of them do we belong?

English theologians always preach and write as if we were all under the curse of the law until we individually believe in Jesus Christ as our own Saviour and Redeemer. Are they prepared to accept the conclusion to which their own teaching leads, that if we are, or have been, under the curse of the law, we must be the children of those who put themselves under the law?

LAMED.

Jersey, Sept. 7.

"NOTES AND QUERIES" AND THE IDENTITY QUESTION.

Some of the readers of the Banner may like to reply to the following cuttings from *Notes and Queries*—(5 Series ×, July 20th, 1878, p. 60). They are, verbatim, thus:—

Petrus (Lisbon). Both Celts and Anglo-Saxons have been at different times pressed into the service of a theory, which modern science rejects, that the inhabitants of the British Islands are of Israelitish descent. But the arguments used are based mainly on individual interpretation of texts of Scripture. We have never met with any purely scientific reasons for believing either that the Hebrew people are Celts or that the Irish Celts are Hebrews. The position of the Celts in the Indo-European family is perfectly well established by the labours of Pritchard, Bopp, Zeuss, Max Müller, and others.

5 Series ×, August 3rd, 1878, p. 87.

Who first taught that the inhabitants of this island are of the seed of Abraham?

The editorial note (*Ante*, p. 60) as to the Israelitish pedigree of the English has reminded me of a question I have long desired to ask. I am not one of those persons who have any belief in the somewhat wide-spread notion that the inhabitants of this island are of the seed of Abraham, but I am, for a literary purpose, anxious to discover who first taught this opinion. Everard the Leveller, in 1649, said he was "of the race of the Jews; that all the liberties of the people were lost by the coming in of William the Conqueror, and that ever since the people of God had lived under tyranny and oppression worse than that of our forefathers under the Egyptians" (*Whitelock Memorials*, p. 397). Did Everard find this out for himself, or had he heard it somewhere?

(Signed) Edward Peacock.

Bottesford Manor, Brigg.

It is very evident the knowledge of the editor of *Notes and Queries* on the Identity is very superficial, and that he has not looked at it in all its bearings, especially with regard to the position we hold in the world at the present time. To take only one point—Is it possible to arrive at any other conclusion

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but that the promises God made to Abraham regarding the multitudinous seed are now being literally fulfilled?

There are no "*purely scientific reasons*" required to prove this. It is a self-evident fact; and of course the same can truly be said of every other point so fully and clearly set forth in these pages that it is quite unnecessary to repeat them.

What is this "modern science" that "rejects" the "theory?" Is it the philosophy of Sir Isaac Newton? If so, we know that it is not in accordance with the Word of God, and therefore cannot listen to it for a moment.

The late Bishop Home drew a nice distinction between the nature of human reason and its proper office in the attainment of religious knowledge, which this reference to modern science suggests, from a pamphlet published originally in 1817, on "Modern Science and the Bible—their Positive and Direct Antagonism."

> Reason, we say, was made to learn, not to teach. What the eye is to the body, reason or understanding is to the soul, as saith the Apostle (Eph. i. 18). Having the eyes of your understanding enlightened, the eye is framed in such a manner as to be capable of seeing; reason in such a manner as to be capable of knowing. But the eye, though ever so good, cannot see without light; reason, though ever so perfect, cannot know without instruction. . . . . When men arrogantly abandon their Guide, and wilfully shut their eyes on the light of Heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote.

So may it be with all such opponents. As you say, wholesome criticism is very advantageous, for it brings out many a hidden, and perhaps overlooked, truth. But to dismiss the subject because it is "rejected" by "modern science" is as weak an argument as could be produced, and on a par with some of the abuse by which we have been at times assailed.

JOHN S. ANDERSON.

Upper Norwood.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,

Rector of Shillingford, Exeter.

(*Continued from page* 346.)

PART XXIII.

IT can scarcely be denied by any, however much he may be opposed to the idea of our Israelitish origin, that God has in many ways so blessed us as to constitute Great Britain what was prophesied of Israel that she would become, as Jeremiah says: "Chief of the nations," or, as Moses had expressed it a thousand years earlier: "High above all the nations of the earth." The marvellous way in which God has raised our nation to this condition, as is confessed and universally acknowledged by other people than our own, may be seen by contrasting Spain and England, as they respectively were at the time of the Reformation in the sixteenth century, and as they are in the present day.

But before this inestimable blessing of a return to the primitive and Catholic faith, from which the Church of Rome had for so many ages, and to so wide an extent, departed, had been bestowed upon us by God Almighty, our ancestors seemed to have some inkling of our Israelitish connection. It is just 500 years ago, when Richard II., then heir-apparent to the throne, made his first appearance in the House of Lords at 12 years of age—A.D. 1377—that the then Bishop of St. David's addressed them as follows:—

"Thus you may embrace your noble King Edward with the arms of your perfect love, since he has sent you him whom you longed for; and after your king, embrace, with love as perfect, my lord the prince, who is here present, whom you so ardently desired to see; for there is through him that peace over Israel which the Scriptures name—Israel being the heritage of God, and that heritage also being ENGLAND! For in good truth, I believe that God would never have honoured this country by victories, such as had given glory to Israel, had He not intended it for His heritage also" ("Rolls of Parliament," vol. ii., p. 361).

It may not be generally known that there is one instance at least in British history of a Parliament having been summoned, consisting exclusively of M.P.'s of the Hebrew race, called, by our chroniclers, *Parliamentum Judaicum*, A.D. 1241. The Anglo-Hebrew race received writs to elect a certain number from their congregations to meet Henry III. at a Parliament in Worcester, in order, as the writs ran, "to treat with the king concerning his own and their benefit."

To this Parliament, Cambridge sent six members, amongst them Isaac the son of Samuel, Jacob the son of Deusestra, Levi the son of Solomon, Aaron the son of Isaac, &c. Half a century later, however, the Jews were banished the kingdom, until restored by that godly friend of Israel, Oliver Cromwell, whom the Turkish historians of the time rightly pronounced to be "the mightiest of the Kings of the Franks;" while they speak of the English as famed for their being "very stiff-necked in keeping their word," and as "the greatest people of all others."

In a similar manner to the Bishop of St. David's reasoning, the Reformers of the sixteenth century, in their compilation of our beautiful and spiritual Liturgy, appear to have given an unconscious recognition to our being connected with the House of Israel, by their repeated application of terms, used by the inspired writer, to our nation and people—*e.g.*, the closing sentence of the *Magnificat* reads: "God remembering His mercy hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed for ever."

This is also seen in the service appointed to be read on the anniversary of the Sovereign's accession, wherein we are thus taught to pray:—

"Blessed Lord, who hast called Christian princes to the defence of Thy faith, &c., we acknowledge Thy great goodness to us in setting Thy servant, our most gracious Queen, over this Church and nation. Let there never be one wanting in her house to succeed her in the Government of this United Kingdom; that our posterity may see her children's children and peace upon Israel. So we that are Thy people, and sheep of Thy pasture, shall give Thee thanks for ever, and will always be showing forth Thy praise from generation to generation. Amen."

Observe the Hebrew idiom in the expression, "We are Thy people, and the sheep of Thy pasture," and other phrases of a similar import in our national prayer book, which tend to confirm the truth of our Israelitish origin. And though it will be impossible on the present occasion to enter upon the philology of the subject at any length, I may mention that an eminent Cornish scholar of the last century, who devoted much time to prove the affinity between the languages of Israel and the Cymry, observes:—

"It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh; and that there were many whole sentences in both languages exactly the same in the very words."

From several sentences which the author gives in confirmation of this opinion, I quote two from the Psalms and Proverbs, which seem to be apposite. Thus in Psalm xxiv. 10, it is written:—

"Who is the King of glory? THE LORD OF HOSTS. He is the King of glory."

So a sentence in the language of the ancient Cymry reads:—

"Who is He that is a Possessor of all atta nments? I that

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am I-A-YW.VO—Jehovah, Lord of hosts. Behold He is the Possessor of all attainments.

Again in Proverbs vii. 8, it is written in our version: "He went the way to her house;" the Hebrew of which is דרך ביתה יצר; and this in the language of the Cymry is in meaning and phonetic value almost the same: *Dyrac bethi ai-i-sengyd*, which is, "He would tread the way." Now I would fain ask how the similarity of these two expressions can be explained if the Cymry or ancient Britons were not descendants of the House of Israel? especially as I have already shown at some length that the *Beth-Khumri* represents the House of Israel on the Cuneiform inscriptions as early as the ninth century B.C.

I would add that if Niebuhr's conclusion be correct that the Cymry and the Gael may be comprised under the common name of Celt, as is affirmed by Arrian and Diodorus, we have strong grounds for believing in the affinity between the Celtic language and that of ancient Israel, as Dr. Stratton has pointed out. He gives the following specimen of words which in Hebrew begin with *ayui*, and in Gaelic with a vowel, though the Hebrew letter is variously pronounced by us, sometimes by *o*, sometimes by *a*, or *i*, *e*, or *u*. Thus—*e.g.*—he writes: "AIVER, *ai-ver*, over, beyond; OVAR, *o-var;* IBBAR, to pass over.

Now there is an affinity between this word AIVER and a word in another language intimately connected with the escape of the Israelites from their Egyptian bondage at the time of the passover. Among the many recent discoveries amid the ruins of Egypt, which tend to confirm the truth of the Biblical story of the Exodus, none is more interesting than that relating to the Syrian deity "SUTECH," introduced by the shepherd kings into the land of Ham.

It is much too long a story to be entered upon here, but it will be sufficient to mention that the deity spoken of in Genesis xli. 38, whom Pharaoh recognised as the inspirer of Joseph in the interpretation of his dream, is spoken of in the Egyptian monuments and the papyri as "the God Sutech of Avaris"—a place which Manetho, the native historian, mentions, who has muddled the expulsion of the shepherd dynasty with the Exodus of the Israelites in a very natural way, considering that he wrote about fourteen centuries after their occurrence.

Ewald, a very high authority in such matters, asserts in his "*Geschicte des Volkes Israel*," p. 450, that AVARIS means philologically "the city of the Hebrews." And de Rougé, a still higher authority on Egyptology, deduces from the hieroglyphic inscriptions that Avaris is the same as the Scripture "Zoan," now called *Tanis*. And inasmuch as Zoan in Hebrew signifies "motion," or, as Gesenius defines it, "to move tents," and "to go forward as a Nomadic Tribe," we must regard it as the proper equivalent for *Hawar* or *Avar—i.e.*, Avaris, which means "the place of departure" from which the shepherds were forcibly expelled, and upwards of a century later the Israelites went forth at the time of the Exode. Hence the inscription, which reads in its translation from the hieroglyphics "the God Sutech of Avaris," may be understood to mean the same as "JEHOVAH, THE GOD OF THE CITY OF THE HEBREWS."

(To be continued.)

AZAZEL, THE (E)SCAPE-GOAT.

WERE we to ask Christians generally what they understand by the scape-goat mentioned in Lev. xvi., beginning at the 5th verse, we feel assured that a large proportion would immediately reply, that it is the type of our blessed Lord bearing away for ever on His own head the sins of the whole world. But if our surmise be correct, we would ask how the two goats spoken of in the aforenamed chapter can possibly represent the same antitype, seeing their destiny is totally different; and that the one having been offered for sin, and accepted in that light (v. 15), nothing remains to be atoned for by the second.

The first goat, being the image of the Saviour, has its blood shed and its life sacrified, even as the great Antitype had His life offered up, by which act, all who believe in Him may have everlasting life. But, after that, there remains no more sacrifice for sin: the sins laid on the altar of the acceptable offering are washed away in its atoning blood, and the sinner goes free.

What, then, must we suppose the scape-goat to represent, with its strange, mysterious, unknown fate? We are not told the secret of his existence, after being "let go." Unlike his companion, whose end was death, he is sent forth into an uninhabited land, perhaps to live long—may be to herd with wild goats and be the progenitor of future flocks—perhaps to die by violence, accident, disease, hunger—to live long or to perish quickly. Who could tell? The wilderness was uninhabited, therefore its fate was destined to remain a dark unknown one to those who sent him forth, and to all men.

We cannot look upon the animal so dealt with in the light of a sacrifice *for* sin, but rather as a partial offering *through* sin, first, because, as we have said before, the sins were already typically atoned for, so that there were none left; and secondly, because life and liberty do not imply atonement *for* sin, even when granted under trying circumstances.

The treatment of Azazel (see margin, v. 8) implies the bearing on earth, the recollection and stamp of past errors, and the carrying through life (typically) the weight of this sad remembrance, together with, perhaps, painful natural consequences. The very fact that the scape-goat is led away by a fit man (v. 21), or, as the margin expresses it, "a man of opportunity," and not by a priest, seems to preclude the idea of its being a sacrifice.

We do indeed find at verse 5, that Aaron shall "take two kids of the goats for a sin offering," thereby showing they each form a part of one whole; but while the one animal is offered up a bloody sacrifice—and without blood-shedding there is no remission of sin—the other is allowed to pass out of sight and knowledge of its future, unscathed, yet branded morally, not physically, with the confession of a people's sins laid on its head.

What, then, may we suppose the second goat to represent? We venture to think its history is a picture of God's intended dealings, in the then future, with His people Israel; not including Judah, which should retain its sacrifices for sin, after the other Tribes had long been lost sight of by man—as Israel. Were they not to wander forth into the wilderness, idolaters, bearing on their devoted heads, for many long centuries, the burden and weight of their unrepented sins? No sacrifices pleaded for them, as each fresh one, offered to false gods, was a renewed aggravation of guilt in the sight of the one true holy God: but the time was to come when, still ignorant of their origin, God should "speak comfortably" to the lost ones (Hosea ii. 14) "in the wilderness," and, bringing them to a knowledge of the great Antitype, should set on them the seal of salvation, through Christ crucified. Azazel was an unfinished type, if we may be pardoned the expression, but, in like manner, the history of Israel of old was unfinished, and lost in obscurity, while they were led into the wilderness there to suffer, to learn, and to receive super-eminent blessings, without a knowledge of their having any claim to them, in right of God's promise to their forefather Abraham.

It is true that, in verse 10, Azazel is spoken of in connection with atonement; but the expression used is not that atonement is made "through" it unto the Lord, but that the Lord makes an atonement *with* him; thus implying—as has been remarked to us—that God has made an at-one-ment (reconciliation) with those whom the second goat represented, letting them go free into the wilderness.

It is surely a noticeable and exceptional circumstance that a distinctive name should be given to one of these animals consecrated by a sacred ceremony—a fact which is not recorded of any other sin and trespass offering, as if to mark a difference between it and others.

If it is suggested that the second goat represents not the great Sin-bearer, but Christians of all nations who are allowed to go free from the fear of everlasting wrath, yet carrying the burden of their iniquities, we ask, How can this be, for *their* sins are taken away, placed on the head of another, and instead of wandering into the dark and dreary wilderness, by faith they are led into their Father's house, the ring is on their hand, the feast is preparing, and angels have rejoiced over their repentance and pardon?

Aug. 7, 1878. L. P.

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VOL. II. No. 97. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 6, 1878. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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LORD DUFFERIN.

THE return of one of the most popular and able of the Proconsuls of Israel from the scene of his Viceroyalty in the Dominion of Canada has been marked by a proceeding as gratifying to the Municipal Corporations of Ontario as it was complimentary to Lord Dufferin, who replied to the address delivered on the occasion in his happiest strain. The delegates met his lordship on the 5th September, 1878, at the Citadel, Ontario, and, being representatives of seventy-four municipalities, they expressed the feeling of a very large extent of country, "as large," his lordship said, "as many a European kingdom."

The address (says a provincial contemporary) was as honourable to ourselves as a nation as it is to Lord Dufferin personally, because it proves to the world that Englishmen, in the government of their colonial settlements, have learned, ALONE among all the nations of the earth, how to reconcile their own sovereignty with the independence of the colony This is why, since the revolt of the American colonies, Great Britain has never lost an acre that she has conquered, while year by year she has added to her possessions territories almost as great as those which she relinquished when she acknowledged the independence of the Americans, and received an American envoy, in his plain black coat, at her Court.

In his reply to the delegation, his lordship bore grand testimony to the change which the Government of Israel effects in even the most unpromising localities. Referring to this point, and the contrast between past times and the present state of the Province of Ontario, Lord Dufferin said:—

Often and often have the early Governors of Canada received in Quebec deputies from the very district from which each of you have come; but in those days the sites now occupied by your prosperous towns, the fields you till, THE ROSE-CLAD BOWERS and trim lawns where your children sport in peace, were then DENSE WILDERNESSES of primeval forest, and those who came from thence on any errand here were merciless savages, seeking the presence of the Viceroy either to threaten war and vengeance, or at best to proffer a treacherous and uncertain peace. How little could Montmagny, or Tracy, or Vaudreuil, or Frontenac have ever imagined on such occasions that for the lank, dusky forms of the Iroquois or Odawa emissaries would one day be substituted the beaming countenances and burly proportions of English-speaking mayors, and aldermen, and reeves. (Applause.)

His lordship, using these grand words, clearly bore blind evidence to our origin, for he testified that the Dominion now in British possession was, not so very long ago, one of the earth's "desolate heritages" promised to Israel (Isa. xlix. 8); that these once "desolations" are now "blossoming as the rose;" a promise to Israel respecting "the wilderness, the solitary place and the desert" destined for their occupation (Isa. xxxv. 1). We have always anticipated that the exhibition of such a Government as Lord Dufferin has administered in the Dominion for the last six years must have a very marked effect on the neighbouring Anglo-Saxon Republic which we regard as Manasseh. It is said accordingly, that "the Americans would, if they could, have carried off Lord Dufferin bodily from Quebec, and installed him for two years in their curule chair, to put an end to the factions and rivalries of their own politicians." In the Dominion, as ruled by the British peer, there has been peace, contentment, loyalty, and prosperity; but across the border, in the States, the administration is often disfigured by anarchy and peculation in almost every department of the Republic. Who will wonder, then, if ere long, the United States, weary of their Constitution, which is proving a failure, should seek federation with Great Britain? and, retaining much of their present form of polity, exchange the President for the Viceroy—and government such as the Dominion has lately enjoyed and exhibited under Lord Dufferin, for the unsatisfactory institutions which are wearing out the patience of the better portions of the great Republican community to-day?

God's Word plainly tells us that when the final return of the Houses of Israel and Judah takes place, Manasseh, as a Tribe, will be joined with their brethren; and, dividing the land of the inheritance into the thirteen portions specified and described in Ezek. xlviii., will allot a possession equal to those of the other eleven Tribes, to Manasseh, whom we identify with our brethren in America. Then will the United States revert to its proper position of one of Israel's company of friendly nations, in federation with the parent, that *magna virum mater* in the "The Little Island in the North." And being, as Mr. Gladstone justly says, "the two strongest nations

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of the world," the British Empire, united in friendly bonds with the great Anglo-Saxon nationality in the United States, will certainly rule the whole earth! For the wealth, the power, the commerce, the territorial magnificence of Israelite Great Britain and her mighty company of federated nation-colonies, joined to the stupendous forces of America in the "continuous-future Empire of the West," will be far more than a match for the whole world in arms; and, UNITED, must give their own laws to the other races of the earth—being Gentiles!

Mr. Gladstone's policy and anticipations would eventually place the "*Filia fortior*" before the "*Mater fortis*!" But we may thank God that His Divine arrangements, wiser than Mr. Gladstone's, are such that Ephraim, the younger brother, is "greater than he" (*i.e.*, Manasseh)—"greater" for the very reason which so discomposes the giant but "blind" intellect of the ex-Premier—namely, that Ephraim-Britain, "the mother of nations," is to-day "the central link of the greatest federation of States the world has ever seen."

This, we may be sure, in the Divine economy, is to prove stronger than the "continuous Empire" even of the United States. It is to prove, in fact, the loadstone which shall eventually draw, by the attraction of such Proconsuls as Lord Dufferin, even wandering America back to Israel's "good olive tree," as the stem attached to which alone, she will be finally entitled to her one-thirteenth portion of God's own land, "The inheritance" in Palestine (Ezek. xlviii. 5).

THE STONE KINGDOM OF DANIEL.

By CYMRU.

LET us look at the great image of Daniel as set forth in the second chapter of his book; the great image there spoken of was the dream of Nebuchadnezzar. Next, look at the interpretation of this dream, which is declared to come direct from Jehovah to Daniel. The Babylon Empire is declared to be the head of this great and terrible image. The great image is divided from the crown of the head to the soles of the feet into four great divisions. The prophet commences with the head, declaring it to be the Babylon Empire and its monarch; and also tells us that the three following divisions contained in the great image, are three great and successive Empires, which shall arise after that of Babylon. The only great Empire that followed that of Babylon, was the Mede and Persian; therefore, the Persian Empire must absolutely have been the second or inferior Empire, as presented by the breast and arms of silver. The only great Empire that followed the Persian, was the Macedonian or Greek Empire, erected by Alexander; therefore, the Macedonian Empire was the third Empire, and must have absolutely been the Empire correspondent to the belly and thighs of brass of the great image. The only great Empire that followed that of Macedon, was the Roman; and this was, undoubtedly, the greatest and most powerful of the whole four, and is the only Empire correspondent to the legs of iron, and the feet, part of iron and part of clay, of the image. We also see that this fourth and final power of the whole image, great and terrible, was to be divided; and that, when divided, the strength of the fourth Empire should remain in its whilom component parts. By maps and history we find these Empires gradually receding from Babylon, the head, towards the legs and feet of iron and clay, and gradually progressing in a direction due North-west from Babylon. In the days of the divided kingdoms of the Roman Empire, and not before, a stone, or a fifth kingdom or Empire, is to be set up by Jehovah, which shall exist for ever, and which shall break in pieces and destroy all those kingdoms coming out of the great and terrible image. Spain, Portugal, and Gaul, the latter including the whole territory West of the Rhine river, are evidently the feet and toes of the great image—there is nothing but water and snowballs beyond; no other countries could be, unless we give the lie direct to both the Bible and the whole of ancient history, wholesale and absolute. It is upon these countries only where this fifth kingdom, or stone, is to exercise its chief powers of pounding and smiting, on its erection and expansion into power; for they alone constitute the feet and toes of the image, where alone the stone is declared to smite with greatest effect. What nation or kingdom, then, has fallen with irresistible force on the countries of Spain, Portugal, France, Belgium, and Bavaria, at any time, since the breaking up of the Roman Empire into divided nationalties? One, and one only—and that one, the British. The many and terrific blows dealt these countries by Britain, when they attempted to vanquish and destroy her, in the youthful days of her lionhood, have been the principal cause of those countries, once rich in possessions and colonies, losing all worth naming—taking possession of many of them herself, and holding them ever since, with ever-increasing power and strength of grip. It is utterly useless to look to any part of the Roman Empire for this fifth kingdom of Jehovah; for no part of the image, from head to foot, in dream itself, or in interpretation thereof, is turned upon itself, but a stone, a body completely distinct and different to every part of the image, from crown to sole, is appointed to this office. Britain alone has filled this office—Britain alone could fill it; there is no other people in existence but the British who have at any time exercised this power, or can exercise it—"*the strength of the sea*"—a strength beyond all compare throughout the whole world's history hitherto—the strength of Ephraim, and his fellows, from Assyria, from whom is "*the shepherd*," "*the stone*," "*the kingdom*," of Jehovah and of Israel. To refer it to the spiritual sovereignty of Jesus, is to put both prophecy and history inside-out, upside-down, behind-before; for Christ's Gospel and kingdom were set up long before the period declared, and many centuries before the divided kingdoms came into existence, at which time the kingdom spoken of by Daniel was to be set up—the kingdom of Benjamin, as declared by Micah and Jeremiah, before whose advent into Britain, as Normans, the kingdom of Ephraim could not prevail over their ancient brethren, and could only maintain themselves in possession, at their best.

Without the pre-Roman British occupancy of these islands, I should cast all Identity with Israel aside as worthless, as, in such case, it would be a flat contradiction and repudiation of the words of Nathan to David, which I take to be as much and as truly the words of the Lord Jehovah, and as sure and unchangeable, as anything and everything else in the British Bible. And there are many declared things in the Bible that are utterly impossible of any rational or veracious accountability, unless this view of the matter be accepted. Taking the whole British race, without any exception whatsoever, as of lineal descent from Jacob, I can account, and that most easily, for every one of the apparently insurmountable difficulties placed before us by Biblical contents; but taking any other view, it is utterly impossible to do so, and, in such case, it would challenge any man that now liveth, or that hath ever lived, to do so.

PANMURE, IN SOUTH AFRICA, OPENING TO THE IDENTITY.

IN the public interest, and for the benefit of our cause, we think it right to re-publish the following letter from the pen of our able coadjutor, Mr. J. Bowers Janion, of Panmure, East London, South Africa, addressed to the *East London Dispatch*, on the 4th Sept., 1878.

We do it for two reasons—1st, that our friends and opponents may see how heartily and zealously a total stranger to

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the editor of this journal advocates the Identity at the ends of the earth—working in friendly co-operation with him at the very extremity of South Africa; and, 2nd, that our far distant African brethren in the hope of Israel may see that we watch their efforts with high admiration and reciprocate their kindly feelings, engendered solely by community of belief and by similarity of national hopes. We know Mr. Janion, by correspondence, to be a hearty, energetic, able, godly man—and we say, if our subject be a "craze" and a "baseless delusion," as the *Rock* foolishly alleges, it is most singular. that a man like J. Bowers Janion at the Cape, like Canon Brownrigg at Launceston (Tasmania), like Bishop Titcomb at Rangoon, like Dean Bond at Montreal, Piazzi Smyth at Edinburgh, the Rev. B. Wrey Savile at Exeter, the Rev. Dr. Wrenford at Nairn, the Rev. C. W. Hickson at Bristol, and like many a pious, humble, Christ-like lady and woman throughout the whole earth, should one and all, loving their Bibles with a deeper affection than ever, embrace the views we advocate in the BANNER—and, as one said lately to us, "be ready now to die for them?" We see but one explanation for the facts, and that is, that *this thing is true.* Apologising to the reader for a somewhat personal and too favourable notice of "ourselves," which we allow to remain, in hope that friends at a distance may thereby know they have, in the conductor of the BANNER, one whose life has trained him for *the judicial investigation of evidence,* we ask Mr. Janion to tell us what he said to the editor of the *East London Dispatch,* in introducing to the Cape public "The Inquiry"—now under republication in that newspaper—at "the ends of the" (African) "earth."

THE TEN TRIBES OF ISRAEL.

To the Editor of the "The East London Dispatch," Cape Colony.

SIR,—As my lectures here on the above intensely interesting and vastly important subject are now concluded for the present, and there are many of your readers who have not had the opportunity of hearing them, but who wish to be made acquainted with the proofs of our Identity with the Ten Tribes of Israel, I should feel obliged if you will find space from time to time for the insertion in your columns of the accompanying pamphlet, entitled, "Are the English People the Lost Ten Tribes of Israel? An Inquiry Establishing the Identity of the British Nation with the Lost Ten Tribes," by "Philo-Israel." The author, with whom I correspond, and who is much interested in South Africa, having relatives in this colony, has written several other works on the subject, and is the editor of the BANNER OF ISRAEL, a weekly journal, contributed to by many eminent men in the scientific and religious world. "Philo-Israel" is a highly-educated Christian man, a polished writer, and a popular lecturer. He was for many years, first a magistrate and subsequently a judge in Southern India, as he says, in a letter to me, "sifting evidence all my life. Consequently," he goes on to say, "I brought a judicially trained mind to bear on this inquiry, and did not lightly adopt it." He and Mr. Edward Hine, together with others, are now doing all they can to propagate the glorious truth of our being the literal Israel with whom God made His everlasting covenants. I also wish to help forward the good work by letting my fellow-Israelites in this colony know what a grand destiny our rapidly-growing nation—the vastest and grandest Empire which ever existed—has in store for it in the immediate future. This is my sole object in trying to disseminate the truth, which is rejoicing the hearts of millions of people in all parts of the British Empire, as well as in the United States of America, and also among evangelical Christians in Germany, France, Italy, &c., and which is leading men everywhere to imitate those Bereans, who, we are told, "searched the Scriptures daily, whether those things were so."

As events are rapidly hastening to a tremendously important crisis in the history, not only of our own nation, but of our brethren in America, and the Jews, as well as of all the Gentile nations of the earth, I have no hesitation in soliciting your valuable assistance in spreading the knowledge of our Identity with God's chosen people Israel. The covenants He made with the seed of Abraham, Isaac, and Jacob, affect us, the inheritors of them, to such an extent, both temporarily and spiritually, that few of us have any conception of the glorious blessings we shall soon come into the actual possession of.

I am, &c.,

Panmure, Cape Colony, S. Africa, August, 1878. J. BOWERS JANION.

Our "opponents" see, we hope with dismay, that Identity views make strangers, separated by half the globe, "kin," one in heart and love; also that, "searching the Scriptures daily," Israelites, like the Bereans of old, exhibit a nobility which an inspired apostle would certainly commend, though our half-informed "blind" opponents, despise and contemn both it and those who practise it as well.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

BY ABRAHAM STOREY.

(*Continued from page* 352).

PART VIII.

THE following is the testimony of the Rev. Henry Morgan, the American preacher and lecturer, as given in the *Liverpool Protestant Standard* for August 10th, 1878 (a paper, by the way, which is stoutly averse to the Identity movement). The passage has already been published in the BANNER at page 297, but we ask our readers to refer to it again before they proceed further.

The Rev. Henry Morgan, the American preacher and lecturer, after visiting London and Paris, did not tarry at Liverpool, as he intended, having to hasten back to his Church in Boston; he will return, however, next season and lecture. He expresses himself highly delighted with his visit, and his acquaintance with the clergy and Press of England. He had not expected so flattering a reception. On July 4th he delivered his lecture, "Live Yankee Abroad," while homeward bound on the *Victoria.* The peroration of that lecture was as follows:—"Next to America, my love is for England. Why? Because in England American ideas were born. We are of one blood, language, and religion. I love England because she was first to banish African slavery; first in giving chartered rights and in civil service reform. In leaving England I look upon Liverpool harbour—centre of the world's commerce! I see a net-work of docks and wharves, extending miles on miles! Forests of masts! Fleets of merchantmen! Ships of all nations, with the products of every clime! Here come vessels from the Orient; there from the Occident. Here from China, laden with silks and teas; from India, with rich treasures of the Ganges. There from Africa, with pearls and ivory; here Australia, with her gold. There come ships from South America, and here steamers from my own United States! Yet I see another ship in my mind's eye. Boom! boom! See! Boom! What is it? It is the battle-ship of progress! built by British skill, from English stock, and launched on England's strand. Radiant with the light of hope, she spreads her sails, and speeds on a sea of high adventure, like a thing of life. Proudly she mounts the wave of popular opinion and rides out of the harbour of the dead past; her destiny, the ends of the earth; her aim, the disenthralment of millions; her motto, 'Liberty enlightening the world.' See! two flags fly at her topmast! two ensigns flaunt in the breeze! What are they? The star-spangled banner and the red cross of St. George! All hail to the twin flags of freedom and progress! Let them kiss each other in the beams of the sun! Let them twine and fold in brotherly embrace, like Esau and Jacob reconciled. Hail, holy symbol! harbinger of peace! rainbow of promise to the oppressed! beacon light of hope to the exiled, the liberty-wrecked of all nations! Long may they wave over land and sea, proclaiming constitutional rights, civilization, Christianity, freedom to all men, irrespective of race, caste, class, cloth, or gold! Up, then, with the flags of the free! Up with freedom's ensign! Liberty and fraternity! Up, and proclaim the glad tidings of peace! Up, and swell this glad acclaim! Gloria patri! Gloria in excelsis! 'Glory to God in the highest! Peace on earth! Goodwill to men!' Up, up, up, for human rights! Up, for individual nobility! Up, for manhood sovereignty! Up, for the disenthralment and regeneration of the Empires of the world! Up, then, with the Heaven-commissioned symbol of unity! Up, and shout 'Hurrah, hurrah! Liberty! Equality! Fraternity! the world over,' until nowhere among the nations of the earth where these flags float, and England and America join hands, shall oppression lift her rod, or man call his fellow man slave!" (Applause and cheers for the two flags.)

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The following quotations are from a work, "The Hand of God in History," by Morris Read, A.M. It is an American work; and the introduction of the English publication by the Rev. Henry Christmas, M.A., F.R.S., F.S.A., is dated March, 1850. Being, therefore, more than twenty-eight years since its publication, it cannot be charged with Identity leanings. The work is well worthy of perusal, and contains many proofs of our Identity, of which some are the following. On pages 34-35, the author, contemplating what a European writer has said respecting the probability of the population of the United States swelling in the course of three or four centuries to the enormous number of 270 millions, says, "The imagination is lost in contemplating a state of things which will make so great and rapid a change in the condition of the world. We almost fancy it a dream, yet the result is based on principles quite as certain as those which govern men in their ordinary pursuits."

Pursuing his contemplations further, this author looks forward with satisfaction to the great result of this increase in being a fruitful source of universal blessing. He says, "Our population is found to double every twenty-three years—say, for safety's sake, twenty-five years—and we have to look forward only 100 years, and our present ratio of increase gives us 288 millions; or 125 years, and we have on our soil 576 millions; or 150 years, and we number more than the present population of the globe. Indeed, to take the result of 100 years (288 millions) as the ultimatum of increase to which the resources of our soil will allow our population to advance, and what a host have we here for the moral conquest of the world. And suppose this enormous population to be what, under the peculiar smiles of Heaven, they ought to be; and what, in the singular dealings of God, they were designed to be; and what, under the quickening and transforming power of the Holy Ghost, they would be, and how grand their prospective influence on the regeneration of the world! Portray in your mind a nation of 288 millions, imbued with the principles of Puritan integrity, enterprise, decision, self-denial, and benevolence; her civil institutions so modelled as to leave religion free as our mountain air, to invigorate the plants of virtue here, or to waft its blessings over the arid sands of Africa, or the snow-top mountains of Tartary; her social relations unshackled by the iron chains of custom and caste; her religion no longer laced in the stays of needless rites, liturgies, prelacy, or State interference; the public mind enlightened by an efficient system of common education; or you may, if you please, contemplate our nation as peculiarly fitted to bring to bear on the nations the *power of the Press*, or to facilitate the world's deliverance by the unlimited scope of our navigation—from whatever point you look, you will find, in this land of the pilgrims, resources laid up in store, by which Providence may, in His own set time, revolutionise the world."

On page 36 the author is equally eloquent on the nature of the English language as adapted for universal blessing and use. "Ours is the language of the arts and sciences, of trade and commerce, of civilisation and religious liberty. It is the language of Protestantism—I had almost said of piety. It is a storehouse of the varied knowledge which brings a nation within the pale of civilisation and Christianity. As a vehicle of our institutions and principles of civil and religious liberty, it is belting the earth, pushing East and West, and extending over the five great geographical divisions of the world, giving no doubtful presage that, with its extraordinary resources for ameliorating the condition of man, it will soon become universal. Already it is the language of the Bible. More copies of the sacred Scriptures have been published in the English language than in all other tongues combined. And the annual issues in this language at the present time (*i.e.*, twenty-eight years since), beyond all doubt, far surpasses those of all the world besides. So prevalent is this language already become, as to betoken that it may soon become the language of international communication for the world.* This fact, connected with the next, that the two nations speaking this language have, within a few years past, gained the most extraordinary ascendancy, holding in their hands nearly all the maritime commerce and naval power of the world, giving tone to national opinion and feeling, and sitting as arbiters among the nations, dictating terms of peace and war, and extending their Empire over the nations of the East, holds out a glorious presage of the part America is destined to act in the subjugation of the world to Christ. I say America, believing that

> "'Westward the star of Empire takes its way;
> The four first acts already passed,
> A fifth shall close the drama of the day,
> Time's noblest off-spring is the last.'"

One cannot help feeling amazed at the frequent expressions in this writer which correspond to the conservating of universal blessings which God said should belong to Abraham and his seed after him. Thus,—"A nation *peculiarly fitted* to facilitate the world's deliverance;"—"From whatever point you look, you will find in this land of the pilgrims, resources *laid up in store*, by which Providence may, in His own set time, REVOLUTIONIZE THE WORLD;"—"Our language is a STOREHOUSE of the varied knowledge which *brings a nation* WITHIN ('IN thee shall all nations be blessed') the pale of civilisation and Christianity;"—"it is 'belting the earth' with principles of civil and religious liberty;"—"pushing East and West, and extending over the five great geographical divisions of the world."

(To be continued.)

THE "ROCK" AGAIN AS AN OPPONENT.

IN the "Notices to Correspondents," published in the *Rock* of October 18, 1878, we find the following, written with reference to a letter from our friend Mr. W. H. Peters, of Exeter, on prophecy.

The *Rock* evidently views the "land of unwalled villages" mentioned in Ezek. xxxviii. 11, as the land of Israel where the invader is to be miserably destroyed, whereas Mr. Peters, correctly we think, refers the expression to Great Britain—the land where Israel always has dwelt, and always will "dwell safely" (2 Sam. vii. 10).

While over-running—*not* Great Britain, but—the Holy Land, Russian "Gog and Magog" will, it seems to us, conceive an "evil thought," and imagine that the invasion and "spoiling" even of the secure "little sanctuary" of the "West," will be within his power; but Ezek. xxxix. 6 tells us what the Rev. Mr. McIntosh (alas! too long silent *now*) showed us so satisfactorily last year, on December 12, 1878, at page 409 of our issue, No. 50, vol. i., was a promise that "the isles should dwell in peace," and "should know that 'I am the LORD'" (Ezek. xxxix. 6).

As to the "misery and desolation" which, the *Rock* anticipates, will be caused by this invasion of *Palestine* (not England) by the Russian hosts, we do not see warrant in Scripture for anticipating any such thing, or more "trouble" for Israel then, than extreme panic and faithless fear, since God's Word, in Jer. xxx. 5—8, shows that the terror on Israel's part will, in truth, in that day be extreme; "but he shall be saved out of it," is the glorious promise.

We look, then, for a speedy deliverance at that time for Israel (and that by the hand of the Lord) from a terrible

* The *New York Observer* recently (*i.e.*, twenty-eight years since) acknowledged the receipt of the following foreign papers published in English:—Three published at Hong-Kong and Canton, China; ten or twelve in Hindostan and the British East Indies; four in Rome (Italy), and about the Mediterranean; four in Liberia and South Africa; twelve or thirteen in Australia and the Sandwich Islands; four in Oregon, California, and Northern Mexico; and six or seven in Southern Mexico.

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apparently impending affliction. But of the "desolation" and "the misery" consequent thereon, we fail to read proofs in God's Word as in store for our race in that day of "trouble" yet to come. The *Rock's* strictures on Mr. Peters' letter are as follows:—

ENGLAND CONSIDERED IN THE LIGHT OF PROPHECY.—(Mr. Peters' Letter.) We can make nothing of this. Mr. P. seems to have adopted the Anglo-Israelitish craze, for he speaks of this country as the land of "Anglo-Israel," "the land of unwalled villages," &c., which "God will protect." In Russia, however, he recognises "the *Great Northern barbarian Power* (the italics are in the original) portrayed in prophecy as the last enemy of God's truth," and so far we agree with him. But unfortunately for his view, it is this great barbarian Power that—according to Ezekiel xxxviii. 11—is to come up against "the land of unwalled villages" in the latter days, and though the invader is ultimately destroyed by a supernatural visitation, the misery and desolation caused by the invasion will be extreme. This, then, is what the believer in Anglo-Israelitism takes for his pains! Happily for the holders of it, the theory itself is utterly baseless. The tone of the letter is unimpeachable.

In regard to the last three sentences of the above (evidently intended to be the sting of the whole), we beg leave to tell the *Rock*, that his opinion, that our belief is a "craze," and as a theory "utterly baseless," does not serve his case in the absence of argument. Let the editor, instead of "calling names," enter the lists, and prove our contention by careful scholarly reasoning to be "baseless," and ourselves victims of a "craze." We know he cannot. We also know that, feeling impotent to assail us, he is obliged to dispose of our views by noisy assertions, which, as a sensible man he must be aware, can carry no weight whatever with thinking men.

We can afford to treat the *Rock's* contemptuous words towards good men and true with silent surprise; but we venture to ask him where he finds in Ezek. xxxviii. 11, that Gog is destined "to come up against" Britain—"the land of unwalled villages?" The *Rock* should not be rash; others can read God's Word accurately, if *he* cannot. The verse does not speak of invasion accomplished, but of invasion meditated, and of a robber's soliloquy in anticipation of a great crime. An Israelite it seems, subject though he be of "a craze," and believing a "baseless theory," can read God's Word more carefully than even the editor of the *Rock*.

"THE HEAD AND NOT THE TAIL—ABOVE ONLY, NOT BENEATH"—EVEN IN RESPECT OF MUSIC.

WE have long known, that being Israel, the British were supreme in all that makes a nation great. We have known that, because of our Identity, God has made us mistress of the ocean, chief of the nations, supreme in agriculture among the nations, blessed as to the best of cattle, of kine, of flocks, of sheep, of fruits, and as to all manner of cereals. We had a foreboding, however, which, we confess, did not give us as much pain as it ought, that in one respect, no doubt, the continental nations excelled us—namely, the supremacy in music among the nations. What was our astonishment, then, to find, by the annexed letter and its enclosure, that even in this science, and in that portion of it—choral music—in which we have always supposed the Germans, French, and other musical nations on the continent, certainly surpassed us British, we are so pre-eminent that, at the International Choral Competition at the Paris Exhibition, in July last, only one choir—a French one—would venture to compete with Mr. Henry Leslie's choral company from London.

The triumph that awaited the British singers at the competition, and the utter defeat of the French, were so decisive and final, that, to do the account justice, the correspondent of the *Weekly Dispatch*, who witnessed the scene, must tell us what he saw and heard, to enable the reader to estimate, at its proper value, an occurrence which puts Israel again at "the head and not the tail," "above only, and not below," in MUSIC, as in everything else where excellence is attainable.

We now request our friend "Ruth" to address us, which she does as follows:—

SIR,—I must be forgiven if the enclosed has before received your notice, but, as a reader of the BANNER, I cannot withhold it. The very composition of the account gives such splendid testimony for us, it may be quite worth while to give it further emphasis in your valuable publication, so I venture to submit it for your approval. As to myself, since my eyes have opened upon the new light shining almost upon every page of my Bible, I bring the blessed Book down to every day life, in a way I never did before, and rejoice daily that there is a "nation to praise Him." We must be Israel, and I thank you with all my heart for your endeavours to make the grand truth clearer and clearer. It is a subject which cannot be exhausted, and one of unbounded interest. May God speed your work.

I remain, yours truly,

"RUTH."

Montgomeryshire, August 12, 1878.

MR. HENRY LESLIE'S CHOIR IN PARIS.

The following account of the International Choral Competition at the Paris Exhibition, is given by a correspondent of the *Weekly Dispatch*:—

One result of the Leslie concerts at the Trocadéro was to reduce the international competition of choirs on Tuesday last to the dimensions of a match. The entries were many, but fame quickly spreads, and in the end only one choir stood up to oppose the Londoners. The day's proceedings had, therefore, to be eked out in various ways. First, there was a competition of three Dutch choirs, composed of many voices, alone. Then came an international competition of choirs, also with male voices. There were six "starters," of whom the largest were from Lille and Brussels, numbering respectively 13 and 150 executants. Each choir had to sing a special piece composed for the occasion by M. Laurent de Rille, and then another of individual selection. The special piece, a sort of elaborate part-song, was entitled "Nuit d'Eté," and proved of greater musical interest than is general with compositions written to order. Some remarkably fine choral singing was shown in the course of the trial. The attack, the unanimity of feeling, and the dramatic force of these foreign choirs, are very striking. On the other hand, the quality of voice is not generally so sweet as with English choralists. Now was to be decided the event of the day, so far as the interests of English visitors were concerned. The one choir which dared to oppose us was that of M. Chevé, a gentleman who had devoted much time and energy to the popularisation of a new system of notation. Whilst admitting the great effects wrought by the tonic sol-faists amongst ourselves, I must confess to a feeling of prejudice against all who would introduce varieties in the language of an art which should be expressed by one common tongue. My verdict on the Chevé choir may not, therefore, be strictly impartial, but it seemed to me that the voices were thin and nasal, and altogether lacking in volume. The chorus written for the occasion was a "Vivus resurgit Christus," by M. Bourgault-Ducoudray. It is a very ugly, chromatic, fragmentary composition, designed apparently to test the singers' capacity for keeping in time and tune. On their own account, the Chevé choir chose a flippant trifle, the name of which was not in the programme. That affected method of singing with closed lips, in which modern French composers indulge, prevailed so greatly in this piece as to be decidedly disagreeable. At the conclusion, there could not have been much divergence of opinion as to the ultimate award. The interval gave an opportunity for looking at the names of the jury. Each foreign country was represented by one member, Mr. Arthur Sullivan being the delegate for England. But against these were seventeen members for France, and it was quite possible that local taste or patriotic prejudices might suffice to turn the scales against us. But now Leslie's choir files in, and is greeted with surprising warmth by the 5,000 spectators who crowd the handsome Salle des Fêtes. Mr. Leslie has a special cheer to himself as he mounts his rostrum. The test piece is given with, perhaps, a little less unity of attack than in the case of their rivals, but with far greater fulness of tone, and with ample observance of light and shade. The selection of Mendelssohn's "Judge me, O God," was a wise one on the part of Mr. Leslie, for it goes splendidly, and creates a marked effect. Again and again does the conductor return to the platform to bow

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his acknowledgments for the prolonged applause. At length silence is restored, chairs and tables are arranged for the jury, and the prizes placed in position. The awards to the Dutch and other male voice choirs are first made, and then the president announces that in order to save time the last contest shall be decided, not by ballot, but by a show of hands. The name of the Chevé choir is called, but the jury made no sign. Then Leslie's is mentioned, and a forest of hands appears instantaneously. Now comes a time of excitement and enthusiasm. The whole assemblage cheers lustily, the members of the choir are ready to tear their conductor to pieces, and the French musicians present, also crowd round him, protesting, with Southern warmth, that he has taught them a lesson which they will lay to heart. When at length the building is cleared, and our English singers emerge into the open air, they find further demonstrations in store for them. All along the avenue the people shout and gesticulate as they pass, and thus does the final triumph compensate for many previous disappointments.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Saville, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 359.)

PART XXIV.

Sufficient has now been said to show the grounds of our conclusion that a portion of Abraham's seed (described in Scripture under the terms "Ephraim" and "the House of Israel," to distinguish them from the "one seed" of the House of Judah, and commonly termed in the present day, "the Lost Tribes") were, during their "outcast" condition from fatherland, to become in due time "the chief among nations," or, as it is elsewhere expressed, "a company of nations," with a population numbering "thousands of millions," speaking "another tongue" different from that which their ancestors spake in the Land of Promise, yet of sufficient affinity to show the origin from which their language has been derived, and becoming heathen in religion until in God's own appointed time they would be brought to accept the religion of Christ, as the only "name under heaven given among men, whereby we must be saved" (Acts iv. 12). This religion St. Paul terms "the truth as in Jesus" (Eph. iv. 21), in contrast to the religion professed by so large a portion of nominal Christendom, which has apostatized, as the apostle predicted (2 Thess. ii.), from the Catholic faith, and witnessed in the manifold forms of idolatry practised by the Roman Church, as the whole nation of Israel, termed "the Church in the wilderness" (Acts vii. 38), had formerly done when in the height of their prosperity.

As a sign where "outcast" Israel is to be looked for and found, as the time draws near for "dispersed" Judah to "walk" to her and take refuge under the shelter of her wing, as Jeremiah (iii. 18) appears to imply, previous to their united return to the land of their forefathers, we have learnt from the infallible Word of truth, as we have before pointed out, that the House of Israel, under another name, speaking another tongue, will be esteemed "the chief of nations," having the seat of its power locally situated in the isles or coasts North-west of Palestine, would be chiefly of a maritime nature, gifted with immense wealth, possessing a vast colonial Empire, and, in a religious point of view, would be nationally blessed with the profession of the truth as it is in Jesus, and having the essential characteristics of being a witnessing or Protestant nation, as well as missionary, whose privilege and duty it is, and has been, to convey the knowledge of God's love and the Gospel of Christ to the far-distant ends of the earth.

What nation of the earth, at this present time, fulfils all the conditions which the infallible Word of truth has declared are to be fulfilled in the Ten Tribes of Israel, which have been outcasts from the land of their fathers ever since the eighth century B.C.? A brief summary of these conditions may be stated as follows:—

The Ten Tribes of Israel, after their deportation from the land of Samaria, and previous to their return to Canaan, were to become in the course of ages—1. Chief of the nations on earth. 2. Their seat of power in the isles of the sea. 3. Abounding in wealth. 4. Lending to others, and borrowing from none. 5. Possessing a vast colonial Empire in every quarter of the globe. 6. Thus forming that company of nations which God promised to the seed of Abraham. 7. Known chiefly as a naval Power, with its commerce extending throughout the world, as Tyre was of old—though its commerce would be totally distinct from the merchandise of "Babylon the Great," which is represented in the Apocalypse as trading specially "in the bodies and souls of men." 8. Emphatically a Protestant nation, witnessing for God's truth, against that awful power which is described in Scripture as "the mother of harlots and abominations of the earth." 9. That one of the characteristic signs of this "chief of the nations," would be seen in its efforts to evangelise the heathen by missionary operations of every kind. 10. That it would lose for a time the name of "Israel," and be known by another name, as well as speak "another tongue" different from that of their forefathers in the Land of Promise. 11. That in respect to religion the people would adopt the idolatrous practices—first, of the surrounding heathen nations, and, subsequently, the idolatry of the nominal Christian Church, as was the case with all nations in communion with Rome previous to the Reformation of the sixteenth century. 12. Finally, that its population would, in course of time, become so vast, as literally to fulfil the promise to Abraham's seed as to amount to "thousands of millions."

Now, I would fain ask those who are interested in this discussion, to consider what nation so nearly fulfils all these conditions; and I anticipate the natural reply by gently, yet firmly, contending there is at present but one nation known amongst the Powers of the world, and that nation is our own beloved country—England.

During the present century, various authors have written upon the subject of the Ten Tribes of Israel, supposing their descendants are to be found either among the Beni Israel of Bombay, or the Afghans of Central Asia, or the Nestorians of Syria, or the Indians of N.W. America, or the Karaite Israelites of the Crimea,* or the European nations in general, and the English in particular, as well as probably other peoples besides. Far be it from me to deny so illustrious an ancestry to any of the nations thus named; but with the exception of our own, I do not think it can be truly said that any of them fulfil all the conditions which the Word of God requires to enable us to identify the descendants of the Lost Tribes of the House of Israel.

The origin of our own people, though undoubtedly formed of many races who have settled time after time in the British Isles, is now as much the subject of dispute as that of the Samaritans in by-gone days, who were, as Döllinger justly concludes, "a mingled race which drew its origin from the remnant of the Israelites, who were left behind in the country on the removal of the Ten Tribes, and also from the heathen colonists who were transplanted into the cities of Israel. Their religion was as hybrid as their extraction: they worshipped Jehovah, but, in addition to Him, also the heathen idols of Phœnician origin, which they had brought from their native land."†

* Dr. Davidson, in his article in the *Theological Review* on the gravestones of the Crimea, observes, "If the remains of the Ten Tribes are to be sought in one or more regions not very remote from each other, they should be found in Caucasia and the Crimea, where the Israelites preserved the memory of their captivity, as the old grave inscriptions can testify.

† Heidenthum and Judenthum, p. 739, § 7. I have read Dr. Hessey's

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It is universally admitted that we are descended from the Saxons, who arrived, as far as we know, during the fifth century of the Christian era; and that they with the native Britons who had occupied Britain for many centuries, form the two chief races from which we are sprung. But as there is no rule without an exception, Dr. T. Nicholas, at the meeting of the British Association in Brighton, A.D. 1872, boldly asserted that "we were not Anglo-Saxons"—a saying which almost justifies the remark of the lamented Hugh Miller, that "Never yet was there a fancy so wild and extravagant, but there have been men bold enough to dignify it with the name of philosophy, and ingenious enough to find reasons for the propriety of the name." It is is a curious fact that this untenable theory of Dr. Nicholas was intended to have been supported by a paper on "The Pretended Identification of the English Nation with the Lost House of Israel," by Professor A. L. Lewis, which may possibly have been read before the assembled *savans*; but upon turning to the authorised report of the British Association, I find the said paper was only conspicuous by its absence.

(To be continued.)

ISRAEL AND RUSSIA.

VERILY God is good to Israel, and is unfolding to His people, and that not slowly, the place they are to take in the fearful struggle of the last days. The place England (England we merely take as a representative name for the whole of the Anglo-Saxon race, or Israel,) and English policy is now taking at the head of the nations of the earth, led by her ruler and her Prime Minister (of Judah and Benjamin), is so striking and so in accordance with the line laid down in prophecy, that the time must come very soon when the people must have brought home to their conviction either that we are Israel, or that God is doing that which we see no indication of in His Word—changing His mind, and fulfilling in us the destiny He had marked out for His chosen people. A remarkable pamphlet has just been published by Nisbet—"Is the Final Defeat of Russian Ambition Foretold in the Bible?" By Hiddekel—wherein is pointed out clearly how the prophecies against Russia, in Ezekiel and Daniel, are beginning to be fulfilled. We would advise our readers to get this pamphlet and read it carefully. It seems that we are now standing at the beginning of these last days: Russia, the "King of the North," is to go on in his work of invasion, for a time gaining ground and power, taking along other nations with him, encroaching towards the East and South until he nears the confines of Palestine. The ships of Chittim—the maritime Power of the West (England)—will come against him, and force him to retire, till again gaining strength, he makes a final effort that tends to his overthrow. Read Ezekiel xxxviiii. and xxxix. carefully, and see therein God's voice against the Prince of Rosh, Meshech, and Tubal. What are "the mountains of Israel which have been always waste?" (Ezek. xxxviii. 8). May not they refer to the mountain barrier of our Indian possessions, which Russia is even now assailing? "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof" (ver. 13), shall taunt Russia as to her plot to take the spoil, knowing that the nation of lions shall prevent her. And then God says, "In that day, when My people of Israel dwelleth safely, shalt thou not know it?" (ver. 14). Yes, God will show the world how safely He keeps His people, and that not even so great a confederation as Russia shall bring against her can avail against His people.

People are apt to excuse themselves from studying prophecy and applying it to our own time, by saying that God has kept times and seasons hidden, and that we are not to know the day nor the hour when the Son of Man cometh. But though we are not to know either the day or the hour, yet we are warned to observe the signs of the times, and God has revealed what He has written that His people should search out His mind in it all. "That day shall not come upon you as a thief." Surely this means that His people are to understand and to see His finger written on His work in the world, and are to stand prepared to do His will in the latter days. We live in times when contemporaneous history is the commentary on God's written prophecy, and to which we do well if we take heed. "What I say unto you, I say unto all, Watch."

London, Oct. 1878. H. S.

long and able article in Smith's "Dictionary of the Bible," on Samaria, in which he takes the opposite view, with great care; but having been convinced from Scripture, as well as from other sources, that the Samaritans were a mixed race of Israelites and heathen, I am glad to have my opinion confirmed by such high authorities as Döllinger, Davidson, and Winer.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—I was much pleased with your leader in No. 92, Oct. 2, "Israel under Correction." There are so many matters in our highly-favoured land that must be exceedingly offensive to the God of Israel, that it has troubled me much—not that it has ever raised a doubt in my mind as to our Identity. Turning over in my thoughts our Lord's parable of the wheat and the tares, I came to the conclusion that a sifting time is near at hand. 1 Peter iv. 17 appears to me to favour the view, and it is observable in the parable (Matt. xiii. 30) that both (wheat and tares) grow together until harvest, then the separation takes place. "The sickle" is preparing (see Joel iii. 13, with Rev. xiv. 15—19).

Observe again, our Lord spake two more parables after that of the wheat and the tares; and after He had sent away the multitude, the disciples "came to Him (with their minds evidently much impressed), saying, Declare unto us the parable of the tares of the field" (v. 36). Our Lord, having explained the parable, further states (v. 41—43), "The Son of man shall send forth His angels (or messengers), and they shall gather out of His kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear." Compare this with Joel iii. 16: "But the Lord will be the hope (margin, place of repair or harbour) of His people, and the strength of the children of Israel."

Hearing lately an esteemed minister of the Gospel preaching from Joshua vi. 26, he observed, there is a Gospel curse, and there are many *Hiels* in our day doing precisely the same work. At the time of the Reformation the cursed walls of Jericho, Babylon, fell, and those who are rebuilding the accursed city are subject to the curse pronounced against Hiel.

Well, dear sir, I believe I was the first of your correspondents that called the attention of your readers to the advice for the present times. I now repeat it: "Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi. 20, 21).

My late and much-lamented friend, Commander Tracey, R.N., used often to call our attention to the words of our Lord, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke xxi. 36). What is our "Prayer Union" doing?

Yours very truly,
SAMUEL SAMPSON.

Brighton, Oct. 4, 1878.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am sure you are neglecting a duty by not calling the attention of the readers of the BANNER that they ought to enclose a "Résumé," or other paper on the Identity, in all their letters to their friends or customers. I have been doing so for some time, and when asked to send more, as enclosed, have advised them to become annual subscribers to the BANNER, and very many, as Mr. Guest can tell you, have done so.

Yours truly, M. M.

[ENCLOSURE.]—You sent me a pamphlet on "The Identity of the British with Lost Israel." I wish you could send me some others bearing on that subject. It is a subject I take a great interest in, and have proved the truth of it to my own satisfaction by Bible reference.

NOTICE.—Our next will contain a *Supplement* as our friends know. We devote that issue (No. 98) to the THE GREAT PYRAMID chiefly, and beg our readers' acceptance of the extra matter as a splendid addition to our Pyramid knowledge.—ED.

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

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VOL. II. No. 98. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 13, 1878. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

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LORD DUFFERIN AS A BLIND WITNESS AT TORONTO.

WE have now the high satisfaction of introducing to our readers the late Governor-General of Canada in the new capacity of one of the Lord's blind witnesses, whom it is ours to summon into the court of his countrymen, and direct to give his evidence before the world in the pages of the BANNER. On Sept. 25, 1878, his lordship made his farewell speech at Toronto, in reply to an address presented to him on the occasion of the opening of an exhibition of the Agricultural and Arts Association of Ontario.

We should like, if our space permitted it, to transfer to our columns the whole of his speech published *in extenso* in the *Times*, of Oct. 11, 1878. It was the most finished, masterly, and eloquent of all Lord Dufferin's brilliant orations we have lately seen reported, and was necessarily most highly appreciated by his delighted, but regretful, audience, who knew it was the Viceroy's valedictory address.

Lord Dufferin was particularly happy when he spoke of the British Empire, and of the heritage which the Dominion had enjoyed as a member of that confraternity of States which has known no equal since the world began. He said, regarding this point :—

The foundations of the polity under which you live are of secular antiquity. (Loud applause.) No revolutionary convulsion has severed the continuity of your history, or disinherited you of your past; your annals are not comprised within the lifetime of a centenarian, but reach back through 1,000 years of matchless achievement in every field of exertion open to mankind. (Loud cheering.) Nor do even the confines of two oceans suffice to hedge you in; you share an Empire whose flag floats, whose jurisdiction asserts itself, in every quarter of the globe (applause), whose ships whiten every sea, whose language is destined to spread further than any European tongue (tremendous cheering), whose institutions every nation aspiring to freedom is endeavouring to imitate, and whose vast and wide-spread colonies are vying with each other in their affectionate love for the mother country (cheers)—in their efforts to add lustre to the English name, in their longing to see cemented still more closely the bonds of that sacred and majestic union within which they have been born. (Applause.) Gentlemen, believe me, one is not an Englishman for nothing; and although, perhaps, I should be prepared to go beyond many of my hearers, not merely in justifying, but in extolling the conduct of those heroic men of the revolutionary period who tore themselves, though, I believe, with bleeding hearts, from their mother's side rather than submit to her tyranny, I confess I should have difficulty in finding words to express my want of sympathy for those, should any such ever come into existence, who, unless under the stress of equal provocation, should be tempted to abjure so glorious a birthright in pursuit of any Utopian chimera. (Applause.) None such, however, are here. (Cheers.) I say, then, cherish as one of the noblest traditions transmitted by your forefathers that feeling of loyalty towards Great Britain, the Empire, and its Sovereign by which you are animated, for it is in that direction, and not in any other one, that your true course lies. (Great applause.)

His lordship concluded a noble speech with the following magnificent peroration:—

In a few weeks one of the most promising of the younger generation of English statesmen will reach your shores, accompanied by a daughter of your Queen. (Tremendous applause.) Under the auspices of these distinguished personages you are destined to ascend yet higher in the hierarchy of the nations, to be drawn still closer to the heart of the mother country, to be recognised still more universally as one of the most loyal, most prosperous, and most powerful of those great colonial governments which unite to form the Empire of Great Britain. (Great cheering.) May God Almighty bless you and keep you, and pour out upon your glorious country the universal blessings that lie at His right hand! (Tremendous cheering, renewed again and again.)

The Viceroy, we see in these burning sentences, gave forth, in no uncertain way, several most precious points of Identity between the British and God's people Israel. He said,—

1st. That the British Empire owns a flag whose jurisdiction asserts itself in every quarter of the globe—a destiny pointing to Israel's future, as predicted by Daniel vii. 22—27.

2nd. That British ships whiten every sea—an indication of that maritime supremacy associated with the possession of the Gate, which is distinctly Israel's (Gen. xxii. 17; Psa. lxxxix. 25).

3rd. That the language of the British people is destined to spread further than any European tongue—an Israelite promise—for the race being ubiquitous, the language must

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follow the race, when the Lord will "turn to it a pure language" (Zeph. iii. 9; Dan. vii. 27; Psa. xxxvii. 11—22).

4th. That the British are the freest nation upon the earth, the pattern for all the rest, which is but Israel's description—those to whom God assigns the function of the liberators of the slave (Isa. lviii. 6).

5th. That the British are surrounded by a vast wide-spread system of "colonies vying with each other in their affectionate love for the mother country"—words which clearly point to that "nation and company of nations" promised to the seed of Jacob, which is Israelite in its composition, united in its polity, and is always to be known by its possessing a central link, as the "great mother," and a confederation of States, which is the grandest the world has ever seen, surrounding it, ever linked in loving union with it, and which knows no division or separation from the *magna virum mater* in the West (Gen. xxxv. 11; Romans xi. 25; Gen. xlviii. 19; *Melo h'goim*).

6th. That a great and free Anglo-Saxon race has, in marked contrast to the above, separated with violence and "bleeding hearts" from "their mother's side," when American independence was achieved 100 years ago, just as God's Word provided that Manasseh should become a "people" and a "great" nation, in separation from sorrowing Ephraim (Gen. xlviii. 19; Isa. xlix. 20, 21).

These, and more than these, are Lord Dufferin's unwitting corroborations of "our Identity with Israel," with which his splendid address positively teems. We thank God for such a witness to the truth of our contention, and pray that the day may soon arrive when Lord Dufferin, God's servant, ceasing to be "blind," shall "see" (Isaiah xlii. 18, 19).

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 364.)

PART IX.

But Mr. M. Read sees in England and America only the one race, the sons of Isaac, which is doing this great work; and gives to England, as a nation of Saxons, a supremacy in power, influence, and extension, over America. He says, page 136:—

"The disposition of nations is purely providential. God alone setteth up one, and putteth down another. As King of the nations He has, at the present time, and for purposes we can scarcely mistake, given an almost unlimited supremacy to the two most enlightened and Christian nations. *England and America give laws to the world*; rather, I will say, the Anglo-Saxon race are extending an all-controlling influence over nearly the entire earth. Where will you fix the limits of English power, or where bound the influence of them who speak the English language? Will you circumscribe it within the vast boundaries of the ancient Roman Empire? Will you fix on the Indus or the Ganges as its Eastern boundary, or on the Mississippi as its Western? You will have circumnavigated the globe before you will have found the goal beyond which Anglo-Saxon power and influence do not reach. Traverse the earth from pole to pole, and you can scarcely point out the spot where you may not trace the footsteps of Anglo-Saxon skill, improvement, civilisation, and religion. The sun, in his diurnal journey, never ceases to look down on some portion of the British Empire. And, though the territorial possessions of the United States are much less than those of Great Britain, her moral influence on the world may not be less; at least, the inference is fair that it is destined not to be less.

"Nor has the Empire of the Anglo-Saxons yet found a limit. Her sons in America are stretching themselves over a vast continent. They are planting the institutions of freedom, and displaying the improvements of civilisation, and diffusing the benign influence of religion from the Atlantic to the Pacific, while England, on the other hand, is pushing her conquests, either directly by war, or more laudably by negotiation and treaty, by colonies, by commerce, or otherwise, into almost every part of the habitable globe. She is enlarging her borders in Western and Central Asia. She dictates terms of peace and war in Syria, Cabool, or Afghanistan. She sits an arbiter among the nations. If she turn her victorious arm against the 'Celestial Empire,' a way is prepared before her. Every valley is exalted, every hill made low. Nothing can withstand the power of her arm, for Heaven has nerved it, till the purposes of His wisdom and His grace be accomplished. She reaches out her sceptre, too, over numerous and distant islands of the sea, and gives laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman Empire. Africa, too, on almost every side, is beginning to feel the benign sway of English power. In the South, on the East and the West, that ill-fated continent, so long the abode of ignorance, cruelty, and superstition, so long the subject of outrages which disgrace the page of man's history, is begirt with those same Anglo-Saxon influences, which ere long shall be to her as the cloud that interposed between Israel and her pursuers, a cloud of darkness and confusion to them who would, with hands of robbery and blood, invade the peaceful dwellings of the sons of Ham, and bring them to a bondage more cruel than death, but a luminous cloud to them who will receive from the hands of the white man the light of religion and science, of the arts and civilisation.

"Whatever may be said of English ambition, or of her pride, avarice, or oppression, or whatever opinion the political moralist may form of the justness of many of her negotiations (which are little else than terms dictated by a stronger to a weaker Power), one thing is undeniable; wherever English power is felt, there the arm of protection and assistance is extended to the missionary. No sooner is the roar of British cannon heard off the coast of Burmah, or at the Cape of Good Hope, than the captured missionaries are set free, and allowed to return to their work.

"Wherever the British flag waves, the messengers of peace and pardon may pursue their work unmolested; traverse the whole land, in its length and breadth, and fear no danger; employ the means of education, erect schoolhouses, build churches, translate the Bible, prepare books, and apply the various instrumentalities for the regeneration of a benighted nation, without the chilling apprehension that the jealousy or fickleness of the Government, or some freak of human depravity may at any time frustrate all his plans and banish him from the country. Sheltered under the wings of the Almighty, which are spread over him in the shape of British dominion, he commences his work, confidently expecting to be able to finish it.

"I need not ask who it is has taken the reins of government from so many hands, and given them to a Christian nation. This, and on a magnificent scale, too, is one of those Divine arrangements which we cannot too much admire.

"We cannot but discern the hand of God in the wisdom and benevolence of the arrangement which has given such a decided supremacy to the nations of Christendom."

Page 149:—"The same grand scheme of preparation for the universal spread of the Gospel, as conducted by the hand of an all-controlling Providence, is further indicated by the extensive commercial relations which England and America, at present, hold over the face of the earth.

"No people can, to a great extent, meet and barter their commodities without, at the same time, an interchange of thoughts. Continued commerce will introduce into a Pagan nation much besides merchandise. The improvements, the literature and science, the manners and religion of the more

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civilised, follow in the wake of their commerce. There, principally, the people of different nations have the opportunity of free and friendly intercourse. Masters of vessels, supercargoes, indeed, men of almost every class are, at this day, dispersed through almost every nation, province, or island—adventurous agents, men, as in the navy, for the protection of commerce, functionaries of government—and all these enjoy rare opportunities of preparing the way for the glorious Gospel.

"And it is a remarkable fact that those rare privileges of exerting an influence far and wide on the barbarous nations of the earth, are, providentially, confined to the hands of the two principal Christian nations. Where will you find a people or tribe that sustains no commercial relation with England or America? To the same extent God has confided to these nations the solemn trust of acting as the almoners of Heaven's riches to the world. If they betray their trust, if they act unworthy this high prerogative, God will take it from them and give it to whom He shall choose. Yet we cannot contemplate such an arrangement without discovering in it a presage of speedy and universal good to all people and kindreds of the earth."

Page 151:—"The tremendous responsibility of England and America. The destiny of the world is, under God, suspended on the course of conduct which they pursue. If they act decidedly in favour of a sound morality and pure religion; if they hesitate not to use, in all proper ways, their immense advantages to fill the world with blessings, they may wield a moral power for its renovation, such as no nation could at any former period. The resources of these two nations, in wealth and territory; in power, in learning, and truth; in useful arts and inventions; in industry and enterprise; in almost everything needed to secure influence abroad, are enormous. But why has God committed to their hands such prodigious resources? Doubtless that they may fulfil His designs in the renovation of the world. If they are faithless here, God will not hold them guiltless. The nation or kingdom that will not serve Him shall perish.

"What thrilling motives have we here to action! Are we servants of Christ? Never were we more encouraged, or so loudly called on to live for our Divine Master. Are we permitted to co-operate with God? Never before were we urged on by such irresistible arguments. If God is making a short work on the earth—if He is consummating His plans with unprecedented and glorious rapidity—how ought we to double our diligence, that we may keep pace with His stately steppings."

(To be continued.)

"AND THE GREAT CITY WAS DIVIDED INTO THREE PARTS."

Our readers know by previous issues of our journal, the view we have been led to take of the passage above recorded, which, as they are aware, is the first clause of Rev. xvi. 19. The Apocalyptic "city" we assume, with most of our commentators, to be a "Church," and the context must decide if it be a Church which has God's blessing or one on which His curse rests. "The great city," we anticipate by the same reasoning, is a national Church, pre-eminent among its fellows; but this description, *per se*, will not enable us to declare whether the "great Church" described is a false and corrupt, or pure and God-favoured great ecclesiastical system. The context again must decide the point. Now we have illustrations at hand in the Revelation, which will explain our meaning. In chapter xiv. 8, we have "the great city" described—here is clearly a great national ecclesiastical system indicated, and in terms which stamp it as the enemy of God. This great Church is "Babylon," and she falls because her past career has been one whereby she has made all Gentile nations to drink of the wine of the wrath of her spiritual fornication. "The great city" is again mentioned in Rev. xi. 8, as the scene where the dead bodies of God's two witnesses shall lie, and the evil reputation of this "great" national establishment is clearly indicated by the names she bears—spiritual "Sodom," spiritual "Egypt," "where also our Lord was crucified"—descriptions these, which clearly stamp this great Church as an anti-Christian apostate body, the enemy of the Redeemer of His chosen people.

In Rev. xvii. 18, we have another "great city Church," unfavourably designated as "the woman which reigneth over the kings of the earth," the scarlet-decked spiritual harlot, "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," the sworn enemy of righteousness, as that righteousness is in Him. These are the instances in which a great city Church is mentioned in the Apocalypse in unfavourable and condemnatory terms.

We have now to point to one more passage in which the same figure is presented to us as the description of a great Church which is supremely blessed—being the heaven-descended God-owned Church of Rev. xxi. 10—"The Lamb's wife." "And he carried me away in the spirit to a great and high mountain, and showed me *that great city*, the holy (one) Jerusalem, descending out of heaven from God, having the glory of God." Here, then, in the same divinely-inspired book, is the same term, "the great city," applied to two directly opposite characters—to the utterly bad and hateful, God-accursed and Heaven-doomed Church, which is "great" in its power and influence, but for evil only, over the peoples, multitudes, nations, and tongues where she rules and reigns; and also to the Lamb's wife, the "great city Church," which comes straight from the presence of the great Jehovah. Reverting now to Rev. xvi. 19, we have to inquire into the character of the "great city" Church therein described, which is destined, not to fall (for the Word does not so declare), but to become "divided in three parts or parties." Can this Church, which is an earthly, not a heavenly one, be the Babylon, the corrupt and cursed city described in chap. xvii., in xi. 8, and xiv. 8? Nay! that cannot be; for the same verse (chap. xvi. 19), in the latter clause, describes the fate of that great ecclesiastical body called "great Babylon," which is the subject of chap. xvii. This great Church cannot be the Church of any Gentile nation, for *their* end is described in the next clause of chap. xvi. 19: "The cities of the nations (or Gentiles) *fell*." This great Church then, which is not cursed Babylon, nor a Gentile Church "which falls," must necessarily be Israel's "great Church"—the great, the world-wide glorious Protestant, or witnessing, "Reformed," Church of England, which has its roots in Great Britain, its branches in the heathen and colonial Empires of the Queen; which has for its head the Sovereign of these realms, and which claims every British-born subject, conforming, or non-conforming, as its member, in law.

What, then, does God's Word say shall be the condition of this great Church of England in the last (our own) days, just before the incidence of the great earthquake, the fall of the Gentile national Churches, and the destruction of the Church of the Babylonish harlot? It shall, God's Word says, exhibit a "tripartite division;" it shall be "divided into three parts," divided against itself, but standing, and not falling.

Now do facts answer to this prediction? Is the Church of England to-day in a state of "tripartite" division—notoriously divided into three distinct parties, each violently opposed to the other, endeavouring each to oust the other two from the Church; each maintaining its hold in the Church, and unable to succeed in its effort to dislodge the other two schools of thought? It certainly is! The Evangelical or Low Church party, probably, is the majority numerically in the nation; with learning, piety, and ardent love to the ancient Protestant Reformation principles, on which the Church is founded, as its

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distinguishing marks, but with no power to unite, and no means to bring its great influence to bear, in its endeavour to oust its objectionable neighbours, the extreme High Churchmen, from the Establishment. The latter are a knot of bold daring men, whom we denominate the "Korahs" of the Church, bent on "un-Protestantising" the Reformed Church: refusing to leave it, refusing to conform to its Articles, and holding their positions in the Church in spite of penal enactments, of an indignant laity, of a gently chiding bench of Arch-bishops and bishops, and of a hostile Press. The Broad Churchmen look on with contempt at the struggle between the other two sections of the Church, distinctly forming a third "party" in the Establishment, separated from the other two, and antagonistic to both.

We have heard it objected to our views that the Church is really divided into four parties, not three; that therefore our interpretation of the passage in question is wrong, and that there are, in fact, in the Establishment—1st, the Low Church; 2nd, the High Church; 3rd, the Broad Church; and 4th, No Church parties. We cannot concur in this objection, for it is certain there are but three parties at present contending in our unhappily divided Establishment. It is a matter of public notoriety, which the daily Press, our law courts, our Parliamentary debates, and the discussions in Convocation equally attest.

Among other proofs to the correctness of our statements, let the utterances of a bishop—him of Winchester, in his written reply to the aggrieved parishioners of St. Luke's, Portsea—in his published letter of the 16th May, 1877, suffice. Among other matters, which it is not needful here to particularise, his lordship stated on the point we have now under consideration:—

"There have ever been two, there are now three, great schools of thought in the Church. Charity ought to make each of them not only tolerant of one another, but also anxious not to alarm the conscience or excite the susceptibilities of the other. Fifty years ago the school commonly called the Evangelical was the most active school in the Church, and I well remember the bitter hatred which it excited amongst the great mass of society in this country. Its members were not always wise or moderate in their doings. Now the school commonly called High Church is the most active school, and, from the well-known principle of re-action, is attracting large numbers into its ranks, and at the same time creating strong opposition, whilst its extreme partisans are often acting unwisely and extravagantly. Believing that all schools in the Church—High, Low, and Broad—have their own special elements of truth, perhaps in excess, whilst with others it may be in defect, I am always ready to give fair play to members of every school when I see them working for God and for the souls of men."

Without stopping to notice his lordship's reasoning, we may point out that he recognises only three parties in the Church of England, each strongly, nay, with bitter hatred, opposed to the other, each attracting large numbers to its ranks, and each kept alive by possession, as he deems, of special elements of truth in its own body.

This, then, is the condition of Israel's Church to-day. It is divided into "three parts," and so it must apparently remain, on the testimony of God's Word, till the next great event recorded in the Apocalypse takes place, and the "great earthquake" bursts upon the "earth," as an avenging woe—a "great earthquake, such as there was not since men were upon the earth—so mighty an earthquake, SO GREAT." Blessed be God, after its force is spent, peace is to be restored to Israel's great city, and the Alleluia period of Rev. xix. 1—6, is to be ushered in with healing in its wings.

It is suggested by some of our friends that the sad divisions in our Church, and the perilous leanings towards Popery we discern now in the land, are judgments sent on our nation for national sins. We demur to this view *in toto*. St. Paul prophesied of these days, and described their iniquities accurately in 2 Tim. iii. 1—9. We have yet to learn he taught us that the state of things he described was a national judgment. It was simply the pre-ordained accompaniment of the "last days." St. John, in his first epistle (ii. 19), declares the defection of some from the truth is a mark to prove who have the "unction from the Holy One," and that the backsliders have it not. The portents we dread, we know from Isa. lix. 19, are necessary, and appointed of the Lord, for they indicate that "the enemy is coming in like a flood." And *then*, but not before, will the Lord arise, and vindicate His authority, and save His chosen nation, by lifting up a standard "against him," before which the powers of evil *must* go down. Let us, then, "lift up our heads" and "look up," for, in very truth, "our redemption draweth nigh." Those black clouds we so much dread are but the shadows cast before Him of the Lord's own appearing; and Israel, so far from dreading that, should be rejoiced and exceeding glad to think it is nigh, even at the doors (Luke xxi. 29—31).

TO OUR CONTRIBUTORS.

WE feel much apology is due to our many friends who for some months past have favoured us with matter for publication. They must have observed with surprise that their articles have not, in most cases, seen the light for two or more months after despatch, and the delay has doubtless been the cause of vexation to them, as it has been, we beg to assure them, to ourselves. The fault is not ours! It is entirely due to the size of the BANNER. Its six and a half pages per week cannot in any way enable us to satisfy the claims of a literature which grows on our hands sometimes at the rate of twelve pages a week. We have now, as our readers see, some relief in consequence of the liberality of a friend who has himself paid the cost of one, while the proprietor of the journal finds the rapid advance of our circulation justifies him in presenting the public with another supplement. Next year, we are glad to announce, arrangements have been made for a more decided advance, and for the issue of occasional, that is, monthly, Double Numbers of the BANNER, for which, of course, an extra charge must be made. We understand that a noble lord, well known in the religious and benevolent world, lately pronounced that the Anglo-Israelite views could not "hold water," regarded either as "matters of belief or of argument." We only wish his lordship could see the mass of arguments in favour of these glorious truths which we constantly receive, represented by MSS. from every part of the United Kingdom; all full of thought; all full of able reasoning; also of knowledge of history and of that scientific research which argues a cultivated mind! We are sure, if he could but examine these, his lordship would spare us his sneers, and admit at any rate that whatever else we want, the supporters of the Anglo-Israelite contention know how to reason, and have never been refuted in regard to the Scriptural basis of their belief, to this hour. Our noble opponent has over and over again figured in the BANNER as a "blind witness" of our Identity; and it is strange indeed to hear that he is now assuming so hostile a position as to declare that "neither in argument nor as a matter of belief are our views respectable!" *Tantæne animis cœlestibus irae!*

NOTICE.—Our readers will rejoice with us that the very Rev. W. Bond, D.D., Dean of Montreal, was elected by a large majority, on Oct. 16, 1878, Bishop of Montreal, at the meeting of the Diocesan Synod held there. The Right Rev. Bishop Bond is, as our readers are aware (see p. 195, BANNER No. 76), an avowed believer in our Identity, having preached and lectured on the subject. His election, with that of Bishop Titcomb, to the See of Rangoon, is another proof of God's wonderful working for Israel, confounding the opposition of the adversaries of our views, and proving that able, learned, and distinguished Divines, who openly, and in the face of day, have, after full investigation, declared in favour of the evidence for our Identity, are selected to fill the Episcopal bench in such important positions, West and East, as the Bishoprics of Montreal and of Rangoon. Reader, these are causes for deep gratitude. We should thank God, and, taking courage for the future, go on our way rejoicing. Hallelujah!

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WAS THE ARCHITECT OF THE GREAT PYRAMID INSPIRED?

By Major H. A. Tracey, R.A.

SECTION I.

I premise that I accept the measurements of line and angle made at the Great Pyramid by Professor Piazzi Smyth, as accurate measurements, and as such I receive them as records of petrified facts.

I, and doubtless others, who have studied these facts, and realised by degrees that our earth's size, weight, distance from the sun, annual orbit, and great cycle (precession of the equinoxes) are all legibly recorded, in addition to mathematical and meteorological facts of the greatest importance to civilised mankind, with further chronological records specially detailing the past and future history of Christianity in some of its greatest facts, we, I say, ask ourselves with wonder not unmixed with awe—*Who*, then, designed this building?

But the only apparent answer is one that I hesitate to record hurriedly, and will not do so until I have fortified my opinion by the investigation of other constructions made under acknowledged inspired guidance, by the hands of Moses or Solomon, believing that, should the design of the Great Pyramid have an inspired origin, we should find in both cases some of the same numbers, proportions, &c.; or, at any rate, some marks that might be recognised as coming from the same hand.

We will choose the Temple of Solomon for examination, and, before proceeding further, we have to settle the length of the "sacred cubit."

SECTION II.

DISCUSSION ON LENGTH OF THE "SACRED CUBIT."

Ancient cubits are still in existence in the British and other museums, and on the authority of the "Report of the Royal Observatory, Edinburgh," for 1870, we learn that the "mere list of successive determinations of the cubit of the ruling people throughout Asia . . . . in the time of Herodotus, runs thus:—

"20·866	British inches.
20·670	"
20·112	"
20·850	"
21·000	"
20·670	"
20·69 (nearly)	

Approximate mean for the Persian and Asiatic cubit, of about B.C. 500 in British inches.

"Egyptian cubit 20·70 (about)."

We may therefore say that a cubit of 20·7 British inches (about) was the standard of measure for the Egyptians, and also the Assyrian, Chaldean, and Babylonish Empires.

But Noah, by Divine inspiration, was taught the use of a cubit measure, as also Moses and David, the two latter being particularly directed to work by the pattern *shown* them; and I imagine we do not assume too much in saying the cubit of Divine inspiration was the same in each case.

But, later still, Ezekiel writes from the "land of the Chaldeans," and describes, for the solace of his fellow-captives and the remnant of Israel, the restoration of the Temple that was foretold him by inspiration, and with a mechanical accuracy no less remarkable than that vouchsafed to Noah, Moses, or David. But he commences the details (chap. xl. 5) by pointing out that the cubit he, by Divine inspiration, saw used in all the measures made before him, was a "great cubit"—or a "cubit and a handbreadth," or, as I take it, a handbreadth greater than the cubit of Chaldea—the cubit that those he was addressing were most cognisant of.

I argue, therefore, that the "great cubit" of Ezekiel's vision was $20\frac{7}{10}$ in. + a handbreadth—which, consequently, brings it close to 25 in. in length.

But I also hold that the cubit thus shown by Divine inspiration to Ezekiel is the same as that taught by the same means, and, indeed, for the same ends, to Moses and David; for we have thus, in the history of one family—without going to their ancestor Noah—three distinct revelations of work to be done with a certain measure of length as their standard, translated "cubit" in our version, but by the Jews called "ammah."

In each of the three cases where the accurate use of the cubit is enjoined by Divine will, it is to enable the worship of the true God to be carried on fittingly by the nation that He has chosen as His own peculiar people.

I therefore feel able to insist that the sacred cubit of inspiration has been always the same, and that it must be 25 British inches in length within a small margin more or less, and that it should be carefully distinguished from the shorter profane cubit used by the nations dominant in the earth from time to time.

Here I might leave the argument, but I trust I may yet be able to do more, and prove that this venerable measure of length taught to our forefather Noah was worthy of its Divine origin, for when, in the hands of Moses and Solomon (following his father's counsels), other measures than those of length were built on it, under Divine guidance we shall, I trust, on investigation, find that the sacred cubit in them evolved, recorded, and still records, a knowledge of this earth, its size and weight, that the most exact and advanced of modern science is only now within the last few years able even to recognise.

A few years ago (1864), Sir J. Herschell, lecturing at Leeds, on the "Yard, the Metre, and the Pendulum," in pointing out the inherent faults of these as standards for general use among civilised nations, calls attention to the earth's axis of rotation as the only one fixed, immutable line in the whole earth, and one of equal importance to all nations.

Its length is known, and when the semi-axis is divided by $10^{\cdot 7}$, we obtain what Sir John calls the "geometrical" cubit, whose precise length is 25·025 British inches, or, as Sir John Herschell would have it, 25 geometrical inches, each 1,000th part longer than our statute inch.

Sir John says that, were this our standard of length, we should have one (to quote his own words) "the purest and most ideally perfect imaginable."

But we have found the sacred cubit of the Tabernacle *must*, by the Bible's own showing, be close on 25 in., and well within the margin of error falls, in a remarkable manner, this measure of length stated, on the high authority of Sir J. Herschell, to be the most perfect known to the exact and advanced science of the present day.

I purpose, therefore, to accept, in the course of our investigation of the proportions of Solomon's Temple, a "geometrical cubit" of 25 geometrical inches, whose length in British inches = 25·025.

SECTION III.

THE NUMERICAL PROPORTIONS OF THE TEMPLE OF SOLOMON.

The Temple, whose completion was so solemnly bequeathed to Solomon by his father, and for which David made such royal preparations, is the work that necessarily first suggests itself for our investigation. Its proportions, as given in sacred writ, are simple, and deal principally with the "house" itself.

Josephus, anxious to improve on the noble simplicity of the sacred record, adds many details as to its immense substructures, and also superstructures, that but tend to confuse.

The labours of the Palestine Exploration Society, or rather of the officers entrusted to carry out its purposes, have gone far to prove that these substructures must have been vaster

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than a glance at the present state of the ground could enable any one to conjecture. Of the Temple itself and great superstructures literally "not one stone remaineth on another."

We fall back, then, with reverence to the details given in Kings and Chronicles, and learn from them that, in plan, the "house of God" occupied a parallelogram, in length 70 cubits, in breadth 20 cubits; and this was divided into three parts, whose proportions are very simple:—

1st. The "porch," running the whole breadth of the building, is 10 cubits long by 20 wide; its area consequently . . . . . = 20 × 10 cubits.
2nd. The "holy place" . . . = 20 × 40 „
3rd. The "holy of holies" . . . = 20 × 20 „

That is to say, the porch is half the length of the holy of holies, and the house (or holy place) is twice its length, all three being of the same breadth. But the height of each was different—viz.:

Holy of holies	. . .	20 cubits high.
Holy place	. . . .	30 „
Porch	. . . .	120 „

Before going further, it is well to notice, and indeed insist, that these are interior measures *after* the fir and cedar linings had been placed *in situ*, as reference to 1 Kings vi. 16 will prove.

Like the Tabernacle of Moses, the entrance probably faced East (Josephus says expressly that it did so). Entering then beneath the towering "porch," rising over $\frac{1}{7}$ the length of the whole building, we notice that, in a direct line from East to West, the floors of the three divisions of the Temple, when expressed in geometrical inches (that, we think, we have solid ground for using), represent in length the following numbers:

Porch	= from East to West	.	250 inches.
Holy place	= „ „	.	1000 „
Holy of holies	= „ „	.	500 „

And in passing from the porch to the holy place we note the door occupies $\frac{1}{4}$ of the whole width, and has, probably, some numerical signification for either multiplication or division by that factor.

And so, also, the door to the holy of holies, which occupies $\frac{1}{5}$ the breadth, and would have equal significance.

The marginal reading in our Bibles gives as an alternate meaning that the doorposts were in the several cases foursquare, or five-sided; in either case, I think its numerical signification may fairly read as I have taken it above.

But though these direct measures are suggestive, the *diagonal* lines are invaluable for purposes of construction—*e.g.*, every carpenter measures his diagonals first, to see if his right-angled box is truly fastened together.

Availing ourselves, therefore, of the 47th Prop., 1st Book of Euclid, we easily prove the proportions of the following diagonals:—

	Cubits.	
Diagonal of floor of porch =	$\sqrt{500}$ = 22·36 =	$10\sqrt{5}$
Diagonal of floor of holy place . . . . =	$\sqrt{2000}$ = 44·72 =	$10\sqrt{20}$
Diagonal of side-walls of the holy place . . =	$\sqrt{2500}$ = 50 =	$10\sqrt{25}$

I need hardly point out to students of the Great Pyramid the important bearing the above run of numbers has on my argument.

We have now reached the entrance to the holy of holies; so far our measures have been in cubits, and the numerical relations thereby expressed are interesting.

In the cubical room we now venture to investigate, doubtless the most finished and accurate work of the gifted men at the orders of the then mightiest monarch of the known earth, would be displayed; and here, therefore, I venture to take the measurements and numbers in geometrical *inches*, which, while doing honour to, still tests the accuracy of, the work (and of our own deductions). Of this sanctuary we find that:—

The area = 500^2 in.
And its volume = 500^3 „

SECTION IV.

THE ARK OF THE COVENANT.

The cubical room above alluded to contains an ancient box, made under Moses' orders, following avowedly Divine instructions; and seeing the remarkable prominence given the site of this chest, or ark, and that the Temple was not considered complete until it was in its place, our time is not likely to be wasted if we investigate the "ark," using the same refined and scientific cubit of Herschell's that we have seen reason to identify with the "sacred" one of Holy Writ. The ark was to be

$2\frac{1}{2}$ cubits long
$1\frac{1}{2}$ „ broad
$1\frac{1}{2}$ „ high
} Outside Measure.

I say "outside measure" because the crown of gold to cover it is of the same length and breadth, and it would have fallen down inside the ark had this not been outside measure.

We are not informed of the thickness of the wood it is made of. But on consulting a skilled workman (Gunner Thomas Henry, R.A., in charge of the officers' workshops at the Royal Artillery Institution, Woolwich) on this point, he told me that the sized box I mentioned was a well-proportioned box; and on my suggesting $1\frac{1}{4}$ in. "stuff" for its construction, he said it would do very well, but should himself prefer a heavier bottom and lighter sides, and suggested a 2 in. bottom and $1\frac{3}{4}$ in. sides.

Taking the mean of these two dimensions, we get to within narrow limits of what, in all human probability, was the contents of the ark of the covenant. First, from an exterior measure of $62\frac{1}{2}'' \times 37\frac{1}{2}'' \times 37\frac{1}{2}''$, we obtain an inner content of, in the first instance,

	Geomet. in.
58·9 × 33·9 × 35·7 =	71,282
And, in the second instance,	
59 × 34 × 35·5 =	71,213
	142,495 ÷ 2 =
Mean . . .	71,247·5
Or, taking it to the nearest 10,	71,250

Or, we have a box of the *same volume as the coffer of the Great Pyramid.* If, to the contents of the "ark," we apply the meteorological fact that the mean density of earth equals 5·7 times that of water, we at once reduce the rather abstract number 71,250 into the much simpler one of

$$12{,}500, \text{ or } \frac{50^3}{10}$$

of cubic inches of earth's mean density.

Now, to my mind, I admit that this identical volume of the coffer and the ark are almost irresistible evidence in the direction in which we are seeking it; but I am enabled to continue my argument a step further. For we will examine another and greater measure of capacity, also made in terms of the sacred cubit—I mean the molten sea of Solomon.

I shall adhere to the description given of it in 1 Kings xii. 23—26, that in Chronicles being fragmentary, and we find that it was

10 cubits from brim to brim.
30 „ in circumference.
5 „ high.

Round all about a handbreadth thick, and was 2,000 baths in capacity. I shall assume it was hemispherical in figure, because,

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1st. It was round all about.

2nd. Its height is equal to half the diameter.

3rd. Josephus expressly says it *was* hemispherical.

There is no doubt that the 10 cubits diameter is an outside measure from "brim to brim." Its 5 cubits height—not depth—I also take as an exterior measure, but the 30 cubits circumference I take as the inner measure of the great bowl, because,

1st. We should have two conflicting measures of the same place.

2nd. The circle of 30 cubits circumference at the inner lip would leave a margin between the inner and outer edge of the brim of 5½ in., which, with an allowance for the extra carved work on the brim, may fairly be taken to express the hand-breadth of thickness of the sea itself.

Calculating the size of hemisphere, whose circumference is 30 geometrical cubits, we find it to be 3,562,070 geometrical inches, or, within a minute quantity, 50 times the capacity of the ancient ark of the covenant; the exact 50th part of the contents of the molten sea, as arrived at by us, being 71,241 geometrical inches, or well within the margin required in a casting of this size.

But the molten sea	=	2,000 baths.
And also	=	50 arks of covenant.
Therefore the ark of covenant	=	40 baths.
But the laver	=	40 baths.
Therefore the laver	=	ark of covenant.

Here, then, we at once obtain a very valuable step in arriving at the sacred measures of Israel. We know now

40 baths = 1 laver.
50 lavers = 1 molten sea.

And, having learnt the exact dimensions of these two in a way where one serves as a check on the other, we are able easily to fill in the whole series from the Bible, and give their capacity in inches. (Noting also that the contents of Solomon's sea in cubic inches of earth's mean density

$$= \frac{50^4}{10}$$

compare the lower marked off portion of the "king's chamber" in the Pyramid).

It would therefore appear that the "ark" was the standard of measure of Israel—but so far we have only got to the fluid, or dry measures, which our previous caculations enable us to append:—

Israel's Fluid Measures.		Cubic Geomet. Inches.		Inch Earth's Mean Density.		Brit. Imperial Measures. Hds. Gals. Qts.		Israel's Dry Measure.
1 Omer	=	178·	=	31·25	=	0· 0· 2½	=	1 Gomer.
			=	$\left(\frac{5^5}{100}\right)$				
10 Omers 1 Bath	=	1781·	=	312·5	=	0· 6⅔· 0	=	1 Ephah.
			=	$\left(\frac{5^5}{10}\right)$				
10 Baths 1 Homer	=	17812·	=	3125·	=	1· 1¼· 0	=	1 Cor.
			=	(5^5)				
4 Homers 1 Laver	=	71,250	=	12500	=	4· 5¼· 0	=	1 Ark.
			=	$\left(\frac{50^3}{10}\right)$				
50 Lavers 1 Sea	=	3,562,500	=	625,000	=	204·10·0		—
			=	$\left(\frac{50^4}{10}\right)$				

Note the approximation of the Israelite Homer and British hogshead, and also its identity as a dry measure with the British "quarter"—of what?—of the ark of the sanctuary.

We have taken the hogshead as 63 gallons, and the gallon as 277·27 British inches.

I here come to a natural subdivision in this section 4, and, having shown how from the ark the fluid and dry measures of Israel were evolved, I venture further, and trust I may be enabled to show how their weights and money were also educed.

And here I must not omit reference again to the fact that the door of the holy of holies draws attention to the importance of 5 as a factor, in the same way that the symbol over the entrance to the "king's chamber" in the Great Pyramid does.

SECTION IV.—*Continued.*

WEIGHTS AND MONEY OF THE TABERNACLES.

The results of an investigation of Israelite measures having been so encouraging when conducted in terms of the sacred cubit, we have more than ever reason to believe that exact science and the Bible run hand in hand. And are thus induced to examine Israelite weights also when expressed in English avoirdupois, and Israelite money also, and its worth as expressed in sterling silver.

Reverting again to the "ark," whose capacity we have accepted as 71,250 geometrical inches of Herschell, we notice that its exponent in daily use—the laver—was filled with water, as also the "sea" of Solomon, whose connection with it we have been enabled to prove.

We imagine, therefore, that the weights should be expressed in terms having reference to *water*.

But when we remember how *on* the ark stood the "mercy-seat," and that He Himself speaks of the earth as "My foot-stool," we think the weight of earth as expressed in water would be an appropriate way of trying to express the weights of the "tabernacle."

Now, a cubic foot or cubic inch of earth's mean density (*i.e.*, were all the component parts of our globe mixed in one even mass) would equal in weight 5·7 cubic feet or inches of water, or, in more concise language, the specific gravity of our globe (as compared with water) is 5·7.

And here I note a remarkable expression in Job xxviii. 25: "He weigheth the water by measure," which, I think, is as neat an expression for specific gravity in its terms as could well be quoted.

We will, therefore, take the contents of the "ark" as determined by us previously, and for our starting-point find its weight in water.

Therefore the ark, as a standard for weight, may be expressed thus:—

Ark = 71,250 geometrical cubic inches capacity.
„ = 12,500 cubic inches earth's mean density.
„ = 2,575 British pounds avoirdupois.

Because each cubic inch earth's mean density weighs 1442·5 grains; and 1 pound avoirdupois—*i.e.*, imperial measure—weighs 7,000 grains.

		British Impl. Pounds.
Therefore the homer as a weight	=	644·
„ the ephah „	=	64·4
„ the omer „	=	6·4

So far the sacred weights and measures of Israel run hand in hand, but next come the smaller weights, which, when rendered in the precious metals, formed *money*.

These smaller weights are the talent, with its subdivisions:—

10 gerahs = 1 bekah.
2 bekahs = 1 shekel.
60 shekels = 1 maneh.
50 manehs = 1 talent.

The most frequently mentioned being the shekel. The maneh is seldom referred to in Holy Writ, but it is from summing the amount of the redemption-money, whose weight is specified in Exod. xxxviii. 26, with the number of subscribers, which is also given, that we find the talent consisted of 3,000 shekels.

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Now Ezekiel, in ch. xlv. 11, 13, 14, speaks of the "homer," or its equivalent, the "cor" (one being fluid and the other dry measure), as the standard for the smaller measures. Therefore, taking the next smallest as our starting point, we will take the talent as the equivalent of the ephah, or bath, and it, we have already found, in earth's mean density, represents a weight equal to 64·4 British pounds. We can then commence our series:—

1 talent	=	64·4	British pounds = 1 ephah.
„	=	64·4 × 7,000	„ grains.
„	=	450,800	„ „
But 1 talent	=	3,000	shekels of the sanctuary.
Therefore 1 shekel	=	$\frac{450.800}{3000}$	British grains.
„ „	=	150	„ „ (of silver).

But the British florin has 161½ grains of pure silver in it, therefore, according to my argument, the shekel was 11½ grains of silver (or nearly 1¾d.) less in value than our present florin. Accordingly, the *money* in fine silver, and also, I am inclined to believe, small weights for retail purposes, stand thus:—

1 talent	=	64·4 pounds avoirdupois	=	50 maneh.
1 maneh	=	1·07 „ „	=	60 shekels.
1 shekel	=	150 grains	=	2 bekah.
1 bekah	=	75 „	=	10 gerah.
1 gerah	=	7½ „		

The three smaller being pieces of silver whose weight in British currency of the present day is not far from the florin, the shilling, and the (silver) penny.

To the present day, in the East, money is used as weights for small retail purposes, and I do not think we suppose too much in fancying that the smaller weights forming the fractional parts of the talent were used in every day retail purposes, when we read in 2 Sam. xiv. 26 the weight of Absalom's hair recorded in shekels, or again in Ezek. iv. 10, where the weight of a daily ration of food is recorded in the same.

And here I guard myself from confusing *weight* in silver—which always remains the same—with *value* in silver, which is ever fluctuating, for an instance of which I need go no further than our own Eastern possessions, where, as I know to my cost, the silver rupee of India fluctuated in one year (1876) from a market value of 1s. 10d. to 1s. 6d.; and when in India, in 1858, that the same coin was worth 2s. 2d.

Here I halt for awhile to enable me to point out with the more emphasis, and with due acknowledgment to the exact and accurate author who first drew our attention to this line of study, how the whole system of Jewish measures of length, weight, measure, and money were evolved by simple and scientific factors from the "cubit" and the "ark" of Moses.

SECTION V.

SUMMARY.

We will here glance back over our line of argument. We commenced with the idea that, if the design of the Great Pyramid was an inspired one, we should, on examination of the Temple of Solomon or Tabernacle of Moses, find such marks as to show the same master mind governing the design in each case.

It remains now for our readers who have followed us thus far to form their own opinion from the facts we have been able to lay before them. It is evident that much of their force lays on correct determination of the length of the sacred cubit. Our discussion thereon (Section II.) is, we think, entitled to carry much weight with it, broadly based as it is on both the Bible and modern science.

(The calculation for the volume of the ark and sea is taken from the second volume of "Life and Work," by Piazzi Smyth, and submitted, as the reader will have seen, to the opinion of a skilled workman. To that author I am all along greatly indebted.)

The length of the standard used by Solomon, and by him termed a "cubit," having been arrived at to the best of our ability, we proceeded, by its means, to examine the proportions of the Temple. We soon noted a peculiarly "Pyramid" run of numbers, but in the inner sanctum we find the most venerable and sacred ark to be of the same cubic contents as the coffer of the Pyramid, and also learn that the sea of Solomon is fifty times its volume, and therefore equal to the marked-off portion of the room the coffer stands in. We learn there, too, that, on reducing the contents of the ark in water to inches of earth's mean density, the size of the sanctum is particularly appropriate to that of the ark—for its rather rough-looking contents of 71,250 geometrical inches at once appear at 12,500 geometrical inches of earth's mean density, or 50^3 divided by ten, while the contents of the holy sanctum it is placed in = 500^3. And, above all, we learn that we, in our researches in the Temple, are working with the same standard of length as was evidently used at the Great Pyramid, so that, seeing the remarkable run of Pyramid numbers that first drew my attention, and having convinced myself of the identity in volume of the coffer of the Pyramid and the ark of Moses, and, in length, of the standard measure of the Pyramid and that of the Temple of Solomon, of the contents of the sea of Solomon and the marked-off portion of the "king's chamber," I cannot but acknowledge (putting any question of inspiration for the moment on one side) that the designers of these two buildings were educated at the same school, and had in view many objects in common in the two buildings. And to say this is to answer in the affirmative the question my paper is headed with in as deliberate and positive a way as I can.

H. A. Tracey.

P.S.—I am in hopes this paper may lead others to investigate further the proportions of Solomon's Temple; and for such I note one or two interesting *approximations* that may, I venture to think, point to a line of interesting research.

1st.—The diagonal of the floor (and sides) of the cubical holy of holies = in cubits, $\pi \times 9$, correct to two places of decimals.

2nd.—The height of the two brazen pillars = 18 cubits.

3rd.—The contents of the holy of holies equals that of a sphere whose diameter is 24·8, &c., cubits.

4th.—The proportions of the porch on which much stress is laid by David in his charge to Solomon.

5th.—The proportions of the great brazen altar, which is exactly one half the size of the holy of holies.—H. A. T.

THE CENSUS OF GREAT BRITAIN FOR A.D. 1881 GIVEN IN THE GREAT PYRAMID.

By Charles Horner.

"Rise and measure the temple of God and the altar, and THEY THAT WORSHIP THEREIN."

"The very hairs of your head are all numbered."

"Is there *anything* too hard for ME?" "There is *nothing* too hard for THEE!"

"Call unto Me, and I will answer thee, and show thee great and hidden things, which thou knowest not."

"These sayings are FAITHFUL and TRUE."

THE present time is eminently remarkable for the rapid and peculiarly striking character of many recent scientific discoveries; but they all pale before the magnitude of the revelations which are now being disclosed to our nation, through prayerful study, by this mighty monumental Witness to the Lord of hosts in the land of Egypt. Well, indeed, might the prophet Jeremiah break forth with that fervent prayer recorded in chapter xxxii. of his writings, as he thought

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on the signs and wonders which Jehovah had *placed* in Egypt, in *Israel*, and among men.

And that strain, too, is already being renewed amongst Lost Israel, but now found in the British people in this nineteenth century, and will continue to grow louder and louder as the good news becomes known throughout the community, and wherever the Anglo-Saxon people dwell.

For some months past I have held a private opinion that our Census for the year 1881 is given in the Great Pyramid, but hesitated to record it as a mere speculation, until one day last week, when the matter was brought home to my mind with such irresistible power that I determined to no longer withhold my profound conviction—astounding as it may appear to some—that the Census of these islands for A.D. 1881 is truly recorded in the great stone monument.

The following facts arranged themselves in my mind as materials for reflection:—

1. In the vision recorded in Rev. xi., the apostle is commanded to measure the temple of God and the altar. Whatever building Christian men claim to have originated under Divine supervision, may certainly be most appropriately called a temple of God. Now the Great Pyramid is a building for which such claims have recently been advanced, and because it is the only existing monument that has been *measured*, it, therefore, satisfies the plain statement made to the apostle. In the year 1865 the command was obeyed. Moreover, he was instructed to *measure* those that *worship therein*. Who were these worshippers?

2. The grand gallery, in its more general features, displays the chronological advance of mankind during the present Christian dispensation; but in its restricted aspect more notably points to the British nation as the House of Israel.

3. This removes the difficulty as to *what people* are to be *measured*.

4. The dispensation ends in A.D. 1881.

5. That is the date of the next Census.

6. Mr. James Simpson, of Edinburgh, computes the cubical contents of the grand gallery to be, in round numbers, 36,000,000 cubic inches.

7. The official returns for the last Census in 1871 gives the population of the British nation as 31,857,338 souls.

Nearly in this form did the subject continue to revolve before me, but I always felt, sooner or later, something would come of it. Suddenly the solution flashed vividly across my mind in the midst of my meditations.

When the Astronomer-Royal for Scotland, in 1865, lifted up his measuring-rod sixteen times to measure the grand gallery's height, he little knew the deep significance of the act, for then it was that he involuntarily *measured the worshippers therein*. For that height—viz., 339·5 inches, is nothing less than the INDEX of Britain's—Israel's—Census for A.D. 1881.

And from the following formula I deduce the number of the population for that very year—$(339{\cdot}5 \times 10^5) = 33{,}950{,}000{\cdot}0$ inches; or, 339·5 multiplied by the Pyramid number 10 to the 5th power, and an inch symbolising a *living soul*=33,950,000, the Census of A.D. 1881. This is the number of the British nation, even the House of Israel, recorded in that monument 4,000 years since, to be openly manifested to His people in the present year of grace, A.D. 1878, as another incontestible proof that the monument is, indeed, HIS WITNESS; and that in His own good time He would so make it understood that it should appear vocal with "things kept secret from the foundation of the world," and prove to those who have ears to hear that known unto Him are all His works from the beginning of the creation.

Now let me show the comparative rates of increase from the official returns for the years 1851, 1861, 1871, and 1881 according to the Great Pyramid:—

Population in 1861		Population in 1851		Increase in the Decade
29,571,644	—	27,958,143	=	1,613,501
Population in 1871		Population in 1861		
31,857,338	—	29,571,644	=	2,285,694
Population in 1881 according to Gt. Pyramid		Population in 1871		
33,950,000	—	31,857,338	=	2,092,662

I have not had access to a later official report than that for 1876—viz., the 37th—but in it the Registrar General gives the estimated increase of the population to the middle of 1874, which said increase added to the 1871 returns gives 32,426,369 souls.

I have such confidence in the truth of the general results now submitted to the readers of the BANNER, that I shall quite expect the Great Pyramid numbers, as compared with the next Census returns, to be in agreement with the first three places of figures; and I also believe further independent corroborations will be forthcoming in the shape of re-computations by Mr. James Simpson, who may, before long, receive some additional grand gallery measures, which will enable him to again attack the problem of cubical commensurabilities with even a smaller minimum of error.

Before closing I would draw attention to two important features noticeable upon a casual inspection of the above statement. A comparison between the years 1861 and 1871 exhibits an increase greater than between 1871 and the Great Pyramid Census for 1881—a falling off of 193,032 being recognisable in the latter—a result, I think, we may be led to expect, since the past and present stagnation in our large industrial centres would operate adversely on the marriage rate. Next remark the gradual march towards the Great Pyramid numbers shown in my citation from the 37th Registrar General's Report, and ask yourself these questions: Is this a mere coincidence, or another solemn proof from the Lord, given to the nation, that they are, indeed, His ancient people Israel? that this England of ours is "the place," "the wilderness," in which they should dwell, where He would be unto them as "a little sanctuary," where she—Christian Israel—should "*sing there* as in the days of her youth?"

If your answer to the latter be in the affirmative, then your duty is clear, and the news that Lost Israel is found must be propagated by every means in your power until the Holy Spirit is poured on this people, and they become truly a *righteous* nation, even "the sons of the living God."

Fern Villa, Mortlake, October 26.

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

BY THE REV. B. WREY SAVILE, M.A.,
Rector of Shillingford, Exeter.

(*Continued from page* 367.)

PART XXV.

WHETHER Professor Lewis was afraid to let his paper be exposed to the searching criticisms of those who were competent to deal with the subject, or whether he realized the value of the proverb that "Discretion is the better part of valour," it is certain that his attack upon what he was pleased to term "the pretended Identification," was not permitted to see the light.

I have endeavoured to show, on the authority of Sir Henry Rawlinson, that the first known instance of the name of "Saxons," which occurs in the inscription on the Behistun Rock, carved by Darius Hystaspes, king of Persia, B.C 516, is the Semitic equivalent of the ethnic names of Gimiri, or

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Gomerim, or Cimmerii, which Josephus identifies with the ethnic title of Cymry, and is first found in the Cuneiform inscriptions of the 9th century B.C., carved on the Nimroud obelisk brought by Mr. Layard from Nineveh. On this obelisk the word Khumri, or Cymry, is used to denote the land of Samaria, which formed the kingdom of the House of Israel from the time of Solomon's death, B.C. 976, to the deportation of the Ten Tribes to Assyria, B.C. 721.

Historically, the identification between the Khumri (Samaria) of the Cuneiform inscriptions of Assyria, and those parts of Britain occupied by the ancient Cymry of Britain (whence such names as Cambria for Wales, and Cymry-land, or Cumberland in England), is most complete ; to which I would add that, if recognised genealogies are to have any weight in the consideration of this interesting subject, what can be more conclusive as to the Semitic origin of the Saxon race than the well-known pedigree of Alfred the Great, which rests upon the authority of the Saxon Chronicle, drawn up probably some time between the arrival of the Saxons in England, and the time of Alfred himself, four centuries later ; to the value of which, Sir Francis Palgrave, in his "History of Normandy," bears witness in the following terms: "Genealogies," he says, "entrusted to memory, known by heart, are written in a living record, compared to which, the Herald's Roll is chaff and straw. Flattery cannot interpolate a link in such pedigrees ; ignorance cannot corrupt the manuscript ; hostility cannot destroy the testimony, except by the total extirpation of the witnesses."

Now in this valuable pedigree, which must have been put down in writing upwards of a thousand years ago, the Saxons have certainly a Semitic, and not an Aryan origin assigned to them. It proceeds step by step, from generation to generation, or from father to son—as the genealogies recorded by St. Matthew and St. Luke of our Divine Redeemer—beginning with Alfred the Great, through Woden, the common ancestor of all the kings of the Heptarchy, to Noah, as the final clause in this very ancient document reads thus :—"Hathra was the son of Guala ; Guala the son of Bedwig, who was the son of Shem, who was the son of Noah, and he (Bedwig) was born in the ark."

Without accepting this pedigree as of binding authority, and readily acknowledging there must be many links wanting to complete the entire chain of descent from father to son, I submit that it is of sufficient weight to prove that the Saxons were a Semitic, and not an Aryan race, as ethnologists generally declare them to be. It is, of course, impossible to produce in the present day any pedigree which shall go back near as far as that of Alfred the Great. Many amongst ourselves can trace back to an ancestor who came over with the Conqueror ; but few can trace beyond that memorable revolution in the condition of the Saxon race, save those who can trace their descent through Alfred himself. The royal family are a notable exception to this rule. By the Queen's side, they can trace back to Edecon, Ambassador to Attila, king of the Huns in the 5th century, and by that of the father, the late Prince Consort, to Thierry Margrave of Misnia, a noble Goth in the 12th century ; while through the Plantagenets, by whom they inherit the British throne, they trace their descent from Alfred the Great, and consequently as far back as we have already seen.

I am not aware whether persons of Hebrew descent possess pedigrees in the present day of any unusual length ; but knowing the terrible persecutions which the Jews have undergone during the last 18 centuries in every part of Christendom, it is not likely that they can produce such, as many of our ennobled families, both in England and on the continent, are wont to do. In such a case as that of the present Prime Minister, we conclude from his name "D'Israeli," that he must trace his descent from the House of Israel, rather than from the House of Judah. And we have evidence that a portion of the Ten Tribes, whose descendants emigrated to the Taurica Chersonese, or Crimea as it is now called, some centuries B.C., were subsequently amalgamated with the descendants of the House of Judah, who had escaped from the power of Rome after the destruction of Jerusalem. The Russian *savant*, Foikowitsch, in his account of the grave-stones in the Crimea, mentions a long epigraph found in the wall of a synagogue at Mangelis, near Derbend, which proves that Greek-speaking Jews, descended from the captives of Titus, came in the 4th century A.D. to Matarka, where they became mingled with their brethren of the House of Israel, and induced them to adopt a new system of chronology, amounting to no less than 151 years different from that of their former computation, with the vain design of setting aside the prophecy of Daniel (ix. 24—26), which had predicted the cutting off of the Messiah "after the threescore and two weeks" were terminated, and which, we know from history, was literally and exactly accomplished at the Passover of the year which we now call A.D. 29, when the Messiah was "cut off."

I venture to mention another genealogical tree, with which I happen to be personally connected, because it may possibly afford some evidence in favour of the Identification between Lost Israel and the British people, resting upon a similarity of names, which is generally considered an argument of some weight in such discussions as these. If we turn to the book of Joshua, we find a twofold mention of an eminent son of Reuben, the eldest son of Jacob, under the name of Bohun. We conclude his eminency, though his name does not occur in any of the genealogical lists given in Scripture, from the fact that the boundary stone of Bohun marked the special portion of land allotted to the Tribe of Reuben. "The border of the lot of the Tribe of Judah went up to the stone of Bohun, the son of Reuben" (ch. xv. 1, 6). "The border of the lot of the Tribe of the children of Benjamin descended to the stone of Bohun, the son of Reuben" (ch. xviii. 11, 17). Consequently, the borders of the three Tribes of Reuben, Judah and Benjamin must have terminated at a place near where the Jordan flows into the Dead Sea, and where "the stone of Bohun" doubtless marked the spot during the 9 or 10 centuries which intervened between the eisode B.C. 1540, and the Babylonian captivity B.C. 589.

(To be continued.)

Correspondence.

AN EXPLANATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—In your first article of the BANNER, of Oct. 23, you write: "We are sorry to see that the Rev. B. Wrey Savile quotes *it* (Mr. Gladstone's opinion that America will eventually become mightier than England) with approval." Suffer me to point out that this is hardly correct. I have looked at my letter to you, as it appears at page 331, and you will observe that what I do quote with approval, as may be judged from the *italic* portion of my quotation, is Mr. Gladstone's expressed opinion that "the England and the America of the present are *probably the two strongest nations of the world*." Though I submit there is a distinction in this as in any other quotation between the setting forth of a truth, and approving of the conclusion, which may result from that truth. If anyone were to contend that the evidence which Mr. Gladstone adduces, that the United States have grown in the first century of its existence as an independent nation, from 2,000,000 to 45,000,000, warrants the expectation that our daughter in the far West will, in due time, become "mightier than her mighty mother," it does not necessarily follow that he approves of the fact, as he terms it, that the daughter is "passing us by in a canter," however irresistible the conclusion may appear to his own mind, on account of the fact, which cannot be gainsaid, that *during the same period* the population of the United Kingdom has only doubled itself *once*. Speaking in round numbers I believe our population has advanced during the last 100 years from 18,000,000 to 36,000,000, and, if such be truth, I am at a loss to imagine upon what ground you can deny the reasonable conclusion

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of Mr. Gladstone, if multiplicity of seed (the promised blessing to Israel) be the test of "might," as you very naturally assume.

But you will say, in reply, as you have already done, "if only Mr. Gladstone had known that the British are *Israel*, and the Americans, who are 'of Israel,' are *Manasseh*," he would have argued differently. But, inasmuch as the promise to Manasseh the elder was that he should be "great," while to Ephraim the younger it was he should be "greater" still, as prophetically declared by the dying patriarch, therefore you consider this is a sure proof that our daughter America will not be mightier than her mother England. But here two very serious difficulties present themselves. According to all analogy the daughter must be younger than the mother; whereas in this case you reverse the process, and assume the daughter America to be typified by Manasseh the elder, and the mother England to be typified by Ephraim the younger. Again, I would fain ask on what grounds you make this distinction between the descendents of the Tribes of Israel? If, as you assume, we Anglo-Saxons are descended from the Tribe of Ephraim, when we send our children across the water to colonise America, by what process of reasoning can they be turned into descendants of the Tribe of Manasseh? I know that some of our Anglo-Israelitish friends speak very confidently on this subject; but I cannot understand how they arrived at such surprising conclusions. I have now a work before me in which the writer, besides adopting your view of the distinction between the Tribes Ephraim and Manasseh, speaks with similar confidence of the Welsh being descended from Reuben; the Scotch from Gad; the Irish from Dan; the Canadians from Issachar; the Indians from Asher; the Australians from Naphtali; and, strange to say, the Turks from Benjamin; and the Cypriotes, I suppose, because we have taken possession of the isle of Cyprus, from Zebulun. But is there the slightest warrant for making this distinction between the descendants of the Tribes of Israel? I have endeavoured, through your kind courtesy, to show, at some length, in the pages of the BANNER, my reasons, chiefly ethnographical as well as prophetical, for concluding that we Anglo-Saxons are in truth descended from that race whom the Kings of Assyria deported from the Land of Promise, and settled in different parts of their Empire upwards of twenty-five centuries ago, and that in these latter times we have grown up into the mightiest Empire the world has ever seen, far greater than Rome at the culminating point of her power; though I cannot but fear that the speculations into which so many have now entered, and about which they speak so confidently, must do much damage to the cause which we desire to set forth in accordance with the unerring Word of God.

Trusting you will receive these candid criticisms in the spirit in which they are made, and with an earnest prayer to advance, and to defend nothing but the truth,

I have the honour to be, dear sir,
Your faithful servant in Christ,
BOURCHIER WREY SAVILE,
(*Rector of Shillingford*).

Oct. 24, 1878.

NOTE BY THE EDITOR.—Our readers can well understand that we publish the above from our truly-respected friend and fellow-helper with sincere regret. We regret that we misunderstood the purport of his quotation at page 331, of our issue of Oct. 9, 1878, and even now we do not understand why the latter portion of Mr. Gladstone's sentence was embodied in his letter, unless he meant to speak of it with approval. Our friend certainly did not (and does not now) repudiate the sentiment it conveyed. We have long been aware that the Rev. Mr. Savile differs from us in many of our most material views; such as those affecting "the Gates" (home and foreign), Constantinople, the Queen's descent, the stone kingdom, the kingdom of heaven, Jacob's pillow, the Identity of Manasseh with America, the new covenant, &c. The bare enumeration fills us with dismay. But we recollect that Mr. Savile, as he himself candidly tells us, did not at one time perceive the distinction between Israel and Judah; and as probably forty years of ministerial life were past before he "saw" clearly revealed such a point as that, regarding which God's Word is radiant and vocal from first to last, we do not despair of his "seeing" with us yet on the other matters where our vision is, we think, clear, and his yet far from being so. We will only add here (having no wish to treat a true friend as an opponent) that we have never contended, as Mr. Savile supposes, that "we Anglo-Saxons are descended *from the Tribe of Ephraim*." That is the doctrine of the Teutonic theorists, and differs from ours as far as East is from the West. Our views have been repeated at length on this point throughout our writings, and require no repetition here. We need not add that we have never expressed approval of the foolish work, "*The English Lion and the Turkish Wolf*," by "Anglo-Saxon," to which we believe Mr. Savile refers; and have, though requested, declined to review it, as in itself not worth the labour. We are perfectly willing Mr. Savile should reject the idea that America represents (or is) "the remnant of Manasseh;" but as one who firmly holds that the British are "the remnant" of the Ten Tribes or House (*not Tribe*) of Ephraim, Mr. Savile is bound to tell us when, where, and how Manasseh separated from Ephraim after the captivity in B.C. 720, and became, as Jacob of old prophesied that Tribe should, "a people and a great" people. *We* point, with much propriety we believe, to America as the fulfilment. If Mr. Savile can indicate a better, we and our fellow-believers are open to conviction. Let him try! If he suggest that the birth of the Manassite nation is yet future, and destined to take place in—say the Millennium—we reply, "where will he find room then on the globe for a future 'great nation?'" Why, too, are we to separate the existence "of the Manassite 'great' nation of Gen. xlviii. 19, from 'the fulness of the Gentiles of Ephraim' or *Melo h'goim*, that we and Mr. Savile himself see clearly 'has already come in?'" With that fulness God's Word distinctly compares the Manassite "great" nation, and the two, it seems to us, must therefore be *synchronously* existing side by side, as the British Empire and the American republic are to-day; the latter "great," the former "greater than he."

To the Editor of the "Banner of Israel."

DEAR SIR,—In the pamphlets which are now being issued fast and furiously against Anglo-Israelism the fundamental doctrine seems to be that the Abrahamic promises were in some mysterious way "conditional." No sane person can deny that we, as a nation, are inheriting these promises, and all our opponents can do is to wriggle out of the dilemma by telling us that the idolatry and apostasy of (Twelve-Tribed) Israel, cancelled, or rather transferred, them to the Gentiles. We, of course, totally reject this assertion, and what I desire to point out is, that in the birth of Christ we have as complete a refutation of it as we could wish for.

Our opponents will no doubt remember that *one* of the Abrahamic promises was, "In thy seed shall all the nations of the earth be blessed." This, as everybody will allow, was a distinct promise to Abraham that the Saviour of the world should spring from Him. Now, according to the reasoning (!) of those who differ with us, the sinfulness of his posterity should have deprived Abraham of this honour *and the promise ought to have descended to the Gentiles.* But did it? Did the long career of Hebrew wickedness prevent the Hebrew birth of Christ? Not in the slightest degree, and if God has fulfilled *this* promise to the very letter, what right has any one to proclaim that the *others* have been forfeited? I would even go further and ask, Is it not logical to conclude that as the prediction, "in thy seed shall all the nations of the earth be blessed," is (through the spread of the Gospel) being fulfilled in our own days to an unparalleled extent, so the predictions concerning the "company of nations," the "Gates," and the "multitudinous seed" are being fulfilled in an unprecedented manner *also?* But, be that as it may, the grand fact of the advent shatters into pieces the hollow invention that unfaithfulness on the part of Israel could for one moment deter God from carrying His promises into effect.

I am, dear sir, yours very truly,

J. G. T.

Newcastle-on-Tyne, Oct. 23rd, 1878.

THE REV. DR. CUMMING AMONG THE PROPHETS.—ENGLAND'S FUTURE.—Preaching on Sunday evening at the Scotch Church, Piccadilly, London, on "Our National Safety; or, England the Tarshish of Prophecy," Dr. Cumming said that from whatever quarter they looked in Europe, there were the elements to be seen of an earthquake that would shake nations to their very depths. Whilst other countries would be smitten, England would be spared. She was a chosen nation of God, and had a grand and prosperous future before her. In any forthcoming conflict this nation might be chastened, but it would be for her purification. She would keenly feel the rude blasts of the tempest; but so long as she remained a God-fearing nation, she had nothing to fear. England was the Tarshish of prophecy mentioned in Ezekiel, said by the prophet to be a land of promise charged with a great mission—viz., the restoration of the Jews. It was destined to be prosperous and powerful unto the end of time. Its future would be unprecedented in the history of nations. (1876 or 1877.)

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EDITOR.

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

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 99. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 20, 1878. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE "EARTH" OF PROPHECY.

WE must all of us have been often struck with the constant repetition of the word "earth" in the prophecies of the Old and New Testaments. Judging from our own experience we have either failed to attach any peculiar significance to the expression, or have concluded that the word was intended to mean the globe or inhabited *terrain* of the planet in general. If we look narrowly into the question, however, we find that the usual signification given to the term is full of difficulty, and that it is impossible to suppose the Divine Spirit can, by the use of the word "earth" in such passages, have meant to convey the idea of the entire inhabited globe as a whole. Taking such a text as Luke xviii. 8 we find an instance in point, which aptly illustrates the difficulty we allude to.

Our Lord, after teaching the necessity of urgent and instant prayer by the parable of the importunate widow, and saying, "God will avenge His own elect (therefore Israel) which cry day and night to Him," adds, "Nevertheless, when the Son of Man cometh, will He find faith on the earth?" The answer, of course, which was anticipated by the Lord, and doubtless is the correct one, is, "No! there will be no faith on the earth at that crisis." What did the Lord mean? That faith should be extinct, and die out throughout the whole globe at the crisis of His advent? or is the expression "earth" limited geographically to some portion of the world's surface? and, if so, which? It is clear to us that the question could not have referred to the entire habitable globe, for "God's own elect" are at the very period specified described, in Luke xviii. 7, as "crying to Him day and night" for vengeance on their enemies, and this presupposes the existence of Israel—the multitudinous Christian people on the planet at that very time—a nation "betrothed to Him in faith," and therefore, by crying to Jehovah, exercising faith (Hosea ii. 20, 23, i. 10). The teaching of Luke xxi. 25, 28, is to the same effect.

The "distress," "perplexity," and "roaring" will be upon the "earth," and the "earthly" ones. But just when "the sign of the Son of Man coming" in the sky is discerned, and the "earth" shall be troubled, all its Tribes mourning, then the faithful ones (Israel) will feel the call to "lift up their heads," for their national "redemption draweth nigh" (Luke xxi. 25—28). It is clear, then, not only from this passage, but from others too, that the distinction between "the earth" and the rest of the world is most marked in God's Word. Rev. xvi. 13 is such a text. There the three unclean spirits, as frogs, go forth "unto the kings of the 'earth,' and (to the kings) of the whole world," for a specified purpose; plainly showing that in prophetic language "the earth" is not the same mundane locality as, or synonymous with, "the whole world." It is, in fact, a part of the latter.

In Isa. lx. 2 we have the contrast clearly drawn. For the prophet, after addressing Israel in the words, "Arise, shine! thy light has come, and the glory of the Lord is risen upon thee," proceeds, "For behold the darkness shall cover 'the earth,' and gross darkness the people (of the 'earth'); but the Lord shall arise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light." These passages plainly show that when the time of Israel's deliverance arrives, the localities where they dwell will be the abode of "the faithful ones;" but that the domicile of the Gentiles, who occupy "the earth," will be "darkness and gross darkness," terror, perplexity, and distress; for there, and not in Israel's lands, the force of the great earthquake and of the fiery deluge of God's wrath will be experienced. We ask, then, does God's Word tell us where, geographically, we must look for the lands and territories which go to make up the prophetic "earth?" We think it does.

Let the reader turn to Dan. ii. 35—44, and carefully read the account of the vision of the metallic image, and there will be found described, we believe, the exact superficial extent of those lands which constitute the scene of the great drama of God's providence in this planet, within which area all His plans and purposes for the redemption of His chosen nation, and the salvation of men in general, have been, and are, being worked out. What are these limits? The territories ruled and occupied by the four great Empires of "the earth"—namely, 1st. The Babylonian, the head of gold (Dan. ii. 37, 38); 2nd. The Medo-Persian, the silver breast and arms (verse 39); 3rd. The Grecian, the brazen belly and two thighs (verse 39); and 4th. The Roman, or iron legs terminating in the weak and

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composite feet and toes partly iron, partly clay, ready to break to pieces, and, by the fall of the immensely heavy mass of the metallic figure, to dissipate and destroy the whole (verses 40—43). But how is it proved that the great territorial area which "these four Empires covered, first and last, is the prophetic "*earth?*" God's Word tells us plainly in verses 34, 35. There it is stated that the "stone," which being cut out of the mass of the mighty mountain of the figure without violence or "hands," struck the image on its feet, and, becoming a great mountain, occupied the void caused by the utter dissipation of the four previous polities, and itself "filled the whole earth." The metallic image then occupies and represents upon this planet the prophetic scene whereon all God's purposes are worked out, and these territories, as history tells us, comprised the following countries:—Babylonia, Syria, Egypt, Phœnicia, Arabia, Lybia, Spain, as far, it is said, as the pillars of Hercules, and this was the Babylonian Empire, or head of gold.

The Assyrian monarchy was inferior decidedly, and it lasted but 200 years. It comprised, territorially, Babylonia, Assyria, Arabia, Syria; but not Africa or Spain. Next followed Greece. The Empire of Alexander the Great was over three continents. It was Asiatic, African, European. It extended from Babylonia to Egypt, and from Africa to Greece; but the largest of all the Empires was the iron rule of ancient Rome, extending from Parthia to Syria, Africa, Egypt, France, Germany, Belgium, Spain, and even included a portion of Great Britain. It was in very truth the iron kingdom which "subdued all things." Its present, and yet future, development into ten weak, and yet strong, kingdoms is before us to-day, and includes all modern Europe, exclusive of the British Empire. If we may hazard a guess at the enumeration of its ten-toed component parts, we should say they were as follows:—

1, France; 2, Spain; 3, Italy; 4, Portugal; 5, Austria; 6, Bavaria; 7, Hungary; 8, Greece; 9, Belgium; 10, Turkey.

Here, then, we have the whole colossal figure of Daniel, representing the prophetic "earth," territorially arranged before our eyes, extending its huge magnificence across two—nay, three—continents, like some terrible giant sprawling with his head beyond the Euphrates, his feet and toes touching the British Channel and the Atlantic.

This great mountain severed from the rest of this globe of ours, we submit to our readers, is, in fact, that portion of land which God's Word wishes us to understand as the locality indicated when it speaks of His dealings with, and the prophetic fate of, "*the earth.*" It is where the Gospel has been sent, but has been rejected; where the Gentiles reside, but where the House of Israel of the Ten Tribes has not its local habitation. Over that vast extent, Isa. lx. 2 tells us, will be "darkness and gross darkness," while over Israel, the British Empire, "the Lord's light will rise." There Joel ii. 30, 31, predicts that the Lord will "show wonders in the heavens" thereof, and on that very "earth" "blood, and fire, and pillars of smoke," while deliverance yet exists even there for those who hear the Gospel cry, "Come out of her, My people, lest ye be partakers of her (Rome's) sins and plagues" (Rev. xviii. 4).

On that very "earth" Zephaniah's awful denunciation must take effect, for "the Lord's determination" is to "gather the Gentiles, assemble the kingdoms, to pour upon them His indignation, even ALL His fierce anger, for all the earth (He adds) shall be devoured with fire of His jealousy." There, too, as "the earth" (specially named), will the Lord punish the inhabitants thereof, what time He "cometh out of His place for that set purpose, on account of their iniquities." Then Israel will "enter into her chambers, shut her doors about her, hide herself as it were for a little moment, till the INDIGNATION be overpast" (Isa. xxvi. 20, 21). It is, in truth, the very scene of that "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great" (Rev. xvi. 18).

It is the burden of our Lord's own prophecies in Matt. xxiv. 6, 30; Luke xxi. 25, 26, 35, also in many another portion of God's Word besides. In those passages the contrasts are clearly drawn between "the earth," on which "all God's anger" is to take effect, and that other portion of the planet, blessedly excepted, wherein Israel, during the period of those judgments, happily dwells. There they remain secure, "safe," sheltered, covered, and destined when the scourging of the earthly ones is over, to issue forth in their masses to take possession of that very same "earth;" and holding it as God's righteous, sanctified, holy nation, to cause the promise in Isa. xi. 9; Hab. ii. 14; and Numbers xiv. 21, to be fulfilled when "all the earth shall be filled with the knowledge of the GLORY of the Lord, as the waters cover the sea."

Then, therefore, the faith of the Lord Jesus, who is the express image of God's glory, shall be known and exercised, not only in Israel's late homes, but throughout all "the earth." In the desolate heritages and heathen Empire (even now Israel's possessions under distinct promises—Psa. ii. 8; Isa. xlix. 8) it shall be the same, leaving only those portions of the planet unaccounted for on which the Russian Empire, Prussia, and the three Scandinavian nations of modern times, with the occupants of the Netherlands, now reside.

The Russians being the enemies of Israel, the destiny of their territories is not apparently revealed in God's Word, and the other regions named, we conclude, may be the allotted habitations of those ancient, but now lost, nations named in God's Word, Assyria, Philistia, Edom, Moab, Ammon, Elam, &c., who are yet to be found possessors of God's favour, and for whom, in subordination to Israel, a local habitation surely must be reserved (Isa. xi. 14, xix. 25; Jer. xlviii. 47, xlix. 6, 39; Dan. vii. 22, 27).

WAS THE ARCHITECT OF THE GREAT PYRAMID INSPIRED?

By MAJOR H. A. TRACEY, R.A.

(*Concluded from page* 376.)

IN my last, I drew attention to the proportions of the great brazen altar in Solomon's Temple being exactly one-half the size of the holy of holies, and containing 50 cubical arks; as having, one may almost say, invited our investigation in that line.

We turn, first, to the diagonal of the floor of the holy of holies, and find it represents—

$$= \sqrt[2]{20^2 + 20^2} = \sqrt[2]{400 + 400} = \sqrt[2]{800}$$
$$= 28{\cdot}284 = \pi \times 9{\cdot}00$$

(Remembering that on our way from the holy of holies to the "sea," we pass between the two remarkable pillars "Jachin" and "Boaz," whose height is 18 cubits, we fancy that here, in the proportions of these pillars, we have something worth investigating.)

But 28·284 cub. = 707·107 in., in which we find a most notable finish to our Pyramid series, as revealed by the diagonals of the Temple which we have traced so far. They stand thus:—

Diagonal of porch floor	$10\sqrt[2]{5}$
„ holy place	$10\sqrt[2]{20}$
„ „ „ sides	$10\sqrt[2]{25}$
And now here we have in diagonal floor of the holy of holies	$100\sqrt[2]{50}$

And, in proof of our surmise of the more exact workmanship of the holy of holies, this latter number is read in inches, the three former in cubits.

Now, it is one of the many remarkable qualities of a circle that a square inscribed in it will have sides equal to ·7071, &c.,

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of the diameter of the circle, and this diagonal, therefore, calls marked attention to a circle whose diameter would be 1000 inches; but *it happens* that a circle, drawn with radius equal to one side of the holy of holies, fulfils this very requisite, and is, in fact, when read in the divisions of the cubit we have found every reason to use, a perfectly typical circle, giving us, for instance, all the proportions of the circle in an unmistakably distinct manner; and, strange to say, by means of the square root of 50—for this circle, though of course the same when measured by the shorter heathen cubit, or English yard, or French metre, only speaks for itself when measured in sacred inches—and then we learn, without further trouble, that with—

Diameter . = 1000 or 1
Circumference = 3141·59, &c., or π

Area . . = 785,400 sq. in., or diameter $^2 \times \frac{\pi}{4}$

&c., &c., &c.

"But," as our readers may say in their haste, "any book of formulæ tells us this—and more." "We all know it." "Tell us something new."

I would reply: "When knowledge was not so widespread, this Temple was the book of formulæ, and these mathematical truths were found worthy a place alongside the higher and greater ones there symbolised and taught."

And, as for something new, I admit that to myself the connection between π and the square root of 50, as shown by the square inscribed in the circle, *is* quite new.

H. A. Tracey.

P.S.—This square ($707·1^2$) *happens* to equal in area the holy place (1000×500); hence another interesting line of "Temple" research running parallel to that of the Great Pyramid.

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 371).

PART X.

Can it be possible, we ask, that this writer was not touched with Identity principles? It is certain he was not, for he is one of the old school who says the English and American nations—that is, the Anglo-Saxons—are the descendants of Japheth, and therefore not of Abraham's seed. But this does not affect our argument. Has he not clearly demonstrated the fact, that the "one race," the Anglo-Saxons, as he designates the English and American nations, are the only two nations on the globe who possess the paramount promises and blessings made only to Isaac's seed? yea, that by a "right use of their immense advantages to fill the world with blessings, they may wield a moral power for its renovation, such as no nation could at any former period?" What are we to say to these things? Simply that in the face of such a testimony, it is impossible to reject this evidence without at the same time running the risk of rejecting our glorious birthright.

The several points which declare our Identity with Lost Israel, and which ascribe to the Anglo-Saxon race the promises made only "to Abraham and his seed," will be more clearly and forcibly seen if we select a few of them as follows:—

The Rev. Henry Morgan declares that England is the battle-ship of progress which "mounts the wave of popular opinion and rides out of the harbour of the dead past (was dead and is alive again); her destiny, the ends of the earth; her aim, the disenthralment of millions; her motto, 'Liberty enlightening the world.'" That England and America, in brotherly embrace, are the united "beacon light of hope to the exiled, the liberty-wrecked of all nations,—proclaiming constitutional rights, civilization, Christianity, freedom to all men, irrespective of race, caste, cloth, or gold!—for the disenthralment and regeneration of the Empires of the world!—for liberty! equality! fraternity! the world over."

Mr. Read declares "That the Anglo-Saxon race gives laws to the world,—extends an all-controlling influence over nearly the entire earth,"—"whose skill, improvement, civilisation, and religion are traceable everywhere,—pushing their conquests into almost every part of the habitable globe,—whose arm Heaven has nerved so that nothing can withstand its power,—who gives just laws to more of the human race than were known to exist on the whole face of the earth in the proudest days of the Roman Empire,—who gives freedom to the slave and blesses him with the light of religion and science, of the arts and civilisation,—before whom every valley is exalted and every hill made low,—by the strength of whose arm prison doors are forced open and imprisoned servants of Christ's Gospel set free,—whose dominion is as the sheltering wings of the Almighty,—who, as a Christian nation, have the reins of many governments, taken from many hands, put into theirs,—who have a decided supremacy over other nations,—whose extensive commercial relations are a means to the universal spread of the Gospel,—who have, confined to their hands alone, the rare privileges of exerting an influence far and wide on the barbarous nations of the earth,—to whom God has confided the solemn trust of acting as the almoners of Heaven's riches to the world,—that the world's destiny is suspended on the course of conduct which they pursue,—who have immense advantages to fill the world with blessings,—that God has committed to their hands such prodigious resources, that they may fulfil His designs in the renovation of the world."

We need say no more to prove that this race can be no other than "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; whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

These evidences, from such independent sources, establish beyond a doubt the fact of the British nation's Identity with the House of Israel, that the Saxons are Isaac's seed, and that we are therefore the "after seed of Abraham," to whom, under the new name of Christian, the promises given under the new name of Abraham belong.

Abraham's Burnt-offering.—The Type.

Having shewn that we are the race of Isaac, we claim the right to consider the circumstances in the life of "our father Isaac," as typical of events in the history of our race. We believe that the burnt-offering made by Abraham finds its anti-type in our nation's history, in our late transactions in Eastern affairs.

But before we can establish this analogy, we must have a clear understanding of the real nature of the type. Some think it is one thing, and some another. It is impossible, therefore, to reconcile an antitype to its type unless both agree in their several parts. It is therefore absolutely needful to examine the type itself carefully, so as to see it as it is, and not as we suppose it is. If we are not agreed as to the type, it is impossible to be agreed in the antitype.

Let us therefore proceed to inquire what the character of this burnt-offering was which Abraham made when he prepared to offer up his son Isaac.

This offering is commonly regarded as the greatest type which the Old Testament gives of the great atoning work of Christ as an offering for the sin of the world. The type itself is therefore regarded as a sin offering.

This is the view which we have heard taken of this subject, and heard expressed from the pulpit. It is the view which all ministers and friends take with whom the writer has conversed

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upon the subject. Believing, therefore, that this view is the one very commonly held—and it is one with which the writer cannot agree—and that the Scriptures nowhere warrant such an interpretation, it will be needful to see what the Scriptures teach is the character of burnt offerings for sin, and then, by comparing this offering of Abraham's with that teaching, arrive at a satisfactory conclusion as to whether his was an offering for sin or not.

(*To be continued.*)

WHO CRUCIFIED OUR BLESSED LORD?—AN OBJECTION REFUTED.

In J. D. H.'s pamphlet, at p. 4, an objection to the Identity of the British with Lost Israel is stated, which, being much insisted on by our opponents, requires to be brought to light and rebutted. It is this: That our blessed Lord's crucifixion was the work of Israel and Judah combined; and that both Houses being in the condemnation, both are alike under the curse, but not otherwise. Hence our arguments in reference to the happy condition—past, present, and future—of the British Empire as occupied by a race supremely blessed by their God, because *they are Israel*, fall, it is alleged, to the ground, our whole contention is discountenanced, and therefore must be deemed unworthy of serious consideration by reasonable men. Our opponent, J. D. H., of Durham, whose pamphlet we dealt with at pp. 141, 142 of the Banner, No. 70, says, on this subject:—

> The holders of the theory of Anglo-Israelism maintain that Israel and Judah have never yet become one people again; that those who returned were only the kingdom of Judah; and of course it follows, if this be so, that when our blessed Lord came into the world to His own people the Jews, and they received Him not, He only came to the *Two* Tribes of Judah and Benjamin, and the *other Tribes did not share in the guilt of rejecting the Messiah.*

Our opponent, J. D. H., in replying to our friend, Mr. Robt. Lamb, in the Durham papers some time ago, further added to the above, the following:—

> The chief point in Anglo-Israelism which I hold to be unscriptural and pernicious, "Anglo-Israel" never alludes do—and I observe that the new teachers as a rule carefully *avoid it.* It is this—that our *blessed Lord was rejected and delivered up to death not by the Hebrew nation, but only by the Two Tribes of Judah and Benjamin.* The other Tribes were in no way guilty of that crime.

The case for the opposition being thus fairly stated, we mean now to oppose to our antagonists some considerations which, we think, dispose of their objections.

We certainly deny *in limine* that we have ever avoided this subject, or refused to grapple with it when presented to us. On the contrary, J. D. H. knows quite well that when we discussed his pamphlet, in May last, we distinctly addressed ourselves to his arguments on this very point, and showed him that the Israelites of the Ten Tribes, not being "God's people," but Lo-ammi (*not* His people), were not included in Cyrus's invitation to the Jews; that the sin-offering of Ezra, alluded to by J. D. H., need no more have included necessarily the entire Twelve Tribes (supposed then to have "returned") than Elijah's twelve-stoned altar can be deemed to have proved the presence at Carmel of Judah with Israel when the prophet's prayer called down fire from the God of the Hebrews. These, and other arguments we used to negative J. D. H.'s contention that "Israel returned with Judah from the Babylonian captivity, and *therefore* were guilty of the awful sin of the crucifixion." This was, in truth, the main point of our article throughout, and how J. D. H. could have contended that "the new teachers as a rule carefully avoid this point" we are at a loss to know. It is, further, a vital argument in the Rev. B. Wrey Savile's "Letter to Mr. Gladstone," part x., pp. 239, 240. It was directly challenged by the same talented writer in his part iv., p. 191, and triumphantly answered.

We conclude, therefore, with some dismay, that our opponents (reasonable men in other matters no doubt) are, when the truth of God's purposes regarding Israel are in question, utterly unable to discuss the subject at issue fairly; that they fail to comprehend what is written by those who maintain the truth they deny; or, worse still, that they rush into print, like Philalethes and others, without even so much as reading what is published!

Now, we find that the question before us is one of legal evidence, and, as usual in mistakes in such matters, J. D. H., and others who think with him, have erred from failing to consider on whom, in this case, the *onus probandi* rests. Are we, who maintain that Judah alone, and not the Ten Tribes, were guilty of the heinous crime of putting the Lord to death, bound to prove that allegation?—or are J. D. H., and the opponents generally, in the position of those who have to work the "labouring oar?" This is an important consideration, but one to which J. D. H. has clearly never given a thought! *We* see clearly enough that "the burden of proof" rests on J. D. H., and he is bound to show that the Ten Tribes did actually return with the Two from Babylon; were in the land when the Lord suffered at Jerusalem; and were *participes criminis* when the populace shouted, "Crucify Him! crucify Him!" "His blood be on us and on our children!" (Matt. xxvii. 22, 25).

We illustrate this case thus:—A horrible murder has been committed, perpetrated certainly by B., and some are desirous of accusing his younger brother A. also of the atrocious crime. The latter, however, having been for a long series of years previously resident in a far country, away from B. and from the scene of the crime, on whom will rest the *onus probandi* if it be thought needful to bring home the charge to A.? We all know that the "labouring oar" will fall on the accuser, and he will have to prove—1st, that A. returned from his far distant exile; 2nd, that he was seen in company with B. about the time when the murder was committed, so that his hand, it may be *then* presumed, was also red with the blood of the deceased.

This, then, is the case in respect to Israel and Judah. The facts are on all-fours with that supposed. Judah put the blessed Saviour to a cruel death. No doubt of that! (1 Thes. ii. 14, 15). Israel was banished to a far-off land 780 years before the murder, and the accused utterly denies (proof being also wanting) that he ever rejoined his wicked brother, or was guilty of this horrid deed. Are we, who take his part, to *prove* his innocence? Does the "burden of proof" rest on us? Nay, will not judgment go in Israel's favour by default, and Israel's innocence be pronounced as well as presumed, in absence of "proof" from the other side? So we tell J. D. H. and our opponents, it is for them to prove that Ten-Tribed Israel returned with Judah from Babylon; that the former were with the latter when the Lord was condemned to death by their treacherous deed! *Such proof is not forthcoming!* The Scriptures do not furnish it! Josephus, Jerome, and the Apocrypha deny it; the prophets generally rebut it; and the charge falls therefore from its own sheer weight, utterly to the ground—not proven! Which, for our purposes, is enough, and more than enough!

> But (say our opponents) Isa. viii. 14, and Rom. ix. 31—33, show clearly that both Israel and Judah—the two Houses—were united in the condemnation of the Saviour. Paul says, in Rom. ix. (so the argument runs) that Isa. viii. 14 was fulfilled; and how could the Lord be a "stone of stumbling to *both* the Houses of Israel" if both were not present in Palestine when the Lord was crucified?

We reply to this specious, but halting, argument, that Isa. viii. 14 does not, even on the face of it, refer to the events which led to Calvary! Both Houses, doubtless, rejected their Saviour and Redeemer—but in different ways. The House of Judah "killed the Prince of life," and so He became their

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stumbling-stone (1 Thes. ii. 14, 15). But the House of Israel rejected Him, not only when "Ephraim was joined to his idols," and "God let him alone" (Hos. iv. 17), but also repeatedly afterwards, even in the land of the little sanctuary, the wilderness of the British Isles, when they listened for centuries to the wiles of the vile sorceress of Rome, and left the simplicity and purity of the Gospel as it is in the blessed Jesus.

Israel then, and often since, has been "against," but not for, or with, the Lord—and that condition of mind, He Himself assured us in Matt. xii. 30, was one of antagonism. At that time surely, and very specially, the Lord was to Israel—the British—"a stone of stumbling and a rock of offence," though they were utterly without guilt in respect to the crime of which the Jews are to this hour self-accused. We have proved our case! Our adversaries' contention is found to be vain and groundless; and we assert, what we very earnestly maintain they have failed to controvert—namely, that no evidence whatsoever is forthcoming on their side to prove the joinder of Israel with Judah after the Babylonian captivity; and that, consequently, the alleged participation of the former with the latter in the guilt of the crucifixion is an allegation without a *scintilla* of evidence to support it—an assertion bereft of the very faintest shadow of a shade of a semblance of a proof!

A LETTER TO

THE RIGHT HON. WILLIAM E. GLADSTONE, M.P.,

RELATING TO THE

DESCENT OF THE ENGLISH PEOPLE FROM THE HOUSE OF ISRAEL.

By the Rev. B. Wrey Savile, M.A.,
Rector of Shillingford, Exeter.

(*Concluded from page* 378.)

PART XXVI.

Although we do not again meet with the name of "Bohun" in Scripture, it comes prominently into view in one of the Norman families who came over with William the Conqueror, A.D. 1066. Bearing in mind that the Normans, or Northmen, who had settled in Normandy two centuries before the time of the conquest, were a Scandinavian race who, many centuries before, had wandered from Asia to Europe, I submit it is not impossible but that the name of "Bohun"*—the companion in arms and relative of William the Norman—may have been derived from Bohun, the son of Reuben, whose monumental stone marked the boundaries between the Tribes of Reuben, Benjamin, and Judah.

Whatever conclusion, then, we may come to respecting the possibility of the House of Bohun having sprung from Reuben, the eldest son of the patriarch Jacob, we cannot forget that the Saxon records are unanimous in deriving the pedigree of their kings, and, therefore, of the nation, from a Semitic and not an Aryan race; and so far this bears upon the fulfilment of God's promises to the House of Israel. When we remember that our own nation can be distinctly traced back to the very country of Media, where God ordained that the House of Israel should be settled when carried captive by the Kings of Assyria, just as the House of Judah was subsequently carried captive by the King of Babylon; that the country and capital of Samaria bore the name of Khumri on the Assyrian monuments, just as our British ancestors were known by the name of Cymry, who occupied this country for centuries previous to the incoming of their kinsmen of the Sacæ or Saxon Tribes; and that the learned language of the Cymry was "Hebrew," as Taliesin distinctly asserts, and consequently must have been the language originally spoken by the Ten Tribes of Israel; when, moreover, we recollect that the English had possessed a far larger share of liberty than was possessed by any other people throughout the civilised world, and that though our ancestors had been apparently conquered and enslaved first by the Romans and later by the Normans; that the country, though for a season given over to that worst species of tyranny—that of caste over caste—yet should gradually have conquered its conquerors, and become, in the course of ages, as she is at this present time—the object of admiration and envy to the surrounding nations—this may be well described in the language of Macaulay, as "one of the most obscure problems in the philosophy of history." But it is not so to those who see in the English race the fulfilment of certain promises made by God to the Ten Tribes of the House of Israel.

A thousand years have rolled by since Alfred the Great—or as known to us by the more popular title of "England's Darling"—ruled over the Anglo-Saxon race, and time has but mellowed and rendered more venerable that page of the world's history which he so nobly adorned. His most distinguished biographer, the German Pauli, has happily observed concerning him:—

"No king, nor hero of antiquity or modern times, can be compared with Alfred for so many distinguished qualities and each so excellent. Princes more renowned for power and reigning over greater nations, have always had some defect in their moral character, which forcibly contrasts with our high estimation of their mental qualities; and although by the side of Alfred their forms appear to tower high among the stars, yet his figure, in its smaller proportions, remains one of the most perfect ever held up by the hand of God as a mirror to the world. The Anglo-Saxon race has already attained maturity in the new world, and, founded on these pillars, it will triumph in all places and in every age. Alfred's name will always be placed amongst those of the great spirits of this earth; and so long as men regard their past history with reverence, they will not like to bring forward any other in comparison with him who saved the West Saxon race from destruction, and in whose heart the virtues dwelt in such harmonious whole."

It is to the spirit which actuated Alfred and his descendants that we owe the energy, the perseverance, and the unconquerable determination which distinguishes the Anglo-Saxon race above all other nations on the face of the earth. Whether in exploring the regions of perpetual ice, or toiling under the burning sun of Hindustan; whether in braving the heat of the tropics, or in mounting the snowy Alps; whether in "pushing the people to the ends of the earth," as was predicted of the thousands of Ephraim, and, by this means, forming the most wonderful combination of nations which the world has ever seen—immeasurably greater than the Roman Empire at the culminating point of its earthly grandeur—the superiority of the Anglo-Saxon race stands pre-eminent above all.

Nor should it be forgotten that this great superiority of race has been visible during the last three centuries of her history, which we owe under God to our return to the true Catholic faith, from which we had so grievously fallen by our unhappy alliance with the corrupt Church of Rome, to the prevalence of Protestant Christianity, and, above all, to our open English Bible, by which "every man in our own tongue, wherein

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* As the name is spelt in the Authorised Version as "Bohan," it may be well to point out that the Hebrew letters which form the name answer to the English equivalent of *B h n*, so that it might be sounded either as Bohun or Bohan. In the earliest mention of the name by the chroniclers of the period of the conquest, the great baron who accompanied William is spoken of as "*i viel Onfrei* de Bohun," to distinguish him from his son of the same Christian and surname; and which would now be spelt as "Humphrey de Bohun the elder." A descendant of this Humphrey was killed by Robert Bruce at Bannockburn, and Sir Walter Scott, in his record of the event, spells the name very differently:—

"First of that fatal field, how soon,
How sudden, fell the fierce De Boune!"

Lord of the Isles, canto vi., xv.

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we were born," may read of the wonderful works of God, and learn the way to everlasting life. How well has this been admitted by a noted pervert from the truth, who, with others of the same school,* as St. John wrote, "went out from us, but they were not of us: for if they had been of us, they would have continued with us!" Hence, in memory of his earlier and better days, asks Faber, after his secession to Rome, "Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives in the ear, like music that can never be forgotten, like the sound of Church bells which the convert hardly knows how he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it; the potent traditions of childhood are stereotyped in its verses; the power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him for ever out of his English Bible; it is his sacred thing which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land, there is not a Protestant, with one spark of religiousness about him, whose spiritual biography is not in his Saxon Bible."

Asking your calm consideration of these matters, as I have endeavoured to set them forth in the foregoing pages, and seeking to rest my arguments upon that undeniable axiom set forth in the Articles of our Protestant Church, that "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man," and confident that you will not, whatever may be your final judgment on this subject, brand us—as Mr. Cornall and his associates have sought to do—with the offensive name of HERETICS, merely because we believe what he does not believe, and which he has thought fit, on his own presumed infallibility, to decree that "the Anglo-Israel heresy is a false and dangerous theory;"

I have the honour to subscribe myself, dear sir,

Your obedient and faithful servant,

BOURCHIER WREY SAVILE,

Easter, 1878. (*Rector of Shillingford.*)

* It is a curious fact that one of the most noted seceders from the Church of Christ in this country, as the natural result of the Oxford movement, the present Cardinal Manning, once spoke of our Protestant Church in the following laudatory style:—"I humbly thank God that He has permitted me to be a member of a Church in which I am not worthy to keep the door. . . . . We rest upon a basis of facts, laid by the providence of our Divine Head; and on that basis we believe firmly that the Church of England is a true and living member of the holy Catholic Church; neither heretical in dogma, nor schismatical in the unhappy breach of Christendom." (Archdeacon Manning's Charge, July, 1845, p. 56.) It is sad to think that he who thus wrote would now destroy the faith which once he preached, receiving, as the reward of his apostasy, that which worldly men appear so much to covet—viz., the scarlet hat of a cardinal, as the upholder of that fearful system denounced in Scripture as "the mother of harlots and abominations of the earth."

MR. C. N. NEWDEGATE, M.P., POINTS ("BLINDLY") TO THE GREAT GATE AS THE REPORTED METROPOLIS OF THE EMPIRE.—Mr. Newdegate, responding for the House of Commons at the Warwickshire Agricultural Society's dinner at Coventry, on Sept. 10, 1878, said he was their old watchman who kept the beacon—not the one in Buckinghamshire—and it had been his function to blow his horn and flare up whenever he saw danger threatening. It had been said that the centre of the Empire was to be shifted, but he had no opinion of England being left out in the cold. (Cheers.) Rome was nearer to Constantinople than London, but even after Valens was sent to Constantinople, it became a valetudinarian Empire. (Laughter.) England would never consent that the Empire of England should quit its ancient quarters, and personally he believed a temperate climate kept the brains cool, and that there was a strength in the West that could never be supplied by the East. (Cheers.) (2 Sam. vii. 10.)

THE WORD "CAIRN."

BY W. D. D.

IN the BANNER of August 14th, 1878, Mr. John Butterworth, at the close of his interesting remarks anent the word *cairn*, asks if the name is derived from Palestine, at the same time stating that the root is certainly in the Arabic language. With a view to throw a little light on the subject I would remark that the root is also undoubtedly Aryan, appearing, perhaps, in its most primitive form in Welsh, where *karn* means "a heap of stones." In the closely-related Gaelic the vowel seems to have been lengthened, the word *cairn* resulting. In the Latin we have the root (*crn*), but with the vowel *o*, giving the word *cornu*, "a horn;" the same word, however, was applied to the summit of a mountain. By the Teutonic races the initial *c* or *k* was, in many instances, softened to the aspirate, and the word thus, in course of time, became our modern word *horn*. The original form is preserved in *Cornwall*—a Celtic word—and in *corner*, the latter being from the Welsh *cornel*, and I should think it not improbable that *corn* (grain) might be traced to the same source. From a comparison of the various meanings belonging to the words derived from the root it will be seen that, although different races applied them in a variety of senses, they all retained that expressing the idea of a summit or peak, and the other meanings became attached by comparison—*e.g.*, the Latin *cornu*, no doubt, originally meant a summit or peak of a hill, and eventually any pointed object became known as *cornu*; but at length the word was attached to that particular pointed object that adorned the head of an animal. It will be noticed that these changes probably took place before those Japhetic Tribes that eventually became the Latin and Teutonic had separated, for the same process may be traced in the changes of the word both in Latin and in Anglo-Saxon. The Celtic Tribes, however, from whom the Welsh and Gaels obtained the word, had that one rendering only which was common to all the languages, and it may therefore be inferred that that may be looked upon as the original; and the fact of the Arabic of the present day containing a word *karn*, with an identical meaning, is, at least, a *very* singular coincidence.

Although our friends the philologists insist so strongly upon the utter want of connection between the Aryan and Semitic families of speech, I should incline to the belief that were Gothic, Cymric, and Gaelic thoroughly searched, in comparison with Hebrew and Assyrian, it would be found that they had many roots in common, although it may be true that there is no resemblance in grammatical structure; and what is more probable than that, when our ancestors acquired the languages of the Japhetic Tribes among whom they settled, they should have retained many names of familiar objects while clothing them in a new grammatical dress? For instance, where did the German *jah* and our *yea* come from if it were not from the Hebrew *jah* (I am)? and does it not seem as if our word *tole* (a tree-covered hill) is closely related to the Hebrew *tel* (a heap or hill)? Again our word *bed*, a Saxon word, is doubtless related to the Welsh *bedd* (a grave), which is pronounced *beth*, and in Hebrew we have that identical word (*beth*) meaning "a house." Does it require any stretch of the imagination to see the connection? Were the subject systematically investigated by some competent "Israelite," I firmly believe that valuable results would accrue, and much would be done towards establishing our "Identity," even to the satisfaction of our most learned philological, but, I fear, sometimes illogical, objectors.

ERRATUM.—In last week's number (Major H. A. Trac[illegible]'s paper), for "Herschell" *passim*, read "Herschel."

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OUR OPPONENTS.—AN ANSWER TO "PHILALETHES" "ON THE SPIRITUAL GATE OF THE SPIRITUAL ENEMIES OF SPIRITUAL ISRAEL."

By J. B. R.

In the controversy as to the spiritual, or the substantial, nature of the Gates of the enemies of the seed of Abraham, a small, but significant item of internal evidence as to the meaning of the promise, has, I think, been overlooked on both sides. Had God said, "Thy seed shall possess the Gate of *My* enemies," a spiritual interpretation would have been legitimate, although difficult to explain definitely to most minds; but He said, "Thy seed shall possess the Gate of *his* enemies." Here the natural interpretation is more appropriate, and should be taken, as God must necessarily know how to explain His intentions in the most appropriate words. Your opponent Philalethes should, in his pursuit of truth, ponder this view of the matter.

To my mind, "spiritual Gates" is a mere phrase, and cannot be grasped. Taking the allegorical view, perhaps, Philalethes has seen in it a promise that Israel would have the advantage over his spiritual enemies in controversy? In that case, the advantage, if any, is so slight, and the Gates so shadowy, as to be scarce worth being the subject of a Divine revelation!

Who, again, are the "spiritual enemies?" Are they as unsubstantial as the Gates? A metaphor, to be worthy of a place in Divine revelation, ought to be complete; and Israel, the Gates, and the enemies, should be all spiritual alike.

Will Philalethes kindly explain explicitly the position he has taken up? It is impossible to do justice to his views unless one can at least understand them.

That natural Israel possesses the material Gates of his real rivals in the flesh, is beyond all controversy, if natural Israel is to be found in the people of these islands; and if the people of these islands are not the natural seed of Abraham, then the promise, one must conclude, is either meaningless, or has not been fulfilled. Those who put a spiritual interpretation on the promise appear to me to be deficient in faith, and being unable to take God at His word, deceive themselves with meaningless phrases, and are satisfied with vague sound.

Some six or seven years ago I was much inclined to be sceptical as to the truth of the Bible and its revelations, but, since I have fallen in with your views, I see enough to convince me thoroughly; and when these things are made clear to all minds, as no doubt will soon be the case, there will be an end to all controversy on the subject. The evidence of God's personal guidance of all the affairs of the world will be overwhelming. May God hasten the time, as it has no doubt been His purpose to reveal Himself in this way.

Review.

1881-1882; *or, the Great Changes of the Near Future.* Price 25 cents. A. L. Bancroft & Company, San Francisco. 1878.

We welcome, as an American contribution to Identity literature, the pamphlet bearing the above title, just to hand from San Francisco. The author is Mr. H. W. Oswald. The little work is the forerunner, we are told, of a much more extended one, to be called "1881-1882; or, Israel and the Eastern Question—with a glance at the Stupendous Changes likely to take place prior to or about 1882." The author of the pamphlet now to hand adopts the whole of the views promulgated by Mr. Edward Hine and subsequently constantly enunciated by the editor of the Banner. The Résumé and Inquiry by Philo-Israel are freely quoted by Mr. Oswald in the early part of his work when dealing with the Scriptural distinction between Israel and Judah, and when detailing the Identifications.

The Eastern Question is introduced by Mr. Oswald as his argument advances, and with the Great Pyramid teaching to guide him, he enters on a review of what God's providence seems to have in store for the "earth" in 1881-1882. The leading events he finds to be—

1. The collapse of Turkey synchronously with the restoration of Israel, and the occupation by the latter of their Gate, Constantinople.

2. The ending of the present dispensation and of the day of grace—the disruption of Europe—the great earthquake—and the arrival of the great and terrible day of the Lord.

Our author is very clear as to the fact that during the times of trouble, wars, and conflicts now approaching, Israel, the British, will be at peace—blessed with the new covenant—and constituted the righteous nation. Then he thinks "Israel (Great Britain), except so far as making with Manasseh (United States of America) perhaps the greatest military show the world has ever seen ('The nations shall be confounded at all their might'), will not actually fight." "Then," he goes on to say, "the reproach of famine so far as Israel is concerned will be over." Palestine, Syria, Arabia, Egypt, Africa, will all contribute to Israel's need; and old Britain, less populated by the millions, perhaps, that will leave for sunnier climes, will have no need to send her ships, the ships of Tarshish, to the ends "of the earth for food." "Israel and Manasseh will return to the land representatively—*i.e.*, one of a city, two of a family" (Jer. iii. 14). Mr. Oswald, in his concluding pages, has some very interesting remarks—interesting to both his own countrymen and to ours—on the present "hard times," and the "real cause" of them all. He considers they are caused by the fact that we are in "the times of the end" referred to, he believes, in Zech. viii. 10, when their dulness is predicted as one of the tokens that we are living in the times just antecedent to the restoration. Pending that great event, our author looks for no alleviation of the distress of nations, and in this respect we think his views are as true as they are novel. They are worthy of consideration and careful reflection. Our author advises his countrymen, therefore, to lay by out of the plenty they have just had bestowed on them in this year's harvest, somewhat to provide against the possible troubles in store before the glorious restoration day breaks, and we are not sure whether this is not good advice to tender to our own British Israelites in our Islands of the West, seeing that we also have had a splendid harvest and that there remain yet three years to the time of the return.

On the whole we are well pleased with Mr. Oswald's work, and shall hail his forthcoming volume with satisfaction. We rejoice at every sign of increase of interest in the Identity in America, and look with our author with intense longing for the day to arrive when British and American federation shall be an accomplished fact; when British-Israel and American-Manasseh of the United States will form one people, and that in the near future.

A DIFFERENCE.

We know the Anglo-Saxons are Israel,

Because—the Bible cannot lie, its prophecies must be fulfilled, and the promises of God are sure.

Because—these promises have not been, and are not being, fulfilled to any but the Anglo-Saxon race; but to them they have been, or are being, carried out.

Because—it is not possible Israel should be found anywhere but where God said it should be, in the isles of the North, yet also in the North, South, East, and West.

Because—our marvellous position in the world is not to be accounted for by our being a brave, justice-loving, Protestant, but wicked and drunken people, but only by our being under some especial blessing.

Because—our opponents are not able to adduce one efficient, unanswerable reason against our belief.

Because—we have no warrant whatever for supposing the promises of the Old Testament are to be explained in a spiritual sense.

Because—by taking the promises of the Bible in a non-natural sense, we diminish God's glory by throwing doubt on His faithfulness, or on His power to keep those promises literally.

Because—we fail to see any mention of ourselves in Scripture prophecy except as Israel, and we do not believe the greatest nation that has ever existed would escape inspired prophetical vision.

Our opponents consider our belief to be absurd, foolish, delusive, and unscriptural.

Because—Israel need not be anywhere in particular. It is probable she is with Judah. If she is not, it is not of any consequence where she is.

Because—the theory is downright wicked; because it is. (We say so.)

Because—if we must look for Israel, we ought to seek for her in Abyssinia, Japan, backwoods of America, or anywhere but in Britain.

Because—if the Anglo-Israelite interpretation is correct, our understanding of certain difficult passages in the New Testament becomes all wrong.

Because—the view is new, and was never found out by the wise, learned, pious commentators of former times.

Because—though Anglo-Israelites say, no man can be saved but by faith in the merits of the Lord Jesus, they, by their theory, make the sacrifice of our blessed Lord of none effect.

Because—all the Old Testament promises are to be understood in a spiritual sense, as otherwise they are wholly inexplicable according to our anti-Anglo-Israel belief. We do not know how, with this view, Manasseh is to be great, but Ephraim greater, and—we don't care.

Because—we don't know who we are, and we are not going to be told by the Anglo-Israelites.

AND SO FORTH.

October 12. L. P.

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LINKS IN THE CHAIN OF EVIDENCE CONNECTING ISRAEL WITH ENGLAND. By J. LEYLAND FEILDEN, author of "Israel's Jubilee; or, 1882."
London: W. H. Guest, 20, Warwick-lane, E.C.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, NOVEMBER 20, 1878.

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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. II. No. 100. Entered at Stationers' Hall.] WEDNESDAY, NOVEMBER 27, 1878. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

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RUSSIAN TACTICS:
LEADING TO
"THE COVENANT TO BE CONFIRMED WITH (THE) MANY."—DAN. IX. 27.

OUR readers recollect, probably, the Rev. C. W. Hickson's "Suggestion for Thought," published at p. 222 of the BANNER, under date July 10, 1878, No. 80, on the subject of "The Covenant, and its Breach in the Middle of the Week." Mr. Hickson was led to conclude that the 22nd of May, 1879, might be found to be the commencement of the prophet Daniel's "one week"—*i.e.*, week of *seven years*—the prophecy being thus rendered:—

"'And He shall confirm the covenant to *the many*' (Israel of the Ten Tribes) 'for one week; and in the midst of the week' (22nd November, 1882), 'He shall cause the sacrifice and oblation' (*query*, the mass?) 'to cease; and on account of the desolating summit of abominations, and till the consummation which is determined, it" (the curse—see Dan. ix. 11) 'will pour on the desolated'—*i.e.*, perhaps on the Jews and continental nations till A.D. 1954 [1879 + 30 + 45 = 1954] during the great tribulation which till then will be going on, what time Israel of the Ten Tribes will be in the hollow of construction, or place of safety, provided for them."

The above is a remarkable rendering of an obscure prophecy, which, however, it appears to us, must be now in process of evolution as facts of history. Are they visible to the ordinary observers of our times? We think they are, at least in embryo. "The many" being the British-Israelite nation, we have seen already a covenant made by them and with them at the Berlin Congress, which cannot be the one prophetically in question, for it has not a limit of seven years' time specified, and does not appear likely to be confirmed at all.

We think the prophecy relates to a future covenant which, we imagine, will have to be made in supercession of the Berlin Treaty, and to which our nation perforce (Divinely constrained) must agree.

A part of the arrangement is already accomplished. We see it in the Turkish Convention made with one of the anti-Christian Powers by Israel, in virtue of which the latter acquires vast influence over Asia Minor, the Holy Land, and the whole of Asiatic Turkey. In regard to the stipulations of the Berlin Treaty, we already, in spite of the Premier's anticipations, see that Russia (perfidious now as ever) desires to tear them all up, and replace them by those of the San Stefano settlement. To effect this we detect her fomenting the insurrectionary movement in East Roumelia, having for its object the amalgamation of that province with North Bulgaria, and constituting both one kingdom under Russian auspices.

We see her, also, refusing, on one vain plea after another, to vacate territory she was treaty-bound to restore to Turkish authority near Constantinople—"the Gate"—and working might and main to remain the "happy possessor" of what the sword has given her—that is, of the ground she has won from the Turk—which she is resolved shall be Slav henceforth.

The question then arises—Who will prevent her doing this? Germany? There is no chance of it! Austria? It does not seem likely, if Austria remain with Russia's consent in final possession of Bosnia and Herzegovina! We think, single-handed, the British nation, with Messrs. Gladstone, Bright, and their friends, to pull them the other way, are powerless to prevent it. What, then, remains? We quote now from the German official newspaper, which says—speaking confidently, as if it knew all about it—"that no general war, as some have apprehended, will result from these Russian operations, but rather the liquidation of the affairs of European Turkey, which will be sanctioned by some additional stipulations to the Berlin Treaty, whereby England obtains a protectorship over Constantinople; Russia will retain all she would have possessed under the San Stefano settlement; Austria will secure Bosnia and Herzegovina; Greece will be permitted to take what the Porte has hitherto refused to grant her; and Albania will at last be declared autonomous, like Roumania, Servia, and Montenegro."

Whether the above be confirmed or not, we think a crisis has arrived when it will be seen that there will be forced on our nation a fresh compact or covenant which will be different from the one just ratified, since God's Word leads us to expect a new one which has just seven years to run.

The Rev. Mr. Hickson's idea, that the "covenant for one

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week" may have its commencement in May, 1879, will probably, we think, synchronise with the arrangement such as we see looming in the distance. If the sketch we trace from Berlin papers be confirmed, they will singularly accord with all our views. They provide for British possession of the Great Gate in peace, for the territories of our Russian enemies being in such close proximity to Constantinople that that city becomes literally (what it is not now) the very Gate of the House of Israel's enemies; and Turkey-in-Europe a corpse—a Power no more. *May, 1879, is the date fixed by the Berlin Treaty for Russia to evacuate East Roumelia.*

The breach of the covenant by some act of Russia, three and a half years from May, 1879, will be the knell of Europe, for it will (who can doubt?) inaugurate, in the autumn of 1882, the great earthquake and fiery deluge which that Empire—the Russian—is, we believe, destined, instrumentally, to cause to the doomed nations of Europe. The covenant to be made with us will possibly, we conclude, involve an undertaking by Russia not to assist the Afghan Ameer in his insolence towards the British Lion in Hindustan—which will probably cause that trouble to pass away without prolonged war, but merely with the rectification of our frontier in the interests of the safe-guarding of the Heathen Empire of Israel.

Such, we think, are the possibilities before us, and they accord singularly with Mr. Charles Horner's views as to the condition of matters pending the resuscitation of the two witnesses, as detailed in his remarkable paper published at p. 70, BANNER, No. 61, February 27, 1878. We place these thoughts before our readers for their consideration, and merely for what they are worth, admitting to the full that, while there is much almost incredible in our views of what is likely in future to happen, the facts of the day, as most men can see, point—

1. To the occupation, sooner or later, by the British, of the Great Gate of all the Gates—Constantinople.

2. To the increase of British power and influence in Asiatic, while that of Russia augments and grows in European, Turkey. And—

3. To the prospect that, in some unexpected manner, the British will acquire these possessions and that power in peace.

Come what will, a "covenant" has to be "confirmed" with Israel, "the many;" and it will be broken "in the midst of the week."

COMING EVENTS CAST THEIR SHADOWS BEFORE.

THE following is from the *Standard* of Oct. 30, 1878:—

(BY SUBMARINE TELEGRAPH.)
(FROM OUR OWN CORRESPONDENT.)

VIENNA, TUESDAY.

An Anglo-Turkish alliance is thought here to be an accomplished fact; and it is even rumoured that at Constantinople several barracks have been evacuated by the native soldiers to make room for several regiments that are expected from England.

BERLIN, TUESDAY.

This evening's *Post*, treating of the latest development of the Eastern problem, says that "Russia, though not yet intending to attack Constantinople, means to remain in Bulgaria and Southern Bulgaria, despite the stipulations of the Berlin Treaty, so as to surround Constantinople from the land side. What she has already obtained by the preliminaries of San Stefano, but was obliged to give up by the Berlin Treaty, she has now a fair prospect to acquire, since the Indo-British troops can no longer take part in any struggle in the Balkans, thanks to Russian policy in Afghanistan."

According to the *Post*, no general war, as some have apprehended, will result from these Russian operations, but rather the liquidation of the affairs of European Turkey, which will be sanctioned by some additional stipulations to the Berlin Treaty, whereby England obtains a protectorship over Constantinople. Russia will retain all she would have possessed by the San Stefano settlement, Austria will secure Bosnia and Herzegovina, Greece will be permitted to take what the Porte has hitherto refused to grant her, and Albania will at last be declared autonomous, like Roumania, Servia, and Montenegro.

JOHN S. ANDERSON.

Upper Norwood.

ARE ENGLISHMEN ISRAELITES?

BY THE EDITORS OF "ISRAEL'S WATCHMAN AND PROPHETIC EXPOSITOR."

November, 1878. No 13. New Series.

WE are right in our conclusion, we think, that the truths of our Identity are making rapid progress. We see journal after journal taking up the subject *pro* or *con*, and the matter is receiving consideration, examination, opposition, and inquiry in quarters where, till quite recently, it was safe to ignore it altogether. We look on it, therefore, as a good sign that the editors of the journal we quote above, *Israel's Watchman*, should in their November No. have entered the lists, and being Christian Israelites themselves, we believe—but not converted Jews—have thrown themselves at once into the arms of the opposition, and declared against our cause. We thought at the hands of such otherwise careful writers, the Identity would, at least, have experienced fair play and critical careful examination.

To our great surprise, however, we find that "the editors" have not so much as looked into Mr. Hine's work, which they profess to criticise and condemn, taking their inspiration, as they clearly admit they have done, from "Englishmen, not Israelites," by John Wilkinson, that "sounding brass" which our friend L. P. so admirably disposed of in BANNER No. 20, vol. i.

These "editors," sitting in their seats of judgment on Mr. Hine, declare oracularly "that the very foundation-stone of the whole theory (meaning the Identity), it should be kept clearly in mind, is this, *Are the Jews Israelites, or are they not?* Mr. Hine not only admits, but strongly maintains, that the Anglo-Saxons are *not* Jews, while at the same time his main contention is that they *are* Israelites. If, therefore, it can be shown that, according to Scripture, *Jews are Israelites*, of course his whole theory falls to the ground." "Mr. Hine's object is to prove *that the Jews are not Israelites.*"

Now the reader will perceive at once from the above that "the editors" were utterly confused as to two points—matters of importance to the subject they were handling, and which, as candid public writers, they were bound to have ascertained and cleared up before they sat down to fulminate their strictures on Mr. Hine's work. They were these:—

1. What did Mr. Hine really allege in regard to the Jews? Did he say they are *not* Israelites, as "the editors" and Mr. Wilkinson, they follow, aver? or did he say they *are* Israelites?

2. If it be shown that (the Jews being Israelites) Mr. Hine has denied that fact erroneously in the cases of St. Paul or St. Peter as alleged, does that assumed error invalidate Mr. Hine's contention, which is the very backbone of his and our teaching, "that there are Israelites existing now, who never were, are not now, and never can be, *Jews*, seeing they are of the Ten Tribes, the House of Israel"—*i.e.*, Ephraim or Joseph; but not of the Two Tribes, the House of Judah or the Jews?

The editors have given no heed at all to these two considerations, and consequently have plunged headlong, to their own discomfiture, into an argument to prove Mr. Hine and his followers wrong, and their opinions utterly discredited, and demolished by their *dictum* on this point. Now what said Mr. Hine at the second page of his "Forty-Seven Identifications," a work published in 1874, of which since then 170,000 copies have been sold and circulated? We read there,

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"The Jews are 'of Israel,' therefore purely Israelites, but the people of the Ten Tribes were never Jews. This is an important distinction to bear in mind. Scripture often speaks of Judah under the term of Israelites, specially the prophet Ezekiel," &c. In "Oxford Wrong," further on at page 187, we find Mr. Hine devoted a chapter, which, of course, "the editors" have not the least notion he published, entitled "The Jews Called Israelites." The very first words of that section of the work are these:—"The House of Judah, or the Jews, are most fairly entitled to the name of Israel. They are of Israel, came from the stock of Israel, therefore clearly Israelites." "The Jews are of Israel, but Israel is not of Judah." No words can be clearer. We can hardly conceive it possible that "the editors" can have been so rash as to write their article in condemnation of Mr. Hine on the very ground that he holds opinions which the smallest acquaintance with his published writings would have shown them were utterly erroneous. Yet so it is. The editors of *Israel's Watchman* are, like all our opponents, wilfully ignorant of what our published views really are, and rash enough to find fault *without reading* to see what it is they censure. They therefore fall an easy mark to such exposure as we now deal out to them—exposure which our readers must see is well merited, and which we are positively amazed that the editors of the *Watchman* should have permitted themselves by their own neglect richly to deserve.

"The editors" next object to Mr. Hine's *dictum* that Paul was "an Israelite and not a Jew," and "that Peter was known not to be a Jew by his speech." *We* see clearly what "the editors" did not comprehend, because we have evidence, as shown above, that they never read or examined Mr. Hine's work at all, but took their inspiration, second hand, from Mr. Wilkinson. We know that Mr. Hine alluded to the fact that while Paul and Peter were undoubtedly called Jews by common parlance, because their Tribe was then in temporary union with Judah for a special purpose, they were, nevertheless, Israelites, as St. Paul himself declared (Rom. xi. 1)—Israelites of the Tribe of Benjamin, and therefore distinctly of the Ten Tribes; but not of Judah *nationally*.

Whether Mr. Hine were right or wrong in the opinion he holds that our Lord intended to indicate the Ten Tribes, but not Judah, when He directed His disciples to go "unto the lost sheep of the House of Israel," we do not now stop to question. It is a matter of opinion. We incline ourselves to the view that Mr. Hine's is right, and that, in spite of the command that the Gospel should be preached first in Jerusalem, and not to the Gentiles at all, the direction the Lord indicated was in truth that one which the Gospel has ever since successfully followed—namely, the "lost sheep" of the House of the Israelite-British people, where the Gospel light now shines, and has always shone, even from the first, with peculiar *recurring*, if *intermittent*, brilliancy.

"The editors'" criticism on Mr. Hine's views, as to the meaning of Matt. xxi. 43, we hold to be at once forceless and futile. They urge that our Lord's intimation was that "the kingdom of God would be taken from the descendants of Abraham, because they rejected Him, and that then God would visit the Gentiles to take out of them a people for His name." But our Lord did not say this, and "the editors" take no notice of that point. He said, "the kingdom of God taken from the Jews should be given to A nation" (in the singular number), and we have yet to learn that "the Gentiles," out of whom God selects His people, are "A nation." That nation, further, is an especially selected peculiar race—one bearing the mark of being the "fruitful one." This we have elsewhere shown to be none other than "Ephraim," the "fruitful one" (Gen. xli. 52), the representative of the House of Israel—the British—whom all men of discernment can see are at this present moment in possession of all the blessings the Lord promised to Israel in His Word.

The ethnological question, on which the editors think they find Mr. Hine at fault, is unfairly dealt with by them to the latter's disadvantage. The argument of the Israelites is not what the editors put into Mr. Hine's mouth—viz., "that since the Ten Tribes were taken to Assyria, and the Anglo-Saxons in their origin are traced to Assyria—*therefore* the Anglo-Saxons are the Lost Ten Tribes." We are not so unwise, nor so foolish, as to make any such assertion. We maintain that the major and minor *premises* being such as "the editors" describe them to be, our conclusion is, that the British have that link or connection with Assyria, which, *had it been absent*, we could not possibly be Lost Israel—a very different matter, very differently stated, to the garbled account and false reasoning our "editors" put forth. It is quite true that, as far as this link is concerned, it no more proves that the British are Israelites, than it does that the Germans who came with us from the same spot are, or are not, Israel. Both may *pro hac vice* be Israelites.

But the allegation which we depend on, and which refutes the Teutonic theory (of which, probably, our editors never so much as heard), is, that while *we* have all the signs, marks, privileges, promises, and gifts of Lost Israel, to be found described in God's Word written, the Germans have not so much as *one single one*. Therefore we contend—most reasonably—that though we both may be, and doubtless are, ethnically Asiatics, having our common origin in Media, the German people probably are Assyrians, and cannot be Israel, but that we British Anglo-Saxons, so privileged and derived, must be God's chosen people.

On this contention we take our stand, and we believe our ground thus taken is logically, Scripturally, historically, as well as ethnically, impregnable. At any rate, nothing that "the editors" of *Israel's Watchman* have advanced (men who read nothing, and know nothing, of our original works, but depend on other half-informed "opponents" for their knowledge) has yet shaken our belief in our Identity, and we recommend them, before they venture to write again on the subject against us, to sit down and, in bare justice, study it.

BIBLE PORTRAITS. No. II.—JOHN THE BAPTIST.

By John T. Gott.

PART I.

The prophecies of the Bible extend to the end of "time;" hence, to all calling themselves Christians, the Book ought to be one not only of profound interest, but of reverent study. A careful study of fulfilled prophecy would seem to be the best guide to the nature of the predictions now in process of completion, for the Bible may be compared to a flower, beginning in the bud, and, by a gradual process of development, unfolding hidden beauties, and revealing that rich harmonious blending of colours, which are the due accompaniments of a perfect flower. Time was when the colours in the bud seemed odd and misplaced; but now, with the bright light of heaven shining on its nearly fully developed petals, we can see its beauties, and can rejoice in God who gave it to us and planted it in our midst.

From the fall to the flood we have (in miniature) the history of the world; from the flood to the Exodus out of Egypt of God's chosen people, a further development of the plan of redemption for all the human race. Here we meet with Moses, the great law-giver, he who spake unto the Tribes of Israel in the name of God. "For they said, Speak thou with us and we will hear, but let not God speak with us, lest we die" (Exod. xx. 19). Jehovah commended them for this and said, "I will raise them up a prophet from among their brethren like unto thee, and will put My words in his mouth, and he shall speak unto them all that I shall command him" (Deut. xviii. 18).

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Passing on in the history of the seed of Abraham, we come to the time when the Ten Tribes were separated from the Two —the time when Judah held Jerusalem and the temple—the time when the severed Ten Tribes endeavoured to provide for themselves religious substitutes "in the houses of the high places." Jeroboam, their wicked king, forbade them to go up to Jerusalem, altered the great national feasts, and commanded them to worship the golden calves in Dan and Beersheba; and as if to show still more forcibly the lamentable state of the kingdom of Ten-Tribed Israel at the time, and to show the very demoralising effect of the religious substitutes set up by Jeroboam their king, it is recorded that he made priests of "the lowest of the people" (1 Kings xii. 31). How, then, can we wonder that, as time rolled on, the Ten Tribes of Israel rapidly fell into the grossest forms of idolatry. "The religious life of the people became utterly demoralised: the struggle with the schools of the prophets, long and strenuous, which began with the withering of Jeroboam's hand (1 Kings xiii.), seemed about to end in their utter extinction" (Dr. Allon). Such was the state of the country, and such were the times when Elijah, the dauntless prophet, the prophet whom the Lord raised up, like unto Moses, suddenly appeared upon the scene to reclaim, if possible, the idolatrous Israelites, and to vindicate the honour of Jehovah. The result of his mission is well known to the reader of Bible history. A remnant was saved, and there were seven thousand prophets in the land at the very time when Elijah thought he alone was left.

Passing on, we come to the last promise contained in the Old Testament—a promise prefaced by a reminder: "Remember ye the law of Moses My servant, which I commanded unto him for *all* Israel with the statutes and judgments." Then follows the promise: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. iv. 5).

Passing on again, we meet with one of whom it was promised that he should be imbued with "the spirit and power of Elijah" (Luke i. 17)—one who should do, in short, exactly what the last verse of the Old Testament predicted Elijah should do. It is an error to suppose that Jehovah will send from heaven the first Elijah to carry on and complete the work assigned to him. Our brethren, the Jews, believe that "the Messiah will be born a man, and that Elijah will anoint Him when He comes." But when they read: "He will set up one shepherd over them, even David His servant," they have never expected that David would return to earth and time to be their Christ. Our Saviour has conclusively settled the point, and His forerunner, "the greatest of all the prophets" (and that is what Elijah was accounted)—viz., John the Baptist—bore testimony to the same thing: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the *voice* of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John i. 19—23).

John the Baptist was probably not unconscious of the fact that Jehovah, through his instrumentality, was working a mighty reformation. But one thing he did know was this, that he was not Elias, nor that prophet, and the answer he gave to the question, "Who art thou?" is one which should be well noticed in these our days. "I am the VOICE of one crying in the wilderness." His own name was no matter of importance to anybody. It was the work he was doing, and the teaching he was imparting, that he particularly called attention to.

Referring to John the Baptist, the Saviour asked the Jews what they went out into the wilderness to see? "A reed shaken with the wind? A man clothed in soft raiment? or a prophet? Yea (said He), and much more than a prophet; for among those that are born of women, there is not a greater than John the Baptist."

Moses was the first great law-giver to the Twelve Tribes of Israel. Elijah was sent when the Israelites were lapsing into hopeless and helpless idolatry; and at the end of the Mosaic dispensation, when Christianity was to take root, and cause Lost Israel to blossom, and bud, and fill the face of the world with fruit, John the Baptist, "imbued with the spirit and power of Elijah," was sent to the Jews to reclaim them, if possible, and to vindicate the honour of Jehovah. We know the result of his mission.

But we are now drawing near to the end of another dispensation—the Christian dispensation. And the day has *not yet come* that shall "burn as an oven" (Mal. iv. 1); that shall burn up the wicked and leave neither root nor branch (*Ibid*). Immediately preceding *these* days, however, God Almighty has declared that He will send Elijah the prophet—*i.e.*, a man "imbued with the spirit and power of Elijah," who shall teach us (Israelites) what to do.

Let us turn our attention to the VOICE predicted in Isa. xl., the voice with which John the Baptist identified himself: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. . . . . all flesh shall see the salvation of God" (Luke iii. 4, 6).

The voice of the Gospel of peace to man has been sounding throughout the world more than 1800 years, preparing the way of the Lord; but the work is not completed yet. Though the time may appear long to man, the written Word is sure; for "the grass withereth and the flower fadeth, but the Word of our God shall stand for ever" (Isa. xl. 8).

Some years ago, we heard a native Syrian missionary in Worcester discourse upon the following text: "Ho! every one that thirsteth, come ye to the waters and drink." In explanation of the text, he gave an illustration of the customs of his people in times of drought. When there was no water to be obtained from the village springs, all the men in the place assembled together. Starting very early in the morning, each man was appointed a certain direction in which to travel in search of water. The man who first found a spring of water, ascended the nearest hill and uttered a "cry" (Isa. xl. 6) similar in some respects to our "Ho!" Those who heard the "cry," ascended the nearest hill to re-echo it, and thus all the searchers were gathered to the spot where the long-coveted, life-sustaining spring was. Having refreshed themselves, they carried away as much as they could for the use of their families.

The voice of John the Baptist has its counterpart in this our day, but on a larger, grander, and more God-honouring scale. The voice of John the Baptist was heard "in the wilderness" (Matt. iii. 3) crying, "Prepare ye the way of the Lord: make His paths straight. Repent ye, for the kingdom of heaven is at hand." Up and down in the wilderness was heard this voice proclaiming this new doctrine, proclaiming it, too, at a time when the whole Roman world was at peace, and the temple of Janus shut; at a time when the wilderness of Judea was the central and only object of attention the world over. It was a voice that went forth with power: that carried with it the sterling ring of genuine truth. From far and near the people thronged to hear the voice in the wilderness, for "there went out to him, Jerusalem, and all Judea, and all the region round about Jordan." This was the Elijah predicted, who appeared at the end of the Mosaic dispensation. But we are now drawing near the end of the Christian dispensation, and the great and terrible day of the Lord has not yet come, therefore we must look for the fulfilment of the Almighty's promise to send us (Israelites) a man "imbued with the spirit and power of Elijah," who shall teach us what to do.

The world is the wilderness indicated in John the Baptist's

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history, and there is now to be heard the voice of Bible truth. Heard first from Brighton, it was caught up in London, passed on to Edinburgh, and echoed back from Clifton Downs; and now the common people hear the Identity truth gladly, and the cry has passed on from Britain to France, Italy, India, Australia, New Zealand, Canada, and the States, Cape Colony, Tasmania, and soon we hope the whole world will re-echo the glad tidings that the lost sheep of the House of Israel have been found identified in the British people.

Did the voice of John the Baptist proclaim a very strange truth? So does the Identity voice, for what can be stranger than the finding of a people who have been lost for 2,600 years? Did the voice of John the Baptist call men to repentance? So does this. Did the voice of John the Baptist prepare the way for the first advent of the Lord? So will the restoration of the two Houses of Israel prepare the way speedily for His second advent. *(To be continued.)*

THE EASTERN QUESTION IN THE LIGHT OF PROPHECY.

By Edwin J. Roberts.

The Eastern Question is calling forth in the minds of many of the "children of Israel" a fervent hope for the return of the Tribes of God's inheritance to their promised possession. There is so much in the prophecies of Ezekiel and Daniel which appears to bear upon the last attempts of Russia, or the King of the North, that I would, with your permission, place a few points which strike me before our readers. The latter verses of Daniel xi. are so full of what has been going on in the late war, that I have divided the verses as they have presented themselves to me. In verse 25, "He shall stir up his power," &c., &c. Russia and Turkey fulfilled this verse to the letter in the late war. Turkey (or the King of the South) could not stand, after the devices Russia had forecast against her, in the San Stefano Treaty—in the pretended friendliness with which she put forward her claims.

26th verse: "They that feed of the portion of his meat shall destroy him" (the King of the South). The tributary States which fed, so to speak, on Turkey, were part and parcel of Turkey, rebelled, such as Servia, Herzegovina, &c., and so helped to destroy the parent country.

27th verse: "Both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper," &c. Russia and Turkey both spoke lies over the San Stefano Treaty. The former broke away from the Treaty obligations of Paris, and the latter promised that which she was never able to perform. "It did not therefore prosper."

28th verse: "Then shall he return into his land with great riches"—the promised indemnity from Turkey—"and his heart shall be against the holy covenant," &c. Russia's heart certainly was against the solemn or holy agreement she had entered into at the Paris Treaty, and this caused her to break away from it and "come toward the South."

30th verse: "The ships of Chittim shall come against him," &c. Chittim, it is allowed, is spoken of as the Mediterranean countries generally, and Cyprus in particular. At any rate, the ships of Israel's Mediterranean fleet did come against Russia, and we have seen how this "grieved" him—"Therefore he shall be grieved and return (or stop his advance), and have indignation." Is not this exactly what recently happened? It was the British fleet alone which prevented Russia descending on Constantinople, and when pressed, he was obliged to return and agree to the Berlin Treaty.

This brings us to the end of verse 30. What follows seems to imply that Russia will corrupt by flatteries those who disregard the covenant she had entered into with them. "Such as do wickedly against the covenant"—such as ignore their solemn promises—shall be corrupt. But Israel (Britain), who are the people who know their God, shall be strong and do exploits. We shall see ere long what those exploits are to be—yet they shall not altogether escape from evils (verse 33). Russia's self-exaltation shall go on all the while, and in verses 38 and 39 it would appear he is to pay honour to Mahomet to make way in his designs. These doings seem at last to exhaust the patience of Turkey, and verse 40 reveals the final attempt of the King of the South.

This attack shall be overcome, for now Russia "*overflows and passes over.*" Mark here, too, that when the power of "ships," in verse 30, was too much for Russia—in verse 40 he seems to have acquired maritime power, one of the agents employed being "*many ships.*" We here see, in verse 41, that he enters into Palestine, and with the grand confederacy, spoken of in Ezekiel, he pushes his way on to the holy places, where Israel at last is gathered, for the final scene.

Let us turn to Ezekiel xxxviii., and we find a mighty army joined to the King of the North (or Gog)—Persia, Ethiopia, Libya, Gomer (supposed to be Germany), the House of Togarmah (Armenia), and all his bands, and many people with thee. All these are to be arrayed against Israel *at the last.* But though such an host encamp around her, Jehovah says, in verse 3, "*I* am against thee, O Gog," &c. Then follows the account of what is to happen to this awful power of Russia when it comes up against the mountains of Israel.

I would now call attention to one point which appears to me to assert the "doctrine"—shall I call it?—of the Identity in a very forcible way. It is this: If by Israel, in the world's idea generally, is meant the people called *Jews*, and it is against *them* that Russia and all his bands are to unite, what need for all the hosts mentioned to be brought down upon a small defenceless people? This alone tells me that it must be a *mighty* people, a *very* mighty people, that they are preparing to attack, and who or what nation is this if not Britain? But it is *Israel* they are against, we are told—it follows, therefore, that Israel must be extremely mighty, and only Britain can answer to the gathering. Should we in England assemble all our strength, and call to arms all our dependencies, to overcome a small enemy—say in the Isle of Wight? Yet the mustering of the enemy is to be very great, and this would imply that it is a great Power they wish to overcome.

We cannot understand how all the armies named can join with Russia, but the difficulty is removed when, throughout the accounts of the King of the North, we always have him pictured as a crafty, designing, hypocritical Power, which implies that deception can be carried on wonderfully when it pleases God to show His power in him at the last. Ethiopia is spoken of, and yet Egypt is with us at present; but in Dan. xi. 42, we read that Egypt shall not escape his clutches. Three districts are spoken of as escaping—Edom, Moab, and Ammon. These are to the South of Palestine, and form part of the country in direct line with our Eastern possessions. These countries are mentioned in Isa. xi. 12, &c., as the possessions of the outcasts of Israel, and the dispersed of Judah.

I have thrown together these few ideas which appear to me to bear significantly on the present aspect of affairs. We have recently been told in the Russian papers that "*England's day is over.*" As respects her destiny with regard to her mission of taking Judah back, it may not be very far distant,—but in one sense her day will only then be begun. Her great final destiny has yet to be *the witness for God* at the last defeat of the assembled hosts against His people. Then will re-echo through the universe, "*The year of My redeemed is come.*" "And it shall come to pass at the same time when Gog shall come up against the land of Israel, saith the Lord God, that My fury shall come up in My face . . . . . I will plead against him . . . . . Thus will I magnify Myself and sanctify Myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord."

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THE "BRISTOL TIMES AND MIRROR" ON THINGS IN GENERAL, AND "KIN BEYOND SEA" IN PARTICULAR.

OUR Bristol contemporary, who has a knack of saying good things in a very smart and forcible way, writing lately (Sept. 23, 1878) about Mr. Gladstone's last episode regarding which we have had our own thoughts, as our readers know, said as follows:—

It is very interesting to an Englishman who has no desire to see Great Britain reduced to a group of islands in these Northern Seas, to notice the enthusiasm with which the colonies stick to the old mother country, insist upon sharing her perils, and associating themselves with what the Canadians call her "incomparable renown." Liberal politicians have been talking of throwing off the colonies for years, of withdrawing our garrisons, of recalling our governors, and of telling them to assume the duties of government for themselves as independent communities. But the colonies one and all refuse to be cut adrift in this way, refuse to cut themselves adrift, or to be denied the privilege of calling themselves Englishmen, even if they are to be set down by Englishmen at home as kin beyond the sea; and this attachment of the colonists to their home is as honourable to themselves as it is to the mother country.

The spirit of New Zealand is the spirit of all our colonies, of Australasia, of Canada, of the Cape Colony, and of all the rest of those flourishing settlements in the Atlantic, in the Pacific, and in the Indian seas which find peace and security under the British flag. There is no parallel in all the records of the world, as Mr. Gladstone truly says in his article in the *North American Review*, to that prolific British mother who has sent forth her innumerable children over all the earth, to be the founders of half-a-dozen Empires.

"O matre forti filia fortior."

That is Mr. Gladstone's homage to the American Republic, and without grudging "the eldest born" a single laurel in the chaplet which Mr. Gladstone places upon her brows, we may nevertheless point out that if England retains her present colonies, as she promises to do and as we hope she will, America, even if she attains all the greatness Mr. Gladstone predicts for her, will still have a formidable rival in the Power which possesses the Dominion of Canada, the colonies upon the Atlantic and Pacific seaboard, the islands in the Southern seas which have recently been brought under the British flag, the Cape of Good Hope, Australia, and New Zealand, to say nothing of our military and naval stations in the Mediterranean and Indian Ocean.

It pleases Mr. Gladstone to ignore all these colonies of ours because in his eyes the distinction between continuous Empire and Empire severed and dispersed over sea is vital. But if Great Britain is to be measured against America upon this principle a generation or two hence, how do we stand to-day in comparison with Russia? For if this distinction between an Empire severed and dispersed over sea in contrast with a continuous Empire is to hold good, Great Britain is a mere cloud of the size of a man's hand in comparison with that huge Empire of villages which stretches from Archangel to the slopes of Afghanistan. Great Britain, shorn of her colonies, is, in comparison with Russia, like Venus upon the face of the sun. But, compare Russia, with all her bulk, and with all her possible resources, with Great Britain surrounded by her colonies, with their hardy and flourishing populations, and what is Russia then? What even is America? Russia may grow of course. America may grow. But why should England and English colonies stand still. The Gladstones of 1787 thought the sun of England's greatness had set for ever when George III. received an American envoy at St. James's, and acknowledged the independence of the revolted colonies. But if England lost America, she gained India, and what was the territorial extent of Great Britain under George III. in comparison with its territorial extent under Victoria?

Look at Australia and New Zealand! The impulse which led to the annexation of the Fiji islands sprang up in Australia. It did not originate with ourselves. Year after year it was pressed upon an indifferent House of Commons by a Methodist Alderman who took an interest in the work of the missionaries, and was scandalised by the way in which Americans, with their drinks, were undoing all the good that English missionaries were accomplishing. But Alderman M'Arthur was for many years like the voice of one crying in the wilderness, till the Australian colonists pressed the policy of annexation upon her Majesty's Government so strongly that at last the thing had to be done—and it was done. The New Zealanders are anxious now that we should annex the Samoan islands, the best in many respects of all Polynesia; and Sir Julius Vogel, in a recent speech at the Colonial Institute, pressed still more emphatically upon her Majesty's Government the policy of annexing with the Samoan islands the New Hebrides. Mr. Gladstone no doubt could find a dozen reasons against extending still further an Empire which, in his opinion, is already too severed and dispersed over sea; but the colonists of New Zealand believe that if they are to develop and flourish as they ought to do, they must be in the future to the islands of the South sea the central guiding figure that Great Britain is to-day to her colonies.

Mr. Gladstone may rail against the extension of the British Empire, against the annexation of Cyprus, of Fiji, of the Transvaal, and against the lust of territory which the colonists are developing in imitation of ourselves; but these annexations are a necessity to us unless we are to be cooped up for ever in these tight little islands, or to enrol ourselves under the stars and stripes of the Republic which Mr. Gladstone is apostrophising to-day in the *North American Review* as the heir to all the ages and the reversionary legatee of the British Empire.

Our readers see that the worthy editor, who we believe knows all about our Identity (perhaps secretly believes it too—who knows?), speaks with no uncertain sound about—

1. The "nation" colonies of Great Britain, and therefore of Israel's *united* "nation and company of nations" (Genesis xxxv. 11).

2. Of the multitudinous seed and the "daughters" of Great Britain running over the wall (like Joseph's promised seed in Gen. xlix. 22).

3. Of Great Britain as the greater Power when compared with America—as predicted in Gen. xlviii. 19 of Ephraim and Manasseh respectively.

4. Of the necessity under which Great Britain and her colonies labour to annex territories contiguous to, and lying beyond, their distant possessions at the antipodes, which is Israel's certain destiny, as stated in Daniel vii. 22, 27; Psa. ii. 8, and other Scriptures. And—

5. Of the fact, for which we have always contended, that New Zealand is the true "Gate" of all the islands of Australasia, "the central guiding figure," the veritable "doorway," by the access through which all the outlying islands must, sooner or later, fall to the giant Anglo-Saxon nations which are making the far-off "Sinim," or bush lands, the great mistress of the antipodes, in federation with Israel of the isles, the great mother-nation in the West.

Reader, let us praise the LORD for these His blind witnesses, and for the BANNER which sets forth their united testimony to the world, as the unwitting evidence, involuntarily given, that we are in truth God's lost people, His now found sons—"Ephraim and the (nine) Tribes of *Israel his fellows*" (Ezekiel xxxvii. 19).

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

BY ABRAHAM STOREY.

(*Continued from page* 384).

PART XI.

IN the fourth, fifth, and sixth chapters of Leviticus, we have the burnt offerings for sin, and the different degrees of offences by which sin is characterised, clearly laid down. Of sin there are three kinds, or rather, we should say, three degrees; for they are all one in essence, and are pronounced to be guilt contracting. An offence of the first degree was called sin, and signified an offence "through ignorance against any of the commandments of the Lord concerning things which ought not to be done" (iv. 2). An offence of the second degree was called "a trespass," or *transgression*, and was essentially of a more culpable character than that of the first degree, because the transgressor committed such things as were "forbidden to

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be done by the commandment of the Lord" (v. 17). An offence of the third degree was called iniquity, and was worse in degree than the two former, because they were sins done in ignorance, but this was done wilfully. The first is an offence against a general law concerning things which "ought not" to be done; the second is an offence against a special law concerning that which was "forbidden" to be done. Now in the first and second cases, though guilt was contracted at the time the offence was ignorantly committed, it was not until after the sinner had been made acquainted with the fact, that he was required to make an offering of atonement.

"When the sin which they (the whole congregation) have sinned is known, then the congregation shall offer," &c. "If his (the ruler's) sin, wherein he hath sinned, come to his knowledge, he shall bring his offering," &c. "If his (anyone of the common people's) sin, which he hath sinned, come to his knowledge, then he shall bring his offering," &c. Of course a man could not be expected to bring an offering for a sin he was not conscious of having committed: but if after such consciousness he refused to make the offering, his sin would rise to the magnitude of iniquity, because in refusing to atone for the sin he showed an acquiescence in it, and in not bringing the offering he wilfully violated an express command. Now in which of these respects, or in any other, had Abraham sinned? It is answered, though he may not have sinned, still, taking the case as a whole, it is a type of a sin offering. But in what respects? for it is necessary that a type and its anti-type must agree in all their characteristics. Every sin offering under the law was a type of the great offering made by Christ; but in addition to being a type, it was, as a type, an offering for sin. The type and anti-type were both offerings for sin.

In all sin offerings it is not only necessary that the innocent should take a part in it, but it is absolutely necessary that the guilty should have also a part. Though the victim brought to be offered, and the priest who made the offering, were innocent, still the guilty person had also a part in it, for he was the one who brought the victim to the sacrifice.

This type is incomplete without the guilty one. So with the anti-type. That would have been incomplete, as a sin offering, if there had not been "wicked hands who took and sacrificed the Lord of life and glory," and "iniquity laid upon him" to bear away.

If Abraham therefore represents the Father of our Lord, and Isaac the Son of God, in the offering for sin, where in Abraham's case is the typical iniquity that was laid on Isaac? or where is the sinner?

Iniquity, as we have seen, is perverse, wilful transgression, and sin and transgression are offences done in ignorance, but what intimation is there that Abraham was making an atonement for any of these sins? "Who will lay these things to the charge of God's elect? It is God that justifieth," and God justified the character of Abraham from any of these charges when He, after this event, said to Isaac, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws" (Gen. xxvi. 5). There was, therefore, no transgression in God's sight against Abraham. The doctrine, included in the question, "Shall I give the fruit of my body an offering for the sin of my soul?" is nowhere taught here, and is a doctrine alike horrid and repugnant to both God and all right-thinking men.

As Abraham's offering is wanting in the type of the sin and the sinner, it is not a type of the great sin offering by Christ. Neither was it a burnt free-will offering (although it more nearly resembles this than the sin offering), because it is wanting in the necessary characteristic of a "voluntary free-will."

The free-will offerings were made, not subject to any express command, but as an act subject to the good pleasure of the offerer. "If any man of you bring an offering unto the Lord." In Abraham's case his will was not consulted, but the command was imperative: "Take now thy son, thine only son Isaac, whom thou lovest . . . . and offer him for a burnt offering." There is no "If thou wilt bring him an offering" in the case. The whole is a test of Abraham's allegiance to God, to prove whether, under circumstances which appear to man to be of the most unnatural character, he would even do that, if circumstances, in accordance with the express command of God, required it. The declaration of the Angel of the Lord shows this: "Lay not thine hand upon the lad, neither do thou anything unto him" (here again the analogy between the "free-will" and "sin offerings" fail, because the intended victim—intended on Abraham's part—was not slain: which was an absolute essential in those offerings, as it is "the blood that makes atonement"); "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

Abraham had, previously to this, under circumstances recorded in the fifteenth chapter of Genesis, received the blessing of justification by faith; but in this case he has stepped into the higher life of full consecration to God, and in the declaration of the Angel he received the evidence of the higher blessing of justification by his works. This is the view which James takes of this case when he asks, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (chap. ii. 21).

It is in this characteristic of self-renunciation, and of self-consecration to do the will of God, that Abraham's offering is to be regarded, and in this characteristic he pre-figures the same qualities in the life of Christ.

In the offering up of Christ we have come to regard it only as an offering made for sin, whereas we should look at it as an act portraying, not one, but many characteristics. Christ was made an offering for sin, Christ was also a free-will offering, for He "gave Himself for us a sacrifice to God for a sweet-smelling savour;" "I give My life for the sheep;" "No man taketh My life from Me, I lay it down of Myself." Christ's life was also given to the sacrifice by the Father, "who freely delivered Him up for us all." And yet He was "taken" by man, the guilty, and "led as a sheep to the slaughter;" "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Nevertheless there was also an imperative necessity which, had He come to do His own will (and it was His own will, for all that, to do what He did), He would rather have passed by. "Abba, Father, all things are possible unto Thee: take away this cup from Me: nevertheless, not what I will, but what Thou wilt" (Mark xiv. 36). Here was self-renunciation to the will of God, "who"—like Abraham who looked to the recompense of the reward—"for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God" (Heb. xii. 2).

Thus we have many characteristics to regard in the offering up of Christ, beside the "sin offering," and the "voluntary free-will offering," all of which were completed in Christ "once for all." "For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 14). We therefore mistake the case when we seek to make Abraham's offering apply to, or typify, the whole of Christ's offering. The various bearings in Christ's work of atonement and redemption were all compressed, so to speak, in the one offering. But there was in this act one characteristic, which was neither atoning nor redeeming in the abstract. Christ, when offered up, did not atone for any sin that the Father had done, nor for any sin that He Himself had done, yet between the Father and Son there was a perfect agreement that the sacrifice should be made. The Father laid Him on the altar, Christ submitted to the ordeal; now take away the sin and sinner, which is the third part, and what remains? Certainly not the idea of a sin offering, but the Father giving up His well-beloved and only Son, and Christ giving up Himself and all He had, to do

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His Father's will. There was a purpose for this? True, but so far as the Father and Son alone were concerned, that purpose was not to atone for, or redeem, each other. Between themselves it was an act to vindicate the law of righteousness. And so, between themselves and that law, it was an act to renounce all personal considerations, or relative ones to each other, because the law of necessity required it. There was in the piteously bitter cry, "My God, My God, why hast Thou forsaken Me?" the evidence of an agonising separation from all relative consideration between Father and Son. Thus viewed in the light of an act separate from the third part—viz., the sin and sinner—there is no sin offering, but an act of self-renunciation to fulfil a necessity of the law of righteousness.

(To be continued.)

HEAVEN.

By L. P.

PART I.

"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" (1 Cor. ii. 9); yet, though hope and imagination must fall inconceivably short of the reality, we are not forbidden to dwell on some of the possibilities and probabilities that concern a dimly-outlined future prepared for all who love the Lord's appearing. We therefore venture to give scope to a few thoughts on the subject heading our paper, and to ask if we may not believe that earth is to be man's heaven, and Jerusalem the throne of our heavenly King for ever?

Doubtless there will be communications with other spheres in frequency and manner beyond our present ken or possible imaginings, with sights of the now unseen, and hearing of the now unheard, and all with senses so magnified and acute as to resemble the possession of new ones. Do we not seem to catch a faint idea of such intensified senses in the discoveries of modern science; in the wonders of electricity and the marvels of magnetic forces; in the powers of the telephone and of the microphone; in the indications of two undiscovered colours, and of two as yet unknown notes of music; and, we may even add, in the mysteries of mesmerism and of second-sight?

In Rev. xxi. 1, the apostle John says he saw "a new heaven and a new earth: for the first heaven and the first earth were passed away;" which we think we may read in the sense that it is said we become new creatures in Christ: "old things are passed away: behold, all things are become new" (2 Cor. v. 17), while yet we remain the same human beings as before. We have, on a former occasion, shewn that the end of verse 1 in Rev. xxi.—"and there was no more sea"—may be interpreted in a moral, and not physical, sense (BANNER, vol. i., p. 29).

2 Pet. iii. 13 implies that a new heaven and a new earth mean the abodes of righteousness—this righteousness causing the place to become "new." And, in Isa. lxv., the Lord speaks of creating "new heavens and a new earth" (v. 17); but, in v. 18 and 19, He speaks of Jerusalem, though new, as yet being the same as the old Jerusalem, for "the voice of weeping shall be no more heard in her;" which implies that that sad voice was heard of yore in that very city. It has been pointed out by a friend that Jerusalem, having been consecrated by the outpouring in it of our Saviour's blood, we cannot suppose that an altar so consecrated can ever be destroyed. Rather has that precious stream dedicated it to an endless glory.

In Isa. lxvi. 22, God the Lord speaks of Israel's name remaining as "the new heavens and the new earth which I will make" (therefore never to be destroyed); and in Psa. civ. 5 He says He "laid the foundations of the earth that it should not be removed *for ever;*" therefore, the earth, whose foundations were laid in the time of the inspired Psalmist, must last throughout eternity.

In Job xv. 15 we read that "the heavens are not clean in His sight," therefore it follows that they must become "new" and purified from all that makes them unclean before they can be fit for the kingdom of God.

We are told that in the glorious city shall be the throne of God and of the Lamb (Rev. xxii. 3); and it is said, in Gen. xxviii. 17, of Bethel, that "this is the gate of heaven." In a burst of prophetic exultation, David exclaims (Psa. xxiv. 8—10), "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in," &c.; which, taken in connection with Jacob's assertion, would shew, we venture to think, that the King of glory shall enter through doors and gates that are everlasting, to sit on a throne of God and of the Lamb in a heavenly Jerusalem, on a "new"—that is, a holy and glorious—earth, in the midst of a "new" and spotless heaven. David's exclamation can scarcely apply to the first coming of our Lord, since it implies that these gates are metaphorically to *lift up their heads* everlastingly when the King of glory enters in, and surely not to be lifted up for a moment, then to sink temporarily into obscurity, again to burst into magnificence on a second coming. Surely, the glory of Bethel, "the gate of heaven," is yet to come.

We know that our Lord is to reign "a thousand years" upon the earth. Are we to suppose that, after being so glorified by His kingly presence, it will afterwards be utterly destroyed while He remains on it? and, if He will not then be here, we would ask—Where do we read of a second ascension of the Lord Jesus, or of His taking up with Himself those that shall have dwelt with Him during the thousand years, while the work of the earth's destruction is being carried on? Can we believe that a creation honoured by the personal reign of the Lord Himself, as the earth is to be, can be doomed to disappear for ever, after that very rule and reign shall have probably transformed the scene of it unto perfection—old things having all passed away and become new and faultless in His kingdom?

It is stated (Rev. xxi. 2, iii. 12) that the new Jerusalem cometh down from God; so does that heavenly Spirit which can alone purify our hearts and change us into new creatures. And it is also said, not that God takes up men to abide with Him, but (Rev. xxi. 3) that God "will dwell with them," and "God Himself shall be with them."

It has been thought by some, in spite of Gen. i. 16—18, that the sun and the moon could not have been created for the benefit of our earth; but if it is to be the seat of Christ's throne for ever, can anything be too great and too grand for the use and preparation of such a place? Hereafter, it will not need sunlight, as is shewn us in Rev. xxii. 5, and therefore, should the sun be darkened evermore, and the moon cease to give her light really as well as typically, it will be of no moment to the blessed servants of the Lord.

Should any urge that this earth would be lacking in space for the multitude of the blessed, we would suggest that we may expect in a "new," and therefore perfected, earth, that every mountain top, the now ice-bound regions, and the most arid plains, shall be fertile and utilised, till every spot shall laugh and sing with a boundless plenty, and become meet for the abode of the saints in glory. No space, no one thing surely will be wasted, for do we not know (John vi. 12) that the Lord condemns waste? If it is answered that now, and for centuries past, fruits of the earth, flowers, and other natural productions, have been existing unseen and unused, we would ask in reply—How do we know what purposes of preparation for the future have not been fulfilled by each tiny plant and every created thing that appears to us to have been formed but to perish unknown to man? Doubtless each has had its mission, and fulfilled it.

Also, are we not told that many are "called, but few chosen?" (Matt. xxii. 14). Will, then, the numbers of God's saints be

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so overpoweringly numerous as to require worlds on which to dwell? We think sometimes people read our Lord's words as meaning the exact contrary of what they say, and believe that we are to understand that many are called and all chosen, so lightly do they seem to think heaven is to be won; and so few, comparatively, dwell on the only passport to heaven—by faith in the atoning sacrifice of our Lord Jesus.

As we are distinctly told (Mark xii. 25) that, after the general resurrection, there will be no marrying or giving in marriage, we may suppose that the numbers will not increase after God has made up His jewels (Mal. iii. 17).

(To be continued.)

THE FOOT-PRINTS OF ISRAEL.

By W. Burnett-Coates.

PART I.

For an incentive to indite the following lines, the writer is indebted to "Notes on the Tribes of Canaan and Other Races," by Mr. Joseph Dupuis, some time a Vice-Consul in the Empire of Morocco. These notes form the second vol. of a book ("The Holy Places") by his son, Hamner L. Dupuis, and published by Hurst & Blackett, 1856.

It is evident throughout this interesting book that the author either did not know, or did not care to make a distinction between *Israel* and the *Jews;* and that he overlooks the Assyrian captivity, or merges it in the Babylonian which occurred some centuries later. Apart from this, however, he would fix the migration of the Hebrews he speaks of, as having occurred partly when Joshua drove out the Canaanites and their cognate Tribes, and partly when, at the death of King Solomon, the Hebrew kingdom was rent amidst confusion and bloodshed.

Indeed, it may be gathered from his pages that, from straitness of room for population, and from other causes, emigration was not unknown to the children of Abraham during their early occupation of Palestine. The author appears to think that many migrated by way of Egypt into the coasts of Africa, and more viâ the Mediterranean, through Spain, into the same regions, and that, in every case, they settled down amidst the peoples who escaped from, or were driven out by Joshua.

The immense range of the Atlas mountain slopes, which lie within the possessions of the Emperor of Morocco, inhabited by the Kabayles, who are descended from the Jebusites and other Canaanites, and who speak the same language, are the people amongst whom those children of Israel, by him called "*Jews*," sought a refuge. To use his words, "it is very remarkable, and believed to be unique, not in Africa alone, but in the world, that the "Jews" are as inseparable from these Kabayles as their ancesters were around Canaan after it became subject to the sway of the House of David. While the Arab mostly shuns the Jew, or would scarcely tolerate his sojournment among their Tribes, the Kabayles, on the contrary, protect and encourage his residence among them, harmonising to a certain extent, as they do with each other in all the relations of life, if we except the points of religion. . . . . The Jewish population is large, and these are the artificers of the Kabayle towns and villages, as they are also merchants and traders." He represents them as "cultivators of the soil," and as wandering with their camels and flocks as freely as wander the Arabs; sharing equal rights, and differing little, if anything, from Kabayle or Arab, in dress or language.

Although there are Hebrews in other parts of Africa, they do not speak the pure Arabic or Kabayle language. "It is thought," he says, "that these are the only Tribes of Israel who still cultivate the earth like their ancestors. They wear small black caps, as a distinctive, when entering the houses or towns of Morocco."

"The precise time when these Jews entered the Mauritanean provinces is uncertain, but it is universally agreed that, not long after the ages of David and Solomon, all the lowlands of Western Africa contained already large Tribes of *Jews*, who lived pastoral or agricultural lives, and indiscriminately mixed with the Kabayle Tribes in question; with whom they formed alliances, and made war as in Judea itself. Fez, the Northern metropolis, and residence of the court, were then fully peopled with *Jews*, as we know to have been the case in Arabia itself." They are now Mahommedans, compelled, after wars and a fierce resistance to the Saracens (simply "Easterns"), to accept the Koran when those fire-and-sword missionaries of the prophet invaded Africa.

There is much more in the pages referred to of a similar import; all hanging on tradition, that unwritten history of early men, on which the author remarks, very pertinently, that the Eastern people who keep scrupulously the pedigree of horse and camel were much more likely to have kept traditional record of their ancestral pedigree. "'Procopious'" (our author in page 165, remarks) "says, that while the army (that of Justinian) was on its march in pursuit of Gellimere . . . . it halted near the Numidian frontier, where a sculptured stone was found whereon was written, or engraved in Punic (*i.e.*, Phœnician) characters —nearly corresponding with the Hebrew—'We are the remnant of those Tribes who fled before the robber Joshua, the son of Nun.'" (*They* were, of course, Canaanite people.) This, in connection with the pedigree passion existing in the Asiatic breast, he considers good presumptive proof of their migration into Western Africa, especially as it is so well supported by the Eastern origin of its present possessors.

From Mr. Dupuis' facilities for observation, and his painstaking researches, there can be little doubt that large numbers of Mahommedan Hebrews are to be found in the mountains adjoining Tetuan, Kemsen, Tedla, and Dugulla, as he observes. The immensely extensive regions of the Atlas, with their sub or local nomenclature of mountains, slopes, and plains, appear to have been for ages past the homes of those Israelites—branches rent from the ancient stem by the fierce breath of war, or other disturbing circumstances.

Admitting, in the main, the truth of tradition in this case as possible and probable, assuredly whatever proportion of "the multitudinous seed" may be in Africa, although at present under the deceptive power of the false prophet, must share in the fulfilment of the promises to Abraham, Isaac, and Jacob; there being no reservation made by the Divine Giver. Would it not, therefore, be interesting if the very earnest and able men who have applied their talents, so effectually in rescuing the British people from the stigma of a "painted savage" pedigree, and placed it where it should be, in the direct line of "the heirs of the world"—the most favoured people known to hoary history—to bring the brilliancy of the light they have evolved from the clouds of ages to bear upon those whom presumed kinship, and our prevailing power in Africa, must render doubly interesting to us?

There are mines of Israelitish wealth in unheeded books, spurned by the literary appetite of the day, or rejected and relegated to obscurity. Such is Dupuis' volume, wherein are traced the descendants of the Hebrews who cast their lot amongst the remnant races of Ham and Lot. Those races have been historically known to almost every man and woman in the British Isles, from the cradle upwards, from perusing the familiar annals of Israel's far past wars; ay, even from the perusal of anterior records, when Abraham and Lot were sojourners in the Land of Promise; and thence until the cataclysm of Jerusalem's destruction scattered the last of the oft-erring people of God amongst the nations. These people must continue to be of importance and interest to us, since they have been, and still are, to African Israel what the husk is to

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the wheat—a preserving shield to remain until the grain is fully ripe for presentation to the Lord of the coming Hebrew harvest.

(*To be continued.*)

THE TRIBE OF BENJAMIN.

By Lieut.-Col. Larkins.

PART I.

"The Beloved of the Lord shall dwell in safety by him," &c.—Deut. xxxiii. 12.

"O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem."—Jer. vi. 1.

A friend of mine, and a believer in our Identity, wrote to me not long since that she found people more puzzled about Benjamin than anything else, and when the Banner of June 19th came to hand, I was in the act of putting together on paper a few scattered thoughts on the subject, bearing on some of the questions (7 and 8) suggested by the extract from the "Quarterly Journal of Prophecy" for July, 1855, contained therein; for it had often occurred to me that the Tribe of Benjamin must surely have received some later warning than that of Jeremiah, given some 678 years before the destruction of Jerusalem by Titus (A.D. 70), and which induced them to flee from those dreadful woes, so feelingly foretold and bewailed by our Lord, and who predicted them so distinctly as to the circumstances preceding and accompanying them, as to afford a warning sufficient to ensure the escape of *all those* who had any faith in His words, from that terrific catastrophe (Luke xix. 41—44, xxi. 7, 20—22).

But before proceeding to touch on the questions alluded to above (7 and 8), I think it would be as well to say something with reference to No. 4—"To whose inheritance did Jerusalem fall?" From the references given (Josh. xviii. 28; Judges i. 21), it would seem to have been in the inheritance of Benjamin: "That the Jebusites dwelt with the children of Benjamin in Jerusalem;" but if we turn to the inheritance of Judah, we find the very same thing recorded—viz., "That the Jebusites dwelt with the children of Judah in Jerusalem" (Josh. xv. 63); but in both cases the border is given as passing *to the South side of Jebusi* (Josh. xv. 8, xviii. 16), which would place it in the borders of Benjamin; and this seems to be the opinion of the Rev. H. B. Tristram, in his work on the Topography of the Holy Land, where he says (chap. v. 102), "Of none of the Tribal boundaries have we more accurate and minute descriptions than are given by Joshua of the portion of Benjamin." After tracing the boundaries, he adds, "The metropolis (Jerusalem) lay just within its border." But, nevertheless, some part of Jebusi must have belonged to Judah, for we are told that David, after being anointed King over the whole Twelve Tribes, went with his men to Jerusalem, unto the Jebusites, the inhabitants of the land (not as if they were confined to the city), and when they refused to admit him, David took the stronghold of Zion, which was their fortress, and where he dwelt, and built the city of David. But after the return from the Babylonish captivity, we find an altered state of things (2 Sam. v. 6—9), with the borders of Benjamin extended to the Sea of Galilee, taking in North Gilead (Obad. 19). The rulers of the people, with a certain portion only (one in ten), chosen by lot of the children of Judah and Benjamin, dwelling in Jerusalem, the Holy City; the remaining nine parts dwelt in other cities, and of the Levites were divisions, as of old, in Judah and Benjamin. The number chosen of Benjamin to dwell in the Holy City is put down at 928, which would give 9,280 as the strength of this Tribe on its return from the captivity; but probably this did not include women and children, which would double it at least (Neh. xi. 1, 4, 8, 31, 36). And it was to these probably dwelling in the city that the warning of Jeremiah and our Lord more particularly applied to flee out of *the midst* of Jerusalem.

We now come to questions 7 and 8. The prophet Jeremiah was a Levite, who resided in Anathoth in the land of Benjamin, one of the cities assigned to the Levites (Jer. vi. 1; Josh. xxi. 18); and his warning to that Tribe is the only one that I have yet seen given as the cause of their leaving the city before the siege of Jerusalem; but I have been fully convinced of late in my own mind that our Lord's reply to His disciples, when they asked for a sign when these things should come to pass, referring to the final destruction of the city, not only confirms the prophecy of Jeremiah, but distinctly gives the sign—viz., "*When* Jerusalem was compassed by armies," "*Then* let them which be in Judæa flee to the mountains, and let them that be in the midst of it (Jerusalem) depart out," &c.; and, moreover, He told them "that this generation shall not pass away until all be fulfilled" (Luke xxi. 7, 20—22, 32).

But the care of His faithful followers was not confined to the warning given above by our Lord (A.D 33), for at a later period, when the fatal epoch was approaching, we find that faithful apostle of our Lord, St. Paul, giving a new and distinct warning to his brethren of the Tribe of Benjamin, in his Epistle to the Hebrews (iii. and iv.), written (A.D. 64) about 31 years after that of our Lord, and about 6 years before the destruction of Jerusalem, and it is with reference to this in particular that I would wish to offer a few remarks suggested by chapter xxxi. in "Scriptural Researches" by Sir G. H. Rose, on a prophecy by St. Paul.

This warning of St. Paul, coming as it did at such a time, from one of their own Tribe, with the full assurance that the accomplishment of the events predicted by our Lord was close at hand, and coming also from one who had evinced the deepest concern and the warmest affection for his brethren of the Ten Tribes (Rom. x. 1), gives it a force and a character of earnestness becoming the great apostle, and no doubt it had its effect on his brethren; for two years later (A.D 66), history tells us that the Christian inhabitants of Jerusalem, after the first repulse of the Romans, when they fell back to Ptolemais, on the sea coast of Upper Galilee, took advantage of the opportunity thus offered them to leave the city, and they found refuge in the small town of Pella, East of Jordan in Gilead, at that time within the extended borders of Benjamin, and close to Jabesh-Gilead, the town in which, in the war between Israel and Benjamin, in consequence of their absence, all the male inhabitants were put to the sword, and their daughters, to the number of 400 maidens, were given to the 600 survivors of Benjamin for wives, "in order that a Tribe might not be cut off from Israel" (Judges xxi. 17).

(*To be continued.*)

THE SHEFFIELD ANGLO-ISRAEL ASSOCIATION.

Our friends at Sheffield have favoured us with a specimen of their new card of membership, which we consider is a model of excellence. We hope all our British associations will at once apply to the secretary at Sheffield (C. W. Staniland, Esq., of Castle-street), obtain a copy of the card, and order a number of the same for their own localities, varied, of course, as to the names only. If our friends, the local secretaries, would be good enough to send us without delay a memorandum of the names of their associations, of those of their secretaries, with full addresses, we shall be happy to publish the same in the Banner for general reference, thus facilitating the circulation of information, and enabling our Sheffield friends to do what they complain they cannot do now—namely, to write to each of our branch Israelite bodies and offer them a copy of these admirable cards for inspection.

While we are on this subject, we feel constrained to record our regret that we have as yet no *Central London Association* to act as a medium of communication between our British Israelites and foreign and colonial organisations now forming everywhere abroad.

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All such feel the need of a Central British Association for correspondence, and where could such with more propriety be established than in London? We urge our friends in the metropolis to be up and doing. We have ascertained from our publisher that a gentleman there is willing to act as secretary. Organisation only is needed, and a chairman of committees to be named. For the principles of such an association we would strongly recommend those which are consistently and constantly set forth in the BANNER OF ISRAEL, and these may be shortly stated to be—"That the British Anglo-Saxon races, not excluding the Anglo-Saxons of the United States, are the Lost Eleven Tribes of Israel."

We propose ourselves to be in London on the 18th and 19th December next, and shall be glad, if our friends will take action at once, to do all we can to facilitate the necessary arrangements, and to start the association. Parties should communicate with us through Mr. W. H. Guest, the publisher of the BANNER.

As our friends would doubtless like to have a written description of the Sheffield card of membership, we have the pleasure to republish that which the association there has issued in a printed form. We have to add that, by a report which reaches us, Mr. Edward Hine has, on inspection, also pronounced the whole design to be "almost perfect." The description of the card is as follows:—

"SHEFFIELD ANGLO-ISRAEL ASSOCIATION.—*Key to the Card of Membership.*—The centre of the design is after the British Coat of Arms. The Lion represents the House of Judah, and the Unicorn represents the House of Israel (Deut. xxxiii. 17; Gen. xlix. 9). Between the Lion and Unicorn is the Circle representing Eternity, on which is inserted the foundation of our belief, and embraces the sacred Triangle, an emblem of the Triune Deity, on which is inscribed in Hebrew characters the name Jehovah. Surmounting the Circle is the Imperial Crown of the British Empire, the background being formed of the Thirteen Banners representing the several Tribes of all Israel, having the devices upon each banner setting forth their distinguishing characteristics (Gen. xlix.). On each side are the Pillars intended to represent those erected at the porch, or entrance, to Solomon's Temple, on which rests the triple Arch, bearing, in relief, the Motto of the Association. In the left-hand top corner is a representation of the Ark of the Covenant, with its Cherubim covering the Mercy-seat. In the right-hand top corner is given the Urim and Thummim, or Breastplate of Aaron. In the left-hand bottom corner is a portion of the Royal Coronation Chair, now in Westminster Abbey, which contains the "Lia Fail," or Precious Stone, believed to be the one on which Jacob rested (Gen. xxviii. 11), and upon which have been crowned the Sovereigns of England, Ireland, and Scotland. In the right-hand bottom corner is given a sketch of the Great Pyramid, which is in fulfilment of Isa. xix. 19. The sight-size of the Drawing is five Pyramid inches by seven, the former being one-fifth of the sacred cubit, and the latter setting forth the Divine institution of the Sabbath (Gen. ii. 2, 3). Within the bottom border is given five of the Great Pyramid inches, being one-fifth of the sacred cubit, which forms the basis of measurement throughout the construction of the Great Pyramid. The card size is also seven by ten, being thereby in harmony with the sacred cubit, and also with the Sabbatic number. *Summary.*—The golden cord of the Divine purpose which runs through all the dispensations of time is Messianic (John iii. 16; Eph. iii. 9—12). Alleluia! for the Lord God Omnipotent reigneth (Rev. xix. 6). AMEN.

Review.

The Secret of Cyprus, and our Eastern Protectorate. By Theta. Price sixpence. W. H. Guest, 20, Warwick-lane, London.

WE notice this little contribution to Identity literature with some satisfaction; but it is not without its alloy, for the writer Theta, we fear, is strongly imbued with Teutonic views. We thought these were exploded! But our author's adherence to them, in spite of all that has been said, and of all that is taking place, especially as regards Cyprus and the Eastern Protectorate, fills us with surprise. We always suspect a writer, and we advise our readers to do the same, who generally avoids the name of "Israel" in connection with the British people, and speaks of them as "Ephraim." We are, of course, naturally thrown off our guard by the expression, for we know God's Word, especially in the writings of the prophets Hosea and Isaiah, speaks of the Ten-Tribed nation under the designation of "Ephraim," and we conclude a writer discoursing on our Identity means, when he speaks of "Ephraim," the Identity of our race with the Ten-Tribed House. It is not so, however; and such writers, it will be found, like Theta, after many pages of generalities, inducing the reader to accept him as a guide, turns suddenly round and discovers his real views which limit the British nation and Empire to the *one Tribe* of Ephraim, the rest of the nine Tribes being, as our Teutonic opponents declare, on the continent of Europe, in America, in Australia, and everywhere else but in the United Kingdom! So our author Theta allows at page 2 that "Ephraim representing in his primogeniture of Israel—not of Judah—the whole nation of Israel, this numerous people disappeared from history as Israel or Ephraim, and we speak of them as the Lost Tribes;" but he adds at page 5, what is utterly contradictory, that "all this benefit we have in being of Israel; we do not arrogate to ourselves the entire limit of the Ten Tribes; there are our Anglo-American brotherhood, our fellow-race in Germany, perhaps the Abyssinian Christians, the Nestorians, and Eastern Christians. We claim for ourselves that we are Ephraim, and that the birthright and pre-eminence of Ephraim is our inheritance in concert with Judah." We say in reply to all this, there were eleven Tribes lost, and the nation of America must, if this be the House of Israel, be the eleventh Tribe of Manasseh. If, therefore, the Ten Tribes be not wholly and solely represented by the British people, but the latter are the descendants of only the one Tribe of Ephraim, the author who tries to prove our Israelitish origin is not dealing fairly when he attempts to show that all God's promises to the Ten-Tribed nation being ours as *one* of those Tribes, we are therefore the House of Israel of the prophecies. Theta is willing enough to arrogate to the British the possession of the Gates, of maritime supremacy, of abounding wealth, of colonial greatness, of universal domination, of fecundity, and of national predominance among the nations. He declares these are God's promises to Israel, and that the British *being Ephraim*, they are ours! But where does he find in God's Word that any of these blessings (save one) were to come to Ephraim alone, as a Tribe? Certainly not to that Tribe were given "the Gates," home or foreign, the power to obtain wealth, the maritime supremacy, the desolate heritages, the heathen Empire, the mastery in war, and all those blessings which were "Israel's" peculiar heritage, and not bestowed at all specially on the one Tribe Ephraim.

We have thought it our duty to protest against this serious defect which we perceive in Theta's work; but if we have mistaken his language, or misunderstand his views, he must attribute that, not to any want of effort on our part to comprehend his meaning, but to a lack of distinctness in his own expression of his opinions, which, in such a matter as that we have pointed out, is perfectly inexcusable at the present date, because really disingenuous.

THE ARGUMENT OF THE REV. C. W. HICKSON, VICAR OF ST. BARTHOLOMEW'S, BRISTOL, ESTABLISHING THE IDENTITY.—"If," said he, "I have a lock, of so complicated a character, that only one key in the world will fit it, and that key is lost, and if, after the lapse of time, a key is found which does fit the lock admirably, then it is fair to presume—and every sensible man would take it for granted—that the found key is the same as the lost key." This, he said, was the nature of the proof in the present case. The promises to Ephraim were the lock, and the present position of the British nation was the key. Taking the promises to the patriarchs, the prophecies and blessings of Balaam and Moses, he brought the argument down to the later days of the prophets, and showed how in every instance the position of Great Britain corresponded with the promised future of Israel. Replying to those who maintain a spiritual interpretation of the promises and regard the whole company of Christians as "children of Abraham" by faith, he showed that this was not agreeable to the prophecies which declared the "multitudinous seed" should be in the line of Ephraim, upon whom and his descendants it was "entailed" by Jacob in his dying blessing. Towards the close the lecturer quoted the opinions of many students of prophecy, who had never heard of the theory of their Identity with Israel, but who had held that England was the Power referred to in the Scriptures as the restorer of the Jews to their own land, and this work was, he believed, being rapidly prepared for accomplishment.—*Lecture at Riddings, near Alfreton, Derbyshire.*

ERRATUM.—In BANNER No. 98, p. 374, second column, last line but 10, for 1 Kings xii. 23—26 read 1 Kings vii. 23—26.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, NOVEMBER 27, 1878.

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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. II. No. 101. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 4, 1878. [ONE PENNY.

EDITED BY PHILO-ISRAEL.

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"THY SEED SHALL POSSESS THE GATE OF HIS (AFGHAN) ENEMIES."

WE are able to congratulate All Israel on the glorious fact that on Friday morning, November 22nd, 1878, the God of Israel placed in the possession of His people as His free gift for all time, and almost without bloodshed, the three great Gates of their Afghan enemies—namely, "The Khyber Pass" to the North; "The Kuram Valley Pass," the central one; and "The Bolan" to the South (already in our charge). It was a day to be much observed by Israel! The capture of the fortress *Ali Musjid* was, as *The Times* describes it, "effected with unexampled rapidity, and almost without bloodshed."

"The Lord laid the fear of us, and the dread of Israel, upon all the land we trod on" (Deut. xi. 25), and caused the Afghans—like the Syrians of old—"to hear a noise of a great host *behind them;* and they arose and fled in the twilight, and they left their tents, and their horses, and their asses, even the camp as it was, and fled for their life" (2 Kings vii. 6). Reader, these facts call on you and on me to cry aloud, "Hallelujah! Praise YE the Lord!"

THE EARL OF BEACONSFIELD AT GUILDHALL.

WE are glad to note the hearty, healthy, hopeful ring of the Premier's grand speech at the Lord Mayor's banquet, on Saturday, Nov. 9, 1878. It must be confessed that the horizon at the present moment is sufficiently dark, and dreary, and lowering. On all sides there is perplexity, men's hearts are failing them for fear of those things which are coming on the earth, and whichever way our eyes are turned, there is a black, heavy, menacing cloud threatening war or trouble for the world at large, and Israel in particular. In Afghanistan, war with the Ameer, backed by the power of Russia, appeared lately to be threatened. On the St. Lawrence, a dangerous dispute with our brethren of Manasseh regarding the Canadian fisheries seemed to be brewing. The Berlin Treaty is set at nought by Russian newspapers and "subalterns." Trade is very dull. The National Revenue seems falling off. Mr. Gladstone is jubilant over the prospect, foretells the decadence of Great Britain and the certainty that ere long American advancement will be such, that, in respect to national prosperity, she will "pass us by in a canter." Pessimist Anglo-Russians are crying, "All is lost. Perish India. England's sun is set. The nation is steadily going to ruin under the Beaconsfield policy."

But just as the despondence was greatest, and the uncertainty the profoundest, the Lord Mayor's banquet came to our relief in the nick of time with the Premier's cheering, glorious words to revive our spirits, and to tell us all the truth. And the first great truth Lord Beaconsfield told us—we hope our readers noted it—was, that Israel meant to have "the Gate of their" Afghan "enemies" once and for ever; also that this was the final aim and object of all the present complications in the far-off North-western frontier of India.

That frontier (he said) was at present a hap-hazard and not a scientific frontier. It is in the power of any foe so to embarrass and disturb our dominion, that we should be obliged to maintain the presence of a great military force in that quarter, entailing on the country a proportionate expenditure. These are unquestionably great evils, and former Viceroys have had their attention called with anxiety to the state of our frontier. (Hear, hear.) Recently, however, some peculiar circumstances have occurred in that part of the world which have convinced her Majesty's Government that the time has arrived when we must terminate all this inconvenience and prevent all this possible injury. With this view we have made arrangements by which, when completed, in all probability at no distant day, all anxiety respecting the North-western frontier of India will be removed. (Cheers.)

Reading between the lines, our friends of course see what the Premier meant us to understand? It was no less than what we said in our leading article of our issue No. 96 must take place—namely, that the British position must be so secured that the Gateway of India, then in Afghan hands, must be placed in Israel's grasp, so as once and for all to make our frontier safe. To do this the Khyber, Kuram, and Bolan Passes must become British fortified positions, and then with "these Gates of our enemies" in our possession, India will, on the North-western frontier, be secure, as it elsewhere is, and we may smile at Afghan insolence or Russian attempts to incite hostile

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attacks on India, from the present or from future rulers of that inhospitable land. Telling us the good news that after all, our new Gate in the Levant, Cyprus, would even in its first year pay all the expenditure of its Civil Government, Lord Beaconsfield aptly described the island as a "strong place of arms," well suited by geographical position, and the variety of its resources, for the object contemplated when we assumed its Government, and so describing it, we claim our Premier as a "witness" (not blind we hope), for he thus correctly designated Cyprus as a "Gate."

Proceeding in his speech, his lordship defended his policy in reference to the Berlin Treaty, and showed that its stipulations were in course of development, no sufficient time having yet been allowed to Russia to carry out her treaty obligations. One of the most stirring of the sentences his lordship uttered during his speech was the following, and it was applauded to the echo :—

They say, my lord, that in politics you ought to contemplate the impossible. I think it at this moment quite impossible that any of the signatories of the Treaty of Berlin would attempt in any way to withdraw from their engagements; but this I can say, on the part of her Majesty's Government, that they will not be the signatory to retire. (Loud cheers.) I can say this on the part of her Majesty's Government, that it is their policy and their determination that the Treaty of Berlin shall be carried out in spirit and to the letter (renewed cheers); and believing that the settlement of Berlin expressed in the treaty is one that will advance the progress and civilisation of the world, and that it includes provisions admirably adapted to secure peace, and the maintenance of peace, her Majesty's Government would, if necessary, appeal with confidence to the people of this country to support them in maintaining to the letter and the complete spirit the Treaty of Berlin with all their energy and all their resources. (Loud cheers.) But, my Lord Mayor, I will not believe that we can under any circumstances be driven to a course which otherwise we shall be determined to pursue, because I will give credit to the signatories of the treaty for an honourable fulfilment of their engagements.

These be bold words, and just such as we desire to hear used by the foremost man in Great Britain speaking for his Queen and country. We are glad to hear of the resolve of her Majesty's Government that the treaty stipulations shall be loyally carried out; but we doubt, as our readers know, whether such resolves will, as events mature, be found practicable; whether, in short, God's providential and revealed arrangements may not require the Ottoman Empire in Europe utterly to collapse and "dry up;" the Russians, as the *beati possidentes* of Eastern Roumelia, to continue their occupation of the ground close adjacent to Constantinople, that when the transfer of the latter takes place (shortly), in peace, to Israel's possession, "the peerless port" may be found, indeed, to be the true "Gate" of Britain's enemies—the Russians.

Such occupation by the latter of what is now, or ought to be, Turkish property will, we opine, be the pregnant cause of that mighty cataclysm—"the great earthquake, such as there was not since men were upon the earth, so mighty an earthquake, so great"—but we fail to see how such can occur if Russian tactics do not embrace the intention to evade the Berlin Treaty, and the assumption of a commanding position in the Thracian Peninsular which will precipitate the coming convulsion, and make her what she is to be, we are confident from God's Word, the coming Northern WOE for "yonder ill-consolidated Europe" when the awful times of 1881-2 are upon us.

That Lord Beaconsfield entertains some secret misgivings we think we can see by the ominous words he used towards the end of his speech, which we proceed to quote. They show, we think, that though, as a British statesman, he felt bound to speak in a hopeful strain of the future as it affects his country's prospects, yet all is not so hopeful or so roseate as regards the other members of the comity of nations bound by the Berlin Treaty. He said,—

Well, my Lord Mayor, I have spoken of the situation of affairs without reserve. (Cheers.) I have thought it not inexpedient on the part of the Government to tell you exactly what our views of the situation are. (Cheers.) *That the state of affairs at present is serious no one can doubt, because they must ever be serious when a great settlement is taking place and is not yet accomplished;* but I deny that they are affairs of danger. I know there are some who think that the power of England is on the wane. We have been informed lately that ours will be the lot of Genoa, and Venice, and Holland. But, my Lord Mayor, there is a great difference between the condition of England and those picturesque and interesting communities. (Cheers and a laugh.) We have during ages of prosperity created a nation of 34,000,000—a nation who are enjoying, and have long enjoyed, the two greatest blessings of civil life—justice and liberty. (Cheers.) My Lord Mayor, a nation of that character is more calculated to create Empires than to give them up, and I feel confident if England is true to herself; if the English people prove themselves worthy of their ancestors; if they possess still the courage and the determination of their forefathers, their honour will never be tarnished and their power will never diminish. (Loud cheers.) The fate of England is in the hands of England; and you must place no credit on these rumours which would induce you to believe that you have neither the power nor the principle to assert that policy which you believe is a policy of justice and truth. (Cheers.)

Reader, these are solemn times. It is well we should depend neither on statesmen's views, nor on the deceptive aspect of affairs as they may seem to our eyes; but only on the Word of the living God. That speaks in no misleading tones. It tells of a rapidly approaching collapse for Europe, of the knell of nations, of the destruction in 1881-2, as by FIRE, of all existing Gentile "earthly" polities. But thanks be to Israel's God, thanks to the Redeemer of Israel, who purchased her immunity with His most precious blood on Calvary (our only refuge and our only hope nationally and personally), it tells us, too, that our redemption draweth nigh in the midst of the wreck of Empires, and that "that day shall not overtake us as a thief; for we are ALL of the day, we are not of the night, nor of darkness. Therefore let us not sleep (for some of us do now, and will!) as do others; but let us WATCH and be sober" (1 Thess. v. 4—6).

OUR AFGHAN FRONTIER.

THE *Times*, in its leading article of November 14, 1878, has a remarkable view to present to its readers of present complications in the North-west frontier of India. It advocates what Lord Beaconsfield distinctly foreshadowed in his speech at Guildhall lately—namely, that the present "haphazard and unscientific frontier" must and will be "rectified" by enclosing the great Northern Gate of Afghanistan (the Khyber Pass) within British dominions, as the Southern Gate (the Bolan) has already become, in a military sense, a part of the Empire.

What we want our readers to observe is, how appropriate God's words are to British circumstances of to-day, and also that while He promised to our forefather Abraham 4,000 years ago, that "his seed should possess the Gate of his enemies" (Gen. xxii. 17), the leading journal of this date is unwittingly forced, as a "blind witness" of Jehovah, to state that we British are about to be placed in possession of that great Northern "Gate" of our Afghan enemies, which they held just now, but which we are destined to "possess," in the Khyber Pass, just as we have the Southern, or Bolan Pass, near Quettah already. The extract from the *Times* is as follows :—

We must particularly guard against what would be a fatal rivalry with Russia in the career of Asiatic conquest. Sir Bartle Frere truly says that she cannot stop until she reaches some great natural boundary of some great civilised State. But let it not be forgotten that we should be equally unable to stop if once we were launched on the sea of conquest. Therefore it is peculiarly important that, in the event of war with Shere Ali, the military operations should be confined within the limits of military necessity. The occupation of Quettah has given us the key of the SOUTHERN GATE into India.

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For military purposes the Bolan Pass may now be regarded as British. The advisers of the Government seem to be of opinion that THE NORTHERN GATE, the Khyber Pass, should also be in our hands; and in the event of a war it will, no doubt, cease to be an inlet for an invading, or even a disturbing, army.

We wonder how our opponents, Philalethes and others, dispose of these wonderful indications of our Identity. Are these things mere analogies and curious chances? fortuitous occurrences and accidents, having no real significance, no prophetic bearing, and unworthy of serious consideration by God-fearing men?

Four thousand years ago their God and ours made on oath to their "spiritual" forefather Abraham (as the opponents must allow he was) a promise that his seed should "possess the Gate of his enemies." At no time have the Hebrew race since then been in so dominant a position with reference to "their enemies" abroad, that it might be truly said of Abraham's "after seed," that "the latter possessed their Gate." But now, the British nation, which answers in every respect to each and all of the promises of their God to *Israel*, is forced to hold in various parts of the "earth" and world just those positions of its "enemies" which Captain Columb, R.N., designates, as a naval writer, the "Gates," and which the *Times* newspaper, with the whole vocabulary of the language to choose from, can find no term so suitable to describe them (speaking of the Khyber and the Bolan Passes of our Afghan enemies) as the Northern and the Southern "Gates."

We press this consideration upon God-fearing men like Philalethes and the Rev. B. W. Savile, who reject our views on this point, because in truth it is a most material one. So important is it, that it is the central blessing of those four which God Himself chose as the special rewards to give to His faithful friend for obedient trust in the matter of "Isaac's burnt offering;" and all four were *earthly, material*, not one a purely spiritual benediction.

The first was the general blessing which constitutes the British-Israelite, the "favoured" nation; the second grants that particular race in one sense natural, but in another abnormal, fecundity; the third was the "Gate" of the Hebrews' "enemies;" and the last the double promise of the quality of universal international beneficence and the glorious honour besides—namely, that of that very seed should be begotten into the world the Redeemer of His chosen people and the Saviour of mankind.

Ours (none can deny) is the "favoured" nation. It is the most wonderfully multitudinous increasing one on the face of the earth to-day. It possesses in a marked degree the quality of international beneficence. By means of the Saviour, whom we proclaim, all the families and all the nations of the earth are blessed.

Answering literally, then, to the four in an earthly, material sense, why is the "Gate" blessing alone to be evaporated and diluted into sheer nonsense, when mankind in general, and the leaders of public opinion everywhere, concur in declaring that we British, and we alone, possess, and are likely to possess yet more, the "Gates of our enemies," not only in the Khyber and Bolan Passes, but in Constantinople, in Gibraltar, in Malta, in Cyprus, in the Suez Canal, and wherever else the British have obtained a foothold in foreign lands the world-wide over?

We solemnly call on our opponents to beware! They reject these testimonies of the Word of God, resting in this case, too, upon the sworn oath of Jehovah Himself, at their proper peril. Those who rejected the identity of the Crucified, the Son of the carpenter of Nazareth, were not held guiltless when they cast to the winds the statements of the same prophets of the living God, to whom we at every step appeal. The Jews rejected the identity of the Greater than Israel because they spiritualised and refused to receive the literal predictions of such apparently trivial coincidences and fulfilments as the flight into, and exode from, Egypt; as the entry of the lowly Jesus into Jerusalem seated on an ass and on the colt, the foal of an ass; as the casting of the thirty pieces of silver down on the Temple floor as the price of blood; as the parting of the garments and for the vesture casting lots; as the dumbness and silence before His accusers; as the vinegar to drink, the piercing of the hands and the feet; as the death with the wicked; as the burial with the rich. These and countless other minute, and as the Jews doubtless considered trifling, unconvincing, coincidences, and analogies were rejected as proofs of the identity of the Son of Man with the Divine Messiah who was to be the Redeemer of His people. The result was the disastrous destruction of the House of Judah.

We ask our opponents, Are they acting like wise men to follow the example of the captious Jews, and in the same spirit to spurn the testimony of the same Divinely-inspired writers of the Holy Book? The identity of the Lord Jesus was established beyond all dispute, and that by the very marks, identifications, and tokens His contemporaries rejected with such fatal folly.

Our opponents' unreasonable obduracy in putting aside Identifications of far grander magnitude regarding the discovery of that people whose destiny occupies the great "Jehovah's whole heart and His whole soul" will, we greatly fear, be attended with consequences to those who so wilfully refuse to believe, which we had rather not contemplate or describe.

BIBLE PORTRAITS. No. II.—JOHN THE BAPTIST.

BY JOHN T. GOTT.

(*Continued from page* 393.)

PART II.

CONVICTION was the result of Elijah's mission to the House of Israel, although no national repentance followed. Said he to King Ahab, "Send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred and fifty, which eat at Jezebel's table." They were gathered together by royal command, and Elijah said unto the people, "I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men; let them, therefore, give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood and put no fire under; and I will dress the other bullock, and lay it on wood and put no fire under; and call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire let him be God. And all the people answered, It is well spoken" (1 Kings xviii. 22—24). This was a bold challenge, a fair challenge, and received national acceptance.

We have already termed Elijah the dauntless prophet, and we should like to point out here the greatness of His moral courage, the singleness of the purpose he had in view—viz., the glory of God—and the rigid determination he evinced in eliciting a national expression of opinion.

The test Elijah suggested was nationally acknowledged to be a good one, although Jezebel might wince over it, the prophets of Baal tremble, and wicked King Ahab grow exceedingly curious. The prophets of Baal must have felt some presentiment that they would fail, especially when they cried from morning until noon, "O Baal, hear us!" But there was no voice, nor any that answered.

All our great Reformers were men possessed of a considerable amount of quiet, cutting sarcasm. Try to imagine this scene. On the sunny slope of Carmel an altar is erected, and round about, prostrate on their faces, are the 450 prophets. While one offers the petition to Baal, 450 manly voices respond, "O Baal, hear us!" Beyond stand, in patient expectation, the people. Meanwhile Elijah is erecting the altar according

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to the way in which Moses commanded, and being single handed, only completes the work by noon.

Now he has time to go and observe the manœuvres of the prophets of Baal. What a picture! Here is a veritable nobody to outward appearance, "a hairy man, girt with a girdle of leather about his loins;" but he has a flashing, commanding eye, a strong voice, and the power of exercising a mighty influence on all around him. Alone he stands and taunts 450 prophets of Baal in the presence of a king who had sought in all countries for him, that he might take his life, and before the people of Israel whom he was about to reprove for their idolatry, and who out of their own lips should condemn themselves.

"Cry aloud," said he, as if they had not cried loud enough; "for he is a god (doubtless!); either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked."

Was there ever sarcasm so withering? was ever the folly of idolatrous worship more thoroughly exposed? Its effect upon the prophets of Baal was exasperating in the extreme, for we read, "They cried aloud, and cut themselves after their manner with knives and lancets till the blood gushed out."

At the time of the offering of the evening sacrifice Elijah called the people to him, and having offered up one short, powerful prayer, "The fire of the Lord fell from heaven, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, The Lord, He is the God; The Lord, He is the God."

This was national conviction. (We shall have occasion to refer to this incident in connection with the Eastern Question.)

Conviction was also the result of the teaching of John the Baptist, for he was as great and as successful a teacher as Moses or Elijah. Nay, more, he fulfilled to the letter the mission appointed to Elijah, for he taught the people, the publicans, and the soldiers, who came to him, what they ought to do. This voice in the wilderness claimed the attention of all, and the great masters of Israel dwindled into insignificance before it. And thus were the people prepared for the appearance of the Saviour of man.

We have already shown that in the wilderness of this world there is a voice heard which is destined to command the attention of all men. It has already attracted the attention of many thousands of Christian men and women, and the number is gradually swelling. It is not a voice that gains any favour with the many and varied schools of the prophets in these latter days, any more than it did in the days of Elijah or John the Baptist.

In the days of Elijah the national schools of the prophets were schools where rank idolatry was practised and taught; but His prophet was there to proclaim and demonstrate the hollowness of their religious worship.

In the days of John the Baptist the schools of the prophets in the shape of Pharisees, Sadducees, Essenes, scribes, Galileans, Nazarites, Herodians, publicans, Samaritans, &c., were schools in which the Word of God was not faithfully taught. So pernicious were the doctrines taught by some that John the Baptist denounced them as a "generation of vipers," and the Son of Man likened others among them to "whited sepulchres."

And in this our day do we not see the Christian Church split into factions so numerous that their name is legion? Do we not see the same repugnance to a Bible truth which was witnessed in Elijah's days, and in those of John the Baptist? Do we not witness the shepherds of the land standing aloof in precisely the same manner, while the common people hear the truth gladly? Nay, more, do we not see many disregarding the unscriptural teaching of their own shepherds, and prayerfully searching for Bible truths themselves? The world never beheld so many Bible students among laymen as there are now.

While this is all clear and true with respect to the schools of the prophets in the days of Elijah, John the Baptist, and our own times (always remembering that in the gradual development of Divine truth each period is more distinctly marked, and has a much wider scope), other points of analogy are not wanting.

Elijah proposed a test, and the nation accepted it. The sign was given, and the people were convinced, for they cried, "The Lord, He is the God!" but there was no national repentance.

In the days of John the Baptist signs many were not wanting. He has given his own testimony that he "knew Him (*i.e.*, Christ) not" (John i. 31). But he adds, "I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bear record that this is the Son of God" (John i. 32—34). Even our Saviour was asked by the Pharisees to give them a sign, but He answered, "An evil and an adulterous generation seeketh after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas. 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" (Matt. xii. 38—45). This sign, also, was literally accomplished; but there was no national repentance.

And in our own times, with a grand Bible truth before us—one which demands investigation, because every attribute of the Almighty can be impeached if one "fatal" objection can be raised against it, is, strange to say, calmly set aside by clergymen, ministers, and Christian men and women. They would rather have "a sign" than take the testimony of the Word of God, which we are told will "abide for ever," which will confound the wisdom of the wise, and eventually bring in a kingdom in righteousness. Supremely strange is it when we remember that our Saviour, in the parable of the rich man and Lazarus, distinctly states, "They have Moses and the prophets, let them hear them. If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke xvi. 29—31).

It appears to us, from all we have seen and heard lately, that many of our opponents, some personal friends, have fixed a test, and will look upon it as a national sign that we are Lost Israel. Nay, they are exulting, with so many signs existing at present, in favour of their own pre-conceived ideas, that the sign will not be given, and that we shall fall under the merciless ridicule of the whole world. These are they who, without having given the subject any serious thought, would strive to overthrow those who have searched for the truth, and having found it, have laid firm hold on it; and so long as the advocates of this glorious cause remain faithful to their God and Saviour, so long will they work with those who are bearing testimony that that Word "is truth," that it will eventually vindicate itself, and overthrow every foe, for "the sword of the Spirit is the Word of God."

And what is this sign that our opponents have fixed upon which shall be accepted as a grand national token that we are Lost Israel? which will cause them to yield their adherence to a "theory" they, with bitter prejudice, will not believe now? Truly this is an "evil and adulterous generation!" They demand a sign when they have the testimony of Moses and the prophets, upon which the truth of our Identity is based, and the Gospels which are full of Identity teaching.

The sign they have chosen, the test they desire to see, is one which has often been reiterated in the pages of the BANNER—viz., that being Lost Israel, we cannot possibly enter now upon war with any continental nation. We accept the test, but are sorry to think that so many professing Christian people should be found utterly ignoring that Holy Word which abideth for ever.

(To be continued.)

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ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 396.)

PART XII.

The absence of the sin or sinner in Abraham's offering takes away from it the essential type of a sin offering, and leaves us with two persons perfectly righteous, in perfect union of souls, about to be violently disunited by mutual agreement—the father determinately and by foreknowledge making every preparation for the sacrifice, and Isaac like a lamb led to the slaughter, yet in the full vigour of manhood, who, no doubt, when he heard Abraham's explanation, said, Father, take this cup from me; nevertheless, not my will, but thine be done; and yielded to the necessity; while in Abraham's act of stretching forth his hand to slay, Isaac's cry in bitterness of soul would be, "My God, my God, why hast Thou forsaken me?" There was a purpose in this. True, but so far as Abraham and Isaac were concerned, that purpose was neither to atone for or redeem each other. Between themselves it was an act which, repugnant and horrifying as it might seem, was submitted to because the necessitous commands made the case imperative. God's commands were to them the law of righteousness which called for any and every renouncement to be obeyed. The world might cry shame on it, but they "endured the cross, despising the shame," for the joy of knowing that in obeying God's commands there is great reward.

Abraham and Isaac had each self-interests at stake, and in viewing those interests we should hesitate to say which would have been the greater sufferer. But this is not the point of consideration, it seems to have had no place in their calculations. It is a position altogether too low, too selfish to take. If we would judge the case rightly, we must step into their higher life. We must scale with them the mountain top. From this high level only can the real excellence of their joint act be understood; and once there we plainly see that the great, grand, simple characteristic of this offering is their determined self-renunciation to obey the Word of God; and no matter how reprehensible the act may seem to be in its performance, to have it done, and to do it, and leave the consequence thereof to God.

The apostle Paul, in speaking of trials that are common to men, says, "God is faithful, who will not suffer you to be tempted above that ye are able." But this trial was not a common one. It stands next to Christ's alone in its immensity. If the character of a trial is a test of the character of faith, we can judge of the greatness of the faith of Abraham in the terrible fierceness of the trial. It was a terrible responsibility which he took upon his own shoulders. We can judge of the strength of his integrity and sustaining power of mind by the immensity of the burden which he bore. The fiery ordeal pierced him through, probing his character to its utmost depths, and proved it to be no surface one, but righteous through and through. "God brought him into such circumstances as *exercised* and *discovered* his faith, love, and obedience."

The refining process was perfectly satisfactory, the gold sustained the heat without alloy, the Divine image of Heaven's mint was stamped upon it, and it was sent forth to enrich and bless the world.

The Divine approval of the act was manifest in giving Isaac back again as life from the dead; the Divine testimony that Abraham's act pleased God was signified in the declaration, "Now I know that thou fearest God."

God brought him to the top of this mountain, that, right down all time, before Heaven's admiring gaze, and in sight of a wondering world, Abraham might be "glorified, rendered illustrious, made to glister with light, and stand as an ensign or banner of righteousness displayed."

The Antitype.

Have such remarkable circumstances as these no intended meaning beyond being biographical or historical sketches? Do they not stand as types or epitomes of events to come in the great ecclesiastical or national history of the nation of Isaac's sons?

It may be said that it is a type of Christ's self-renunciatory offering. True, and as "Christ has left us an example that we should follow in His footsteps," Christ is the type of what he would have His people be. Where, in the history of the nation of the seed after Christ, do we find an antitype?

It may be replied that this example was for individuals to follow, and not to be looked for nationally.

But why so? Is not a nation made up of individuals, and as in the nature and character of the component parts, so must the nation, as a nation, display the same characteristics?

But it is often further urged, these things belong to religion and not to the policy of a nation, therefore these and politics should not be mixed together.

How can these things be? Is religion a thing to be separated from an individual while he exercises his political principles? If religion is worthy of its great name, it will be to every individual who has it, a "Divinity that will shape his political ends, rough hew them as he will." The political life of a nation will be characterised by the same principles as those of the nation's religious life. How else is right to gain the ascendency over might, or the world ever to be regenerated from the slavish thraldom of iniquity to which it has been in bondage for six thousand years! "The Gospel is the power of God unto salvation;" if the world, therefore, is to be saved, the world's politics must be permeated with this "power of God." What the people are, that the nation is; what the principles of truth are that preponderate in the lives of the people, those principles will dominate in the government of the people.

This is at least the constitution of this country. This is the reformation principle which Christianity has given us. Under the Mosaic economy the people were governed by their rulers. That was a state of bondage. If the rulers sinned, the people followed their example. That economy, however, was a penitentiary system "added because of transgressions," for the chastisement of a "stiff-necked and rebellious generation," and it needed absolute rule and rigorous laws to keep the lawless spirits in subjection. Hence, when the rulers set an example of license to sin, the people greedily run to the same excess of riot. But Christianity has "turned the world upside down"—that is to say, right side up, or this is its tendency. England and America, or the Anglo-Saxons have, as we have seen, become so permeated nationally with this Gospel power of God that, like the individual Christian whose principles influence him to think and act the opposite way to what the maxims of ungodly men would teach, they as nations take a course of action in their political, religious, and international life which is quite the opposite to other nations. They have nationally a "name given" them which "only they who have it" can understand. This power in the nation so dominates that now rulers are set up to make laws for the nation, not as the rulers will, but as the nation wills. Therefore as the people are, so must their laws, and governors, and rulers be. Christianity has thus given the people the law of liberty, and being the dominating power in the nation, politics and everything else are under its control. There is the fact, too patent to be denied, that our nation has nationally grown, and grown silently but surely, not only in bone, and sinew, and muscle, but also in mental and moral capacity, until, from a state of helpless infancy, she has quietly progressed through fickle youth to sober manhood, and is in competition with other Powers as a "strong man rejoicing to run a race."

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Looking at our relative position, and contrasting our present moral and spiritual, as well as political, attainments, not only with what we have been, but what we are as an individual nation in the midst of a world of nations, we say we are justified in looking for a national antitype of the great types which our patriarchal forefathers were, and of which Christ has set the nation an example that it should follow. That example is the pattern of "a perfect man in Christ Jesus." Flesh and blood, bone and sinew, don't make the man, but stern, determined, inviolable rectitude of principles do.

(To be continued.)

HEAVEN.

By L. P.

(Concluded from page 397).

PART II.

If the foregoing observations appear to be useless speculations to any, we would urge that it may be well to give more substantiality to people's usual dreamy idea of heaven, and to their kind of vague idea that they are to float about somewhere above the blue vault of a summer's sky, possibly with the addition of wings, with tastes and habits totally and inconceivably at variance with those they now possess. Might not a more distinct expectation, founded on Scripture teaching, and conceived in a spirit of deep humility, cause some to realise, with a good result to their present lives, that their talents consecrated to noble and useful purposes, for Christ's sake, may be "a joy for ever," destined to endure, enlarge, and intensify to all eternity? and that the exercise of mental powers or artistic tastes, such as music, sculpture, the creative faculty as in architecture—skill, in short, of every kind, as well as careful scientific research, if not prostituted to evil purposes, or cultivated in a worldly spirit—may be the germ of heavenly uses, to God's glory hereafter, as well as now, may be some of the sources which shall constitute a part of heaven's enjoyments? Even the adding, by a rightful use of skill, to the beauty of God's created things by arrangement and adaptation, with a due and grateful admiration of Him who makes it possible, may excite an acceptable and holy feeling. Who gave these tastes and these talents? Who but God? Shall we, then, deem them only of the earth earthy, to be hereafter utterly eradicated? Was not David's poetical genius turned to God's glory? and are not his songs the source of holy instruction and peace after the "sweet singer" has passed away nearly 3,000 years? Will there be no poetry in heaven? We may ask the same of the other arts.

But we would go still farther, and inquire if *apparently* useless pleasures are to be condemned and pronounced unfit to enter into the contemplations of a future! Is dancing to be placed in the catalogue of unholy things, as it is by some Christians? David said (Psa. cxlix. 3), "Let them praise His name in the dance," and (Psa. cl. 4) "Praise Him (the Lord) with the timbrel and dance." In Jer. xxxi. 4, a promise is made to Israel, in her captivity, that she shall again "go forth in the dances of them that make merry." In Eccles. iii. 4, we are told "there is a time to dance," while our Lord's words (Matt. xi. 17) hardly seem to condemn this sign of a joyful spirit. May not our imperfect, and, too often, sin-stained pleasures yet be germs of future God-praising joys? Does all this seem puerile and childish? Views to put before "babes," but unfit for riper minds and holier hearts? Well, it may be so; yet we know of one wiser than us all, who said unless we became as little children, we shall not enter into the kingdom of heaven (Matt. xviii. 3). We may hope that our "youth will be renewed like the eagles'" (Psa. ciii. 5), and if so, the now weary, aching Christian hearts, and the care-worn, burdened ones of earth, may in heaven find that there some of their joys may be the careless ones of a happy youth glorified and made pure; while they will indeed be altogether new to some of those sad ones here, who of life know little else but want and woe, through the sins of their fellows. Those who live for pleasure, are dead while living, and those who make gods of God's creations, are idolaters.

But let us view the innocent pleasures of life, and its enjoyable ennobling occupations, the flowers of the earth, and the gems which enrich its dark caves, as proofs of God's skill, and wonderful, tender kindness, dim sparks telling us of earth's future glories, when it will be "new" and all perfection, and they become aids to praise, instead of stumbling-blocks and snares, through our evil tendencies. Surely we are not lowering heaven by lifting up the earth, which God created! and how, indeed, can we exalt too highly that whereon the tabernacle of God is to be, and where He is to dwell with men? (Rev. xxi. 3). There where Christ is to be seen and heard, obeyed and adored—*there* must be heaven.

It may strike the reader that the subject we have been dealing with does not bear on the matter of Identification, which it is the especial object of the Banner to promote; but we hold that our view must be one of exceptional and intense interest to all who believe we are Israel, to whom was given (Gen. xvii. 8; Isa. lx. 21) "everlasting possession" (though temporarily suspended through our sins) of that land which shall be, as we have endeavoured to shew, the very throne of our heavenly King, when He shall return in a visible form to earth. Can it be nothing to us, who believe ourselves to be very Israel, that we shall, as "a righteous nation" (Isa. lx. 21), when He returns in glory, be holding, in rightful possession, the ground which our Lord and Master trod in self-imposed humiliation, for the salvation of all, of every country and nation, who will believe in Him?

Truly we may believe that the glory of the Lord will fill the whole earth; but is it not a rapturous thought that we are the elect nation—spite of our present hideous national spots and blemishes—which shall claim to own the land, under God our King, whose tabernacle will be there when He comes to dwell with men?

What does it signify, ask some, if we are Israel? If it be so, what then? Oh! Christian men and women, do you say you love Christ better, more spiritually, than we do, and can ask such a question? Can you not feel that even merely earthly links that unite us more closely than they do others to our Saviour—He too who formed those very links—are too bright almost for words, and calculated to lift us into a higher life, rather than to chain us to what is low, and small, and grovelling?

We think our view of heaven on earth, and earth as heaven, is an answer also to some who accuse us of making too much of merely worldly advantages, such as peace (yes, we have been taunted with thinking "so much of peace"), wealth, territories, power, and so on. But if such are some of the blessed possessions awaiting us on a "new earth" and "new heaven," why are we to turn from them as beneath our estimation now? Can we not imagine them freed from the temptations that now make them handmaids to sin, and become sanctified possessions, to be used for the glory of our King; instruments placed in our hands, to be turned to holy purposes, harps, as it were, to be strung to His everlasting praise, "precious ointment" wherewith to anoint His feet? Let us not, then, despise them, while not setting our affections on them, nor condemn those who point, with humble exultation, to the promises made to Abraham, Isaac, and Jacob, and to their seed Israel, that they shall possess these things.

We do not fear that valuing the promises as coming from God will keep our eyes fixed too much on selfish and degradingly earthly aspirations and affections, rather, we believe, that seeing how they point to the great Creator and Promiser,

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they will, viewed in our light, direct our thoughts to Him, create in us an intense longing for ourselves to be made a righteous nation, for all created things to be perfected, and for heathen and Gentile nations to be brought to a knowledge of God, causing us to cry, "Come quickly; even so come, Lord Jesus."

Sept. 13, 1878.

ISRAEL AGAIN, "THE HEAD AND NOT THE TAIL;" "ABOVE ONLY AND NOT BENEATH."—DEUT. XXVIII. 13.

THE *Times* of September 27, 1878, contains a letter from the China correspondent of that journal giving the following details, which the editor reproduces. They will be highly satisfactory to "all Israelites," and tend to confirm their views of "our Identity."

"Our correspondent at the close of his letter tells us (says the *Times*) how important the carrying trade of China has become, and how preponderating is the share of that trade which is in British hands. The tonnage of the shipping cleared in 1877 from and to foreign ports, as recorded by the Chinese Imperial Maritime Customs was 2,715,000 tons, of which close upon four-fifths were under the British flag; three-fourths of the vessels cleared were British; and of 11,500,000 taels realised from the import and export duties, 8,200,000 were paid on British cargoes. Of the local carrying trade between the different treaty ports the Chinese themselves have the largest share, 3,955,000 tons; the United Kingdom comes next, and very near, with 3,830,000 tons; and all other countries, including the United States, have only 1,483,000 tons. American competition in this quarter seems scarcely to justify Mr. Gladstone's confident prediction that the Old World must yield to the New."

To Israel is given by the Lord the dominion of the sea, the supremacy in commerce and the Gate of his enemies. What wonder, then, that in China, as elsewhere, she is found "above only, and not beneath;" "the head, and not the tail," as even the *Times* correspondent "blindly" proves by the above to be true?

Correspondence.

THE CHRISTIAN ERA, IS IT, AS ACCEPTED, CORRECT?

To the Editor of the "Banner of Israel."

SIR,—I find that all the chronological calculations connected with the Pyramid are made on the assumption that the vulgar era assigned to our blessed Lord's birth is correct. Modern scholars, as of course most are aware, affirm, and I think have proved conclusively, that it is about four years too late. If that be true, what becomes of the Pyramid measurements? Of course, as regards future dates, it will be easy to add four; but as regards past dates, we cannot subtract the like number without interfering with "facts." In number 28, page 233, of last year's BANNER, it is said that "the following dates are actual facts: A.D. 1, B.C. 1542, B.C. 2170, and B.C. 2528." But if these last three dates are reckoned from the vulgar era, A.D. 1, and the number of inches in the Pyramid galleries correspond with this reckoning, then, either the vulgar era must be right, or else we must make a different application of the events. In one case, however, this would be impossible. It is proved not only by the inches, but astronomically, I believe also, that B.C. 2170 is the date of the building of the Pyramid. If, however, the vulgar era is wrong, that cannot be. I am afraid I have not stated my difficulty very clearly. Anyhow, I mean to say that what has been proved about the lateness of the vulgar era, seems to offer a serious difficulty in the Pyramid chronology. A few words from your pen or that of some of your contributors will greatly oblige

AN INQUIRER AND NEW SUBSCRIBER.

Devonport, Nov. 16, 1878.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am favoured with a letter from Professor Piazzi Smyth, in which he mentions having heard from you, and refers to me your request to furnish you with some data in vindication of the correctness of the Christian era. He has also forwarded to me the letter of "An Enquirer and New Subscriber." I have very thoroughly investigated this point, and believe it to be absolutely certain that the Christian era is correct within three months. There is no ancient evidence of Herod having died before the Christian era, but the contrary. The fathers do not give evidence of any error in the Christian era except what arises from computing it as commencing from the winter solstice (approximately), instead of from the autumnal equinox, as anciently was the case among the patriarchs, and for civil purposes among the Jews. The whole gist of the argument about the crucifixion of our Lord having taken place in the consulship of the Germini, is simply that Tertullian translated the fifteenth year of Tiberius Cæsar into that Roman mode of notation, and that he was under the erroneous notion that Christ was crucified in the same year in which he was baptized. Clement, of Alexandria, fell into the same blunder, and the Biblical critics of his day, who were not more infallible than the Biblical critics of ours supported the error by the passage that Christ was sent "to preach the acceptable year of the Lord," interpreting it to mean that all His ministry was compressed within that one year. The moderns who lean upon their statement that the crucifixion took place in the consulship of the Germini, or in the fifteenth year of Tiberius Cæsar, should in common consistency take it with their interpretation of that passage. I send you a work in which you will find the question treated in chapter x., sect. 2, p. 401 ("Egypt's Record of Time to the Exodus of Israel"). I am now engaged upon a work on the chronology of Scripture, which I hope shortly to publish, in which I will furnish much ampler proof, and I believe the fact will be found to be incontrovertibly established. There is no ancient authority for reckoning the years of the reign of Tiberius otherwise than from the death of Augustus; and if there were any such authority (which confessedly there is not), it would not alter the fact that Tertullian simply names the consulship of the Germini, because it was the fifteenth year of Tiberius, and because St. Luke states that Christ was baptized in that year, or at least that that was the year in which John came preaching in the wilderness of Judea. The consulship of the Germini began and ended with the year A.D. 29, in which Christ entered on His thirtieth year. Irenæus so understands His beginning to be about thirty years; and Irenæus is a better authority as to the meaning of the Greek in that passage than any modern critic. Eusebius takes the ἀρχόμενος in the same sense, both writers using Greek as their habitual language.

You are at liberty to make any use of this letter you like, but you will probably find more satisfaction in the work to which I have referred you, and any semblance of doubt which may be thought to be left there, I promise effectually to remove in my forthcoming work, "The Chain of Ages Traced in its Prominent Links by Holy Scripture from the Creation of Adam to the Close of the First Century of the Christian Era."

I am, dear sir, yours truly,

W. B. GALLOWAY.

(Vicar of St. Mary's, Regent's Park.)

54, Fitzroy-road, N.W., Nov. 20, 1878.

P.S.—My Chronology is in no respect based upon the Great Pyramid.

NOTICE TO SUBSCRIBERS.

DOUBLE NUMBERS DURING 1879.

IMPORTANT ANNOUNCEMENT.

OWING to the increasing interest taken in the Identity movement, it is found necessary to occasionally enlarge our space to make room for the important papers constantly reaching the Editor. It has, therefore, been determined to issue Twelve Double Numbers during 1879, for which Twopence will be charged. The first of these series of Double Numbers will be issued the first week in January, and one on each succeeding first week in the month during the year.

Annual Subscription for one copy weekly (including the Twelve Double Numbers), post free, 7s. 6d.

NOTE ON CENSUS PAPER.—There is one remark which I ought to have included in my late contribution. If the index 339·5 be reduced to Pyramid inches, we get 33,916,050 as the number of the population for the A.D. 1881 Census, whilst the mean of the two sets will be 33,933,025. Time alone will show which series is most accurate in regard to the fourth place.—CHARLES HORNER, Nov. 16.

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

Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW.
WEDNESDAY, DECEMBER 4, 1878.

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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. II. No. 102. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 11, 1878. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

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INDIA—HER RUSSIAN LIBERATORS—AND OUR BRITISH PESSIMISTS.

OUR British detractors have been murmuring again and predicting all sorts of troubles in store for our "heathen Empire" in the East. Mr. Hyndman, in the *Nineteenth Century*, has just prepared a heavy indictment against his countrymen in respect to their rule of their noble possessions in the East. He alleges, that in spite of profound peace, and extensive outlay on 7000 miles of railways, and vast irrigation works throughout the land, the people have gradually become impoverished everywhere; and that our rule is such that, sooner or later, our system, which is necessarily burdensome to a people naturally poor, and thriftless besides, must lead to "national bankruptcy"—"a catastrophe which, unless facts and figures utterly lie, will be unequalled in the history of the world." Such are the utterances of one of our pessimists! Men of Mr. Hyndman's order take no account of the facts on the other side; but the object being to blacken the character and tendency of British rule in India, the whole picture is distorted, and nothing good discovered in the efforts of his own race to work out the most difficult problem of modern times—namely, how best to govern 200 millions of Asiatics by means of a handful of Western Islanders to whom God has given the land as His free gift. This view of the matter, of course, is quite ignored by Mr. Hyndman and such as he. God gave India as His free grant to His people Israel. He gave it them that they might bring the nations thereof to Christ. How have the British attempted to carry out these their noble functions as the trustees and donees of a most noble heritage? Our readers saw what a Hindu Theist said about this in the BANNER of the 9th of October, 1878. Let one of the provincial papers in the West of England tell us what is the Englishman's point of view:—

Our work has been so successful (he says) that the natives of India are not only peaceful, but prosperous, under the control of England; in particular the cultivators are, as a class, far richer than they were; the traders are at least equally flourishing; and generally the great population of Hindustan, notwithstanding the necessarily increased taxation, due to a superior or more highly-organised administration, is in every respect better off than when Lord Canning took up the reins of government. English rule in India may not be the perfection of reason. It must have many defects. But it is, at least, an honest rule. It is not a rule like that of Russia on the Asiatic steppes. It is not a rule like that of the Spaniard in the Antilles. It is a pure-handed rule. It is a rule that aims at nothing but the peace and prosperity of India. Perhaps we may not always make our Budgets balance. Perhaps we may not always make the railways where they would suit the population better than ourselves. Perhaps we fail to make water run up-hill as often as Mr. Bright thinks we ought for the sake of the ryots. But India, under English rule, is at least more peaceful than it has been since India had a history. It is, we believe, more prosperous and happier.

It is perfectly true that recent famines have just now impoverished whole districts, and rendered large sections of the native communities, in various parts, exceedingly depressed. We have, however (and who can blame us?), been wholly unable to prevent such visitations of Providence as the recent Indian famines; but have, at the same time, nobly done our duty by endeavouring our utmost to mitigate the distress and to alleviate the suffering.

That is no reason for impeaching English rule in India, as Mr. Hyndman impeaches it, for attributing the poverty of the people to us because there are three mouths to fill to-day where, in a reign of anarchy and war, there was only one, or for reproaching us with the increased taxation of India when every shilling of the money has been spent in railways, in irrigation works, in making roads, in clearing obstructions out of rivers, and in generally developing the resources of the country.

Our very care to feed the hungry keeps the natives of India alive when these disasters occur. Instead of dying out, as they would have done under Hindu and Mahommedan Governments, and as they have actually done in China and Persia, they live and multiply till, with their national thriftless habits, they are overtaken again by another calamity sent by God's providence, and poverty and distress are the consequence. The complaints and accusations of our pessimists at home are, of course, welcome, and a cause for jubilant joy to our Russian enemies. What says a Muscovite correspon-

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dent, with the approval of the editor of the *Golos*, as published in the *Times* of the 8th of October, 1878? That—

The inhabitants of British India at this moment impatiently await the arrival of their Russian liberators. The hope of imminent emancipation from foreign yoke is universal in the country. The English, fearing that the Russian host, bent upon freeing the Hindu race, will thread their way through Afghanistan, are determined to anticipate their adversary and to occupy the passes in advance.

An editorial in the same paper says :—

England is intent upon attacking Afghanistan, imitating Reynard, the fox, when charging the innocent rabbit with beginning the feud; but the world knows the rights of the case, and will not be deceived by these fraudulent tactics.

The Russians intend, it thus appears, to describe ours as a rapacious, tyrannical Power, ready "to crush Afghanistan" as we have destroyed India, and the whole of the inhabitants of the latter as waiting with impatience the arrival of their — Russian liberators! We hope Mr. Hyndman and his friends like the results of their work! *They* declare to the world we have crushed all power out of Hindustan, and brought it to the verge of national bankruptcy; wherefore, naturally, those enemies of God's people Israel, whose covetous eyes have long been fixed on the heathen Empire, pose themselves as the Russian liberators of the Hindu from the monstrous incumbrance of British oppression, and ask *our* subjects in India to expect them as the coming liberators of their down-trodden millions! In all this our Russian foes, and our British Russians too (Mr. Hyndman and his friends), totally misunderstand the situation! British India is Israel's heathen Empire, the gift of the great Jehovah to His chosen people. These have entered on possession of their inheritance, which, as "the gifts and calling of God are without repentance," will not, and cannot, be removed from their keeping and protection. Russian threats and boasts, therefore, will, and must, fall harmless to the ground; and Mr. Hyndman, who we see has written to the *Times* to explain himself (October 9th, 1878), has to admit he would not advocate the doctrine of "Perish India," or recommend that the glorious possession should be abandoned! He merely wants, he says, a large reduction of the expenditure on the army (in the face of the insult of Shere Ali, we presume), a suspension of public works (just when a famine of vast extent has shewn their immense value to save life), the re-establishment of a European army for India after the old abolished fashion, also some other remedies which we see are neither needed nor are likely to be of the least benefit to the country! Save us, we exclaim, from our Russian foreign foes, and more especially save us, we add, from our British pessimist Russians, who encourage the real Muscovites to hope their long-desired day has come for the acquisition of "Israel's gift," and the destruction of the power of the Queen of the South—the Empress of India in Hindustan! Vain delusion! The Lord Jehovah ever stands by His people, and will laugh all these devices of His enemies to scorn. His people He will keep in "safety" in India, as well as in the British Islands, and we may rest in security upon the faithfulness of Him who said to us, "Thou art My servant; I have chosen thee, and not cast thee away"—"who gave the nations before us, and made us rule over (Indian) kings; who gave them as the dust to our sword, and as the driven stubble to our bow" (Isa. xli. 2, 9).

THE IDENTITY AT BRIGHOUSE, YORKSHIRE.—We would ask our readers to order the *Brighouse News* of the 16th November, 1878, and subsequent weekly numbers, of the Publisher, 37, Commercial-buildings, Brighouse, to watch the progress of a contest between two "Opponents" and Philo-Israel—which the Yorkshire editor has kindly permitted to be fought out in his paper.

ARSARETH—ITS RELIGION.

BY ROBERT LAMB.

THE identity of the land of Arsareth with Ireland, advocated by the Rev. Mr. McIntosh, has, by a later writer—Mr. James E. Nelson—been disputed; the last-mentioned gentleman claiming the modern Roumania on the banks of the Danube as the locality of that interesting country. It is probable that *both* writers may be right. The ancient Dacia may have been the *primary* place to which the exiled Israelites wandered, and which they fondly hoped would prove to them "The land of espousal." This is corroborated by Turner in his "Anglo-Saxons," who mentions the country of Asaland in connection with the Saxons on the same spot. Asa-land seems to be only the Japhetic form of the Semitic word Ars-areth. It is on this spot, probably, that the wanderers became divided into *two* detachments, one being providentially led to Ireland, where they would carry the name Arsareth with them, while the other became mingled with the Teutonic Nations, with their traditions of Asa-land. The first-mentioned body would apply the name of the original Arsareth (which proved to be a misnomer to the locality first called by that hopeful name) to the country to which they ultimately came, in the same manner that English colonists called their new home in America, New England, and in the same way that hundreds of colonial cities and towns are named after cities and towns in the old country which the colonists have left behind them. This is corroborated by the remarkable similarity (shall we not say *identity?*) between Druidism, the ancient religion of the early Britons, and the idolatrous practices of the exiled House of Israel, just previous to their expatriation by the King of Assyria. We find from 2 Kings xviii. 4 that Hezekiah, just before their exile, "removed the high places, and brake the images, and cut down the *groves*, and brake in pieces the *brazen serpent* that Moses had made; for unto those days the children of Israel did burn incense to it" (see Numbers xxi. 9). The temple at Abury, about six miles from Marlboro', in Wiltshire, seems remarkable, as well on account of the etymon of its name, Abiri, signifying the mighty ones, as its *singular form*. According to Dr. Stukely, the figure of the temple at Abury is that of a *winged serpent*. That this was a Druidical temple, there seems to be no doubt, as on opening some of the neighbouring barrows, celts have been found wherewith the Arch-Druid cut down the misletoe from the oak. Another feature of the worship of the Druids was their sacred groves (see 2 Kings xviii.), and the estimation in which they held the oak. The association of the oak with the mysteries of Druidism is so remarkable that we pass from its existence to its origin. The view that the early Britons were the first part of Ten-Tribed Israel to arrive from Assyria in these islands, throws a flood of light upon the origin of Druidism. In their veneration for the oak, is there anything remarkable, when we consider that the great Jehovah appeared to their father Abraham by the oak of Moreh? Jacob buried Deborah, Rebekah's nurse, *under an oak*, and the name of it was called Allon-bachuth—that is, the Oak of Weeping—and Joshua, having made a covenant with the people of Israel, "wrote these words in the book of the law of God, and took a *great stone* and set it up there *under an oak* that was by the sanctuary of the Lord." Abraham also planted *a grove* in Beersheba, and "called there on the Lord, the everlasting God." Afterwards we find that when the House of Israel fell into idolatry they worshipped Baal in high places (as the Druids did); and we read (1 Kings xvi. 32, 33), "And he reared up an altar for Baal in the house of Baal, which he had built in Samaria." "And Ahab made *a grove*." Pliny says:—"The Druids held nothing so sacred as the misletoe of the oak, as this is very scarce and rarely to be found. When any of it is discovered, they go with great pomp and ceremony on a certain day to gather it. When they have got everything in

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readiness under the oak both for the sacrifices and banquet which they make on this great festival, they begin by tying *two white bulls* to it by the horns; then one of the Druids, clothed in white, mounts the tree, and with a knife of gold cuts the misletoe, which is received in a white sagum; this done they proceed to their sacrifices and feasting." Part of the misletoe was then wove into a chaplet and placed upon the horns of the sacred victims. Then the Arch-Druid, with one hand *on the victims' head* and the other upraised toward heaven, made a short invocation, and having poured a libation of wine on the altar and on the animals' forehead, delivered them over to the chief ovate, who slew them and cut off their heads. The head was then brought to the Arch-Druid, who, after *sprinkling the congregation* with the sacrificial blood, pronounced this imprecation upon it :—

"If aught of ill, ye holy powers,
Ye have in store for us or ours,
Now on this spotless victim's head
Be the full vial of curses shed;
Nor let the lightning of your wrath,
Though well deserved, our bosoms scathe."

Now pray what was this but a repetition (in a degraded form) of the Hebrew ritual? See Leviticus i. 3: "If his offering be a burnt sacrifice of *the herd*, let him offer *a male* without blemish" (*i.e.*, without spot, and therefore perfectly white). "And he shall *put his hand upon the head* of the burnt offering, and it shall be accepted for him to make *atonement* for him. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood and *sprinkle the blood* round about upon the altar that is by the door of the tabernacle of the *congregation*" (ver. 4; also Leviticus iii. 1, 2). The two *white bulls* of the Druids were no doubt an improvement upon the two golden calves of Jeroboam set up at Dan and Bethel (1 Kings xii. 28, 29). Under the head of "Druids" in Rees' Cyclopædia, we find that "Some authors derive the word 'Druid' *from the Hebrew* derussim or drussim, which they translate 'contemplatores'—which I take it, in connection with what has already been advanced, is not very despicable evidence of the truth of the theory of the Israclitish origin of the early Britons." The same author says :—"The Druids are said by some to have been a Tribe of the ancient Celts or Celtæ, who migrated, as Herodotus informs us, *from the Danube* toward the more Westerly parts of Europe. Accordingly they have traced their origin, as well as that of the Celts, to the *Gomerians*, or the descendants of Gomer, the son of Japheth." Now we know from Hos. i. that the prophet was instructed to take a wife named Gomer, which was no doubt meant to typify the people among whom idolatrous Israel was to be mingled. Does not the above quotation, then, connect the Druids with the idolatrous Israelitish priests of Baal?

Diogenes Laertius assures us that the Druids were among the ancient Britons what the Magi were among the Persians, and the Chaldeans among the Assyrians. "The Supreme Being was worshipped by the Gauls and Britons under the name of 'Hesus,' a word expressive of omnipotence, as 'Hizzuz' is *in the Hebrew* (Rees' Cyclop.). When gods were multiplied, 'Taranis'—so called from 'Taran' (thunder), and considered as the voice of the Supreme Being—became a particular divinity, and was worshipped by very inhuman rites." (See Job xl. 9; Psalm xxix. 3—5.) "The Celtic gods seem to have been the originals, and those of the Greeks and Romans, copies." We will now conclude with another extract from the standard authority before quoted (Rees' Cyclop.), and commend it to the careful thought and reflection of those who ridicule the idea of the Israelitish origin of the ancient Britons, whom they choose to style "naked barbarians."

"The Druids had two sets of doctrines or opinions—one of which they communicated only to the initiated who were admitted into their own order, and which they studiously concealed from the rest of mankind—and another which was made public and adapted to the capacities, and superstitious humours of the people. These secret Druidical doctrines were more agreeable to primitive tradition and right reason than their public doctrines. It is not therefore improbable that they still retained in secret the great doctrine of one God, the Creator and Governor of the universe; and Cæsar informs us that they taught their disciples many things about the nature and perfection of God. Some writers have, with much research and labour, endeavoured to show that our Druids taught their disciples many things concerning the creation of the world, the formation of man, his primitive innocence and felicity, his fall into guilt and misery, the creation of angels, their expulsion from heaven, the universal deluge, and the final destruction of this world by fire, and that their doctrines on these subjects were *not very different from those which are contained in the sacred writings.*"

Durham.

THE FOOT-PRINTS OF ISRAEL.

By W. Burnett-Coates.

(*Continued from page* 398.)

PART II.

Pursuing the footprints of Israel on the great African Atlas, we find that off-shoots from the Tribes entered the Saadi, or Sirt (a region previously colonised by the children of Ammon, or Lot—the "Nasamoni" of the Greeks). Their migration was of early origin, and is supposed to have been resultant from the intestine divisions that begat the civil wars of Palestine. Those Hebrew emigrants were the most formidable enemies of the Arabian prophet in after times. They cost his followers no little trouble to reduce them to submission, even after the idolaters of the Saadi had been subdued.

Of such Abrahamic descendants were the people called "*Yacobi*," or "Wolad Yacob," or children of Jacob. Dupuis in his work, already quoted in the first part, at page 329, says :—

"They cultivate the lands of Shawiah, which border the Wadday Merbeyah; a fine stream that flows down from the Atlas, and joins the Atlantic at the town of Azamour. Another section of this Tribe inhabit the plains of Temsna, and both, besides being cultivators of those lands, are great breeders of cattle and sheep, of which they possess innumerable herds. It is partly from these lands, and those of the upper course of the Merbeyah, which flows through Tedla and Temsna, that the garrison and fleet at Gibraltar draw much of the supply they receive of live stock."

Here we find, as noted in the first part of the foot-prints, that the Hebrews are rooted in the soil of their early adoption, which the scattered *Jews* are not in the countries of their long and painful sojourn, now of some eighteen centuries. These circumstances would go far to prove that the Atlas Israelites did not partake in the punishment of scattering in the same sense in which the scattering of their erring brethren, the *Jews*, must be viewed in—that is, in a penal sense—"no rest for the sole of the foot." Hence, other conditions considered, they must, if Hebrews at all, have descended from the *Twelve* Tribes, ere the curse of scattering was pronounced.

Mr. Dupuis, p. 330, writes :—

"Certain, however, it seems, if we should credit native authority, that the emigrations into Africa of the Ben-Israeli occurred at various times, all but the first resulting from the effects *they* describe of disobedience to the Word of God; such as contentions and civil war, idolatry and unbelief, producing the afflictions endured from the nations around Judea, captivity of the Tribes, &c. . . . . The first entrance of the Israelites,"

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it is added, "happened in the age of Solomon, when the law was, as it is termed, '*wassa*,' or expansive and propagatory among idolaters; other emigrations when it had become '*deaka*,' or 'fisda'—contracted or corrupted."

Here we find that, when Israel's mind was in accord with the mind of God, the nation was missionary; but, in after times, as it is with the *Jews* now, and was for a long time previous to *their* scattering, Israel became a dry tree, because of unbelief and idolatry, and "the law" itself inexpansive. So the people ceased to be a blessing then to "the whole world," in failing to enlighten the heathen nations, as, doubtless, they were constructively and morally bound to do.

The author continues:—

"By this it would appear that the earliest arrival of these Tribes, or of their proselytes, happened nearly twenty-nine centuries ago, about which time, according to some accounts, the laws of Moses were carried to China by Jewish settlers; so it is usually maintained by the Arabs. The same law was carried both to Arabia and Ethiopia, by propagandists or colonists, after the visit of the Queen of Sheba—thus accounting for the descendants of those Jews, who are said to inhabit Abyssinia, or the plains and mountains of Shingalla. 'Then the law was pure,' say these people; but the corruptions of Judea, to which the prophets themselves demurred, gradually spread and infected it."

The promises to Abraham involved and laid a moral burthen, and a glorious one, upon the shoulders of his seed, which, if the foregoing extracts are correctly founded, the Hebrew people bore gladly while they served God faithfully. They were to be a blessing in more senses than one to the whole world. They were to be a crowning blessing in "the *one seed*," and a temporal as well as a spiritual blessing in "*the multitudinous seed*;" "the *one seed*" salvation of sinners; "the *multitudinous seed*," with the spiritual and temporal blessings hand in hand, to cultivate the world's wildernesses until they blossomed like the rose; to inhabit the desolate places of the earth, and to diffuse, as missionaries, the saving knowledge of the truth, as it is in "the one seed," amongst the whole of mankind, who then lay, as many still lie, in the valley of the shadow of death.

Great Britain and her off-shoot nations to-day, whatever her shortcomings may be, whatever the coldness and the carelessness of many stiff-necked children may be, or whatever her national sins may be, is surely a nation and a company of nations—the multitudinous seed—propagating the saving knowledge of "the *one seed*" amongst the Gentile nations to the ends of the earth, beneath whose care and genial culture the desolate places are being inhabited by a people prepared and being prepared for the Lord. So that the very rough features of those wildernesses, under her kindly operations, are rapidly assuming the pristine beauty that rested upon them ere "*the fall*" strewed them with thorns and thistles, or the *débris* of the flood defaced their lovelier lines.

Is not our God-favoured people, the multitudinous seed, bearing its missionary marks with the fulness of other signs of significance, so as to be recognised as such plainly in her happy history, as plainly as the sun is to be recognised at unclouded noon? We would here suggest that it is the existence of the people alluded to in this paper that has led so many men of research into the *error* of having *found* "the Lost Tribes of Israel," as they supposed, in India, and other places, to where the hands of history or tradition has not succeeded in tracing them, although nomadic habits, or other causes, may have led Hebrews there long before the Assyrians swept the kingdom of Samaria of the last of the Ten Tribes—to be lost to history and their own genealogists.

We would also venture to repeat the questions fraught with deep interest to British Israelites: Are not the offspring of those Hebrews—the *old* law propagandists—who may have settled where they taught, as many are said to have done, some even settling in Babylon, the land of the last captivity of the Jews, and some in Africa and China, though debased for centuries by Mahommedanism and Budhism, to be reckoned amongst the seed of Abraham at the grand ingathering so surely approaching?

(To be continued.)

LITTLE WORDS AND LARGE MEANINGS.—OF AND TO.

OUR Lord, in John xviii. 36, says that His kingdom is not of this world, from which it has, we believe, been generally argued that the kingdom of our Lord must be wholly out of, and separate from, this globe, and can have nothing to do with the things pertaining to, and to be found on it, though they are the creations of His hand who is one with the Father. We think this is not borne out by the expression used by our Saviour, and that the word *of* is misunderstood by such as may hold the above opinion, and is erroneously believed to mean, in or on this world, whereas, we would suggest that it relates to that which is not in agreement with the spirit that now governs the world—one of an essentially worldly character; and we think this is borne out by the last sentence of the verse, "Now is My kingdom not from hence;" if it had been, then, in accordance with the previous words, God's servants would have fought for our Lord's safety, whereas, led by the Spirit of God, and ruled by the meek and lowly Saviour's order, they "put up the sword into the sheath."

The argument we would base upon the foregoing is, that while the Lord's kingdom is not of this world, it may yet well be in it and on it: it can never be of it while in its present condition, for this world is filled (with comparatively few exceptions) by the servants of sin; but when Christ's kingdom is come, then will Israel, born spiritually, be "a righteous nation" (Isa. lx. 21), one with Him as He is one with the Father (John xvii. 21), and spreading far and wide, it shall fill the whole earth with the knowledge of God, while itself consisting of the sons of God (1 John iii. 2).

We have heard it stated, with marked indignation at our contrary opinion—held before our views were confirmed by present Identification light—that in a blessed future, heaven was to be utterly different from anything on earth, that not even the germ of everlasting perfection is to be found here—that nothing now existing is to become faultless and undecaying, but everything is to be swept away, and all things to become entirely unlike the present. We felt this was but a poor appreciation of the exquisite creations with which God has decked this earth, whose foundations He laid; and we prefer to believe that what God once pronounced to be "very good" (Gen i. 31) may be cleansed from all that now mars or destroys, and which is the evil fruit of contact with what is *of* this world, "causing all nature to groan and travail in pain together until now" (Rom. viii. 22). Then, surely, these works of the great Creator may gloriously satisfy the ennobled, sanctified tastes of his children—the sons of God—in their future abode in the kingdom of heaven.

There is another passage in which we consider that the meaning of the small word *of* has not attracted sufficient attention—and that is, in Luke ii. 32, where it is said that the Lord's salvation is to be "the glory *of* Thy people Israel." Surely this asserts the oneness of Christ, our salvation, with His people Israel, since how can aught be the glory *of* anything of which it does not constitute a part? A thing may be a glory to it, or in it, or by it, but scarcely of it, unless it be, as it were, an integral part of it in some measure, or so intimately connected with it as to form a portion of it.

As regards the word *to*, which we have placed at the head of these few remarks, we would observe, that we do not remember to have seen it noticed that in Mark xi. 10 the multitude who had shouted in honour of our Lord, added their hosannas *to* the kingdom of our father David, thereby, we think, connecting the kingdom over which the Lord was to reign so closely with Himself, that the same offering of praise was bestowed on one as on the other. Let us echo the shout of the palm-strewing people, and cry, "Hosanna! blessed is He that cometh in the name of the Lord; blessed is the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."

August 30, 1878. L. P.

ERRATA.—At page 402 of our last number, 1st column, 13th line from bottom of page, *for* "Peninsular" *read* "Peninsula;" and at page 407, 2nd column (Rev. W. B. Galloway's letter) *for* "Germini" *read* "Gemini," *passim*; and *for* Vicar of St. Mary's *read* Vicar of St. Mark's, Regent's-park.

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THE TRIBE OF BENJAMIN.

By Lieut.-Col. Larkins.

(*Concluded from page* 398.)

PART II.

Our blessed Lord gave two distinct signs to His disciples by which they might know when the events foretold by Him would come to pass.

1. That they would happen "during that generation," or within the space of forty years from that time (A.D. 33).

2. "When they saw Jerusalem compassed by armies," or, as the other evangelists give it, "when ye see the abomination of desolation, spoken of by the prophet Daniel (referring to the Roman armies) standing in the holy place" (city); or, as St. Mark says, "Standing where it ought not;" "*Then* know the desolation thereof (Jerusalem) is nigh" (Luke xxi. 20, 32; Matt. xxiv. 15; Mark xiii. 14).

With these distinct signs before him of events fast approaching their accomplishment, St. Paul, in his epistle to the Hebrews (chap. iii.), by citing certain passages from the Psalmist (xcv.), endeavours to point out to his brethren of the Tribe of Benjamin that, as in the days of Moses after their miraculous rescue from the Egyptian bondage, their fathers grieved God in the wilderness, and by their hardness of heart and unbelief provoked Him to anger, inasmuch as *all that generation* (from twenty years and upwards) perished in the wilderness *within the space of forty years*, with the exception of two spies (Caleb and Joshua), who alone had given proof of their faith (Numb. xiv. 27—35); so he tells them "to take heed lest there be in any of you an evil heart of unbelief, in departing from the living God, and to exhort one another daily, while it is called *To-day*" (for the period of grace was still open); "lest any of you be hardened through the deceitfulness of sin" (Heb. iii. 12, 13), and, by so doing, come under the same judgments that befell their fathers, the disobedient Israelites in the wilderness; and much less could they hope to escape a like judgment, to be executed during their generation, as predicted by our Lord, and within the same space of time, or forty years, reckoned from the time those words were uttered (A.D. 33). How surely were they fulfilled within that space, for in A.D. 70 Jerusalem was destroyed by the Romans under Titus, if, up to the end of that time, they still continued in unbelief.

The two cases of the disobedient Israelites in the time of Moses, and the unbelieving Jews in the time of our Lord, are very similar, and the former strictly typical of the latter. St. Paul again and again warns his brethren of the danger of unbelief, and that the time of grace, "*To-day*," had not then run out. He appears anxious to impress upon their minds that the object of the Psalmist was to convey a particular and definite warning that all unbelievers in Christ would meet with the same fate as the disobedient Israelites, and perish within forty years; and he urges them therefore, if they wished to be saved from the impending ruin, to become partakers of Christ, while it is called "*To-day*" and they have the opportunity, and not to harden their hearts (Heb. iii. 7, 13, 15). Again, in case they should disregard the certain and well-defined limits of this delay of justice, the apostle once more brings the subject before their eyes, saying, "Again He limiteth a certain day, saying in David, *To-day*, if ye will hear His voice, harden not your hearts," lest any of them should fall after the same example of unbelief (Heb. iv. 7, 11).

With this view of these passages, we can well understand why the apostle dwells so earnestly and repeatedly on the continued signification and prolonged application of the one he cites of the Psalmist, and especially on the limitation of the time of grace given to his brethren, so as to awaken them, if possible, from their slumber before the predestined time should come.

Neither St. Paul nor St. Peter lived to see the destruction of Jerusalem (A.D. 70). They both suffered martyrdom at Rome in the cause of the Gospel in A.D. 66; and with the exception of his letters to Timothy and Titus, that to the Hebrews, written in A.D. 64, was the last of St. Paul's general epistles.

This warning, therefore, of St. Paul (A.D. 64), coming at a time when the term of grace was nearly run out, coupled with that of our blessed Lord clearly defining its limits *to that generation*, reckoned from the time it was uttered (A.D. 33), and added to the prophecy of Jeremiah, warning the children of Benjamin to flee out of the midst of Jerusalem, was, no doubt, the more immediate cause of their leaving the city, and once more separating themselves from the House of Judah. They thus accomplished the object for which they had been separated from their brethren of the House of Israel, (now identified with the British nation,) and attached to the House of Judah (the Jews); and we see also in this the source whence they derived the wisdom that determined them to escape in time from the dreadful doom irrevocably denounced against the impenitent and unbelieving Jews.

The epistle is to "the Hebrews," and therefore it was evidently some of the Hebrew race whom St. Paul was addressing, but *not the Jews*, for he says, "Unto us (Israelites) was the Gospel preached as well as unto them (the Jews), but the word preached did not profit *them*, not being mixed with faith;" and "they to whom it was *first preached* (the Jews) entered not in because of unbelief" (Heb. iv. 2, 6). Here we have a distinct line drawn between the House of Israel and that of Judah (the Jews). It was to the former, and *not the latter*, that the apostle addressed these words of warning and exhortation; and when he terms them "holy brethren, partakers of the heavenly calling," which is explained in another verse "as those who hold *the beginning* of their confidence steadfast *unto the end*," it is evident that they were converts to Christianity; and if taken in the sense of a warning to the children of Benjamin to flee from the wrath to come, they must have been Israelitish converts of that Tribe in particular whom the apostle exhorts to keep steadfast in their faith, if they wished to be saved from the impending judgments denounced against the Jews on account of their unbelief. But in a general sense it no doubt applied to the whole House of Israel, and embraced *all believers* in Christ, whether Israelites, Jews, or Gentiles, for we are fully aware that there were converts both from the Jews (as in the case of Barnabas, a Levite, and when "a great company of priests became obedient unto the faith"—Acts iv. 36, vi. 7) and from the Gentiles, as, for instance, the conversion of Cornelius, of the Italian band, and those that were with him (Acts x.), and one of the seven chosen by the disciples, Nicolas, who was a proselyte of Antioch (vi. 5); but these must have formed but a small part "of the *multitudes* both of men and women who were added to the Lord" (Acts v. 13), and who were chiefly converts from the Tribe of Benjamin, the representative in the land of the House of Israel, now identified with the British nation.

That all the holy brethren in Jerusalem at that time took advantage of the opportunity, and acted upon the warning of St. Paul, there can be little doubt, as his words applied to all, and would admit of a spiritual application, for it is said that all the Christians left the city before the siege, and thus escaped all the horrors that attended it; and I am firmly persuaded that St. Paul was chiefly instrumental in thus persuading his brethren of Benjamin to separate themselves from the unbelieving Jews before it was too late.

Have we not in this and the means that were devised on a former occasion to find wives for the 600 survivors of Benjamin, "them that be escaped of Benjamin, that a Tribe be not destroyed out of Israel" (Judges xxi. 17), some fulfilment of the prophetical words uttered by Moses on his death-bed to the Tribe of Benjamin, when he said, "The beloved of the

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Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders?" (Deut. xxxiii. 12).

Ore, Hastings, June 24th, 1878.

SIR. J. F. STEPHENS ON THE AFGHAN GATES.

In the *Times* of the 12th November, 1878, our readers doubtless observed a remarkable and able letter on Afghanistan, by Sir J. F. Stephens, in which, among other matters, he discussed the subject of the Frontier Hill Tribes, the possibilities of making them our friends instead of continuing our enemies, also, after the mountain ranges and their passes are in our possession, constituting them, when no longer "porters" of the Passes for the Ameer, "OUR GATEKEEPERS instead."

Here the learned and able writer completely adopted our idea and very phraseology, terming the Khyber, Bolan, and other Afghan Passes, the Gates of British India, in the Afghans' territory, our present enemies (Gen. xxii. 17, xxiv. 60). These "Gates," we know from God's Word, are to be Israel's now, which is only another way of expressing the leading secular idea of all our writers of the day on this momentous question, since they tell us (most properly) that our object must be the "rectification of the haphazard, unscientific frontier" we now possess, by the incorporation of the passes and of the mountain ranges they pierce into British (*i.e.* Israelite) territory. Sir James Stephens said—

Does not this state of affairs suggest possibilities which true statesmen might do well to consider on grounds both of humanity and policy? Is it wise to stand in no other relation to these people than that of being fiercer and more cunning than themselves? Can we do nothing with them except shooting them down and burning their villages? I would not try to do much; I think it would be an act of folly to try to impose our laws and institutions upon them; but might it not be possible to enter into friendly relations with them, and by degrees to induce the leading men among them to take our pay to keep the peace on the border and in the neighbourhood of points occupied by us as military positions? They are now paid by the Ameer to be (so to speak) *porters of the passes* for him. *Why should they not be our* GATEKEEPERS *instead?* By raising Highland regiments Lord Chatham is said to have converted the rebels of 1745 into the very flower of the British Army. If the mountain tribes were guaranteed against the Ameer and recognized as being independent of him; if friendly communications were kept up with them; if their leading men were cautiously and gradually taken into our pay; and if whenever they committed real outrages on our territory, they were as effectually chastised as the Jowakis were in the last of our campaigns—is it not possible that, instead of being a hornet's nest to sting us, they might be by degrees formed into a quickset hedge to keep out our enemies?

We quite agree with Sir James, and think his wise words cover a policy which we must now immediately follow up, and the result, we may be sure, will be "checkmate" for the Ameer and his Russian coadjutors, while British India will thereby, henceforth, with God's blessing, be "safeguarded."

THE IDENTITY AT ST. JOHN, NEW BRUNSWICK.—We are glad to think that in quite a new locality—St. John, New Brunswick—the Identity has taken root, and is bearing fruit. A correspondent there, in writing to us to say he had sent us a paper from Virginia City, Nevada, containing blind testimony to our origin, adds—regarding his own town:—"I wish to tell you that a great interest is felt in the Identity work by very many in this city, especially as we are now about to enter into closer relations with England, on account of the Marquis of Lorne and H.R.H. the Princess Louise coming to rule over us." Our friend tells us he has been a reader of the BANNER since the beginning of 1878, and his letter gives us most welcome news of progress from a part of the Dominion little known to the majority of BANNER readers. We should be glad to receive similar reports of advancing interest in our work from other parts of the world.—ED.

MUSSULMAN OPINION ON THE CONDUCT OF SHERE ALI, OF AFGHANISTAN, TOWARDS ISRAEL.

THE *Pall Mall Gazette* of Oct. 17, 1878, published a remarkable expression of Mahommedan opinion in regard to the present attitude of the Ameer of Afghanistan towards the British Government, which it would be well for our readers to ponder. It seems to be the genuine expression of Mahommedan feelings towards our nation and Government, and indicates two or three salient points which, to Asiatic Muslim minds, have tended to draw the Turks towards the British, and to repel them from the Russians. These are—

1. That the British alone are to be depended on to aid the Turks in carrying out reforms in Asiatic Turkey.

2. That in the late war the British was the only Government in Europe which saved Constantinople from falling into the hands of Russia, and saved it, under God, by her ships and soldiers.

3. That the Mussulmans of Central Asia will certainly not back the Ameer in this quarrel, as the victory being sure on the side of Great Britain, the cause of Mahommedans will be upheld. These views, which are those of a co-religionist of the Ameer, and of a Turk besides, will carry weight, and express, we may be sure, the feelings of large masses of the Mussulmans of Asiatic Turkey and Hindustan. The Turkish editorial is as follows, and is headed in the *Pall Mall Gazette*:—

A MUSSULMAN ADMONITION TO SHERE ALI.

An article which lately appeared in a Mussulman paper, *al-Jawâïb*, seems to have excited some attention. The following translation of it may therefore be welcome:—

"When we had begun to hope that matters were about to settle down into something like order, a telegram reaches us which scatters our hopes to the wind. We refer to the misunderstanding which has arisen between His Highness Shere 'Aly Khan, the Amir of Afghanistan, and the Government of the Queen of Great Britian and Empress of India. The tension between the two has already reached a dangerous crisis, and there can be no doubt that it will seriously affect Muslim States generally, and the Sublime Porte in particular. This misunderstanding, as we stated in a former number of the *al-Jawâïb*, originated in the despatch by Russia of a special mission to the Amir, composed of a number of staff and political officers, with an escort of 2,000 soldiers of the army of observation in Central Asia, the whole under the command of General Schouvaloff. According to the Russian journals, the object of this mission was to confirm the relations and commercial interests at present existing between Russia and Afghanistan. A telegram also states that Russia's aim in this matter is to conciliate the Amir. We have no notion of finding fault with His Highness Shere 'Aly for his reception of the mission; but we beg to observe that the manner in which he welcomed the enemies of the Muslims to his country, so different to what has been usual hitherto, calls for grave comment. He had his soldiers drawn up to do honour to the chief of the mission, and to show him that he had an army at hand capable of meeting the English in the field. Be it borne in mind here that the English have certain rights over that kingdom too well-known to be mentioned, and that when they saw that Samarkand, Khokand, Khiva, and other Central Asian Muslim States had been annexed by Russia, they also, to borrow the Russian phraseology, desiring to cement their friendly and commercial relations with Afghanistan, and to conciliate the Amir, determined in like manner to send a special mission to him. We had thought that, acting impartially, he would have received it as he did the Russian mission, and that when the two missions were with him he would have a good opportunity of analysing both, and of deciding which was the more favourable to his country. In that case we should have seen a spectacle such as has not been witnessed for the last twenty years. But, according to all accounts, the Amir chose arrogantly to follow his own bent, and to calculate upon the capital which he had in hand. But therein it is certain that he is placing himself and his country in jeopardy; for the English are evidently determined to defend their rights, even at the cost of losing their last man and spending their last farthing on the enterprise. This is clear from

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the telegrams arriving from India, which set forth that the Government of India is making preparations for the war, and is determined to measure its strength with Afghanistan. We do not believe that the war will be of long continuance, for the Muslim States beyond Afghanistan which are already held by Russia will not back the Amir, knowing, as their chiefs doubtless know, that the result of this war will not tend to uphold the Muslim kingdoms. The Muslims of India, also, will certainly adopt the same view, for they know that during the late war *the British Government was the only ally of the Sublime Porte*, and *that it alone came forward with land and sea forces to prevent the approach of the Russians to Constantinople.* Hence it is impossible that the Muslims generally can approve of the Amir making war upon the English, and seeking to conciliate the Russians; and what is applicable to the Sublime Porte is also applicable to this Afghan question, which will not be confined to the British Government and Shere 'Aly Khan, but will affect the Muslims of the world at large, and in its onward course will deprive the Muslim States of that tranquillity and security so indispensable to the improvement of their condition and strength. If, therefore, it is the intention of the Amir to bring discouragement upon the Muslims and to disappoint their hopes, he is exposing himself to the highest censure, to opprobrium, and contumely, without knowing, moreover, what the result will be. For who can venture to assure us that this war will not involve all the Muslim States, especially if it should become known that Russia is abetting the Amir? Is Shere 'Aly Khan ignorant that the Sublime Porte is in need of the English to enable it to carry out reforms in its remote provinces, and that his hostilities with the English will postpone their execution indefinitely? This, indeed, is what the Russians desire; and, whether he should be victor or vanquished, it will alike serve their purpose, for their hatred of the English is on a par with their hatred of the Muslims. Is the Amir unaware, moreover, of the responsibility which he will incur towards the people of the two Holy Places—Makkah and al-Madînah—and towards the pilgrims who will visit them this year? Only let them hear that a Muslim Amir has opened the way for the shedding of Muslim blood in order to please the enemies of Islam, and they will load him with censure for his hateful crime and will rise up like one man against him. It is not to be denied that there should be some settlement of the differences existing between the English and the Amir such as befits his exalted dignity, he being one of the Muslim Sovereigns; but how can any such settlement be expected if he refuses to receive the mission from India? We trust that his religious sentiments, his patriotism, and compassion for his subjects will prevent him from rushing headlong into this war, the horrors of which and the results of which he cannot foresee. We conjure him, in the name of the Creator, that he will not add to the severe trials which the Muslims have undergone during the last fatal year, but that he will strive to establish his kingdom in that which will profit it, in that which will be approved by Him who seated him on the throne, and in that which will win for him the praise of all Muslims. In like manner we trust that the British Government will be disposed to be indulgent towards and to soothe him, so that all differences may be amicably settled, and friendship and amity be established between them. Such a result will be the confusion of the enemies of the Muslims, and satisfy the wishes of every lover of Islam. We pray that God will inspire all Muslim Amirs with what is well-pleasing in His sight, and convert their hearts to obey His commandments.

THE BLACK PAWN.—Who has not watched with increasing interest the political game of chess now being played in the theatre of the world? Who did not observe how cautious was the play of the king of the North? Who does not remember his exasperation when, just as he thought the game was his own, the white queen played check-mate on the king of Gates—Constantinople? It was no use disputing the move. It was check-mate, and all the Powers in Congress could not dispute it. Slowly proceeds the game; but the king of the North is wily, his schemes are well laid, and, humanly speaking, his play seems bound to succeed, and has the approbation of many. After long deliberation, his next move was one which startled everybody by its unexpectedness. The schemes of the king of the North are deep and dangerous; but not so deep as to take his opponent (Beaconsfield) "off guard." It was a queer move, and one totally unlooked for, yet he pushed forward a *black pawn* (Shere Ali, Ameer of Afghanistan) to remove the check-mate on the king of Gates. What now? A knight will take that black pawn, and it will remain check-mate still.—J. T. GOTT, Nov. 1, 1878.

BIBLE PORTRAITS. No. II.—JOHN THE BAPTIST.

BY JOHN T. GOTT.

(*Continued from page* 404.)

PART III.

To proceed with another point of analogy. When national conviction had been expressed, and the prophets of Baal slain, Elijah said unto Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink" (1 Kings xviii. 41). There had been no rain for three years and a half, even according to the word of Elijah; and this, be it remembered, was a terrible calamity to the people of the Holy Land. National calamity often drives the godless into greater sin. It was so with that wicked King Ahab. Instead of repenting of his sins, and turning to the Lord, Satan roused within him a spirit of vindictiveness and revenge; so much so that, according to Obadiah, there was no nation or kingdom into which Ahab did not send ambassadors to seek the prophet. And when they found him not, he took an oath of that kingdom and nation that he was not there (ver. 10).

Now see the dauntless prophet! He has left the tent of Ahab, and, while the king goes to eat and drink, the prophet goes to pray. Moses was a man of prayer. So was Elijah. Moses turned aside the righteous wrath of the Almighty against His chosen people by prayer many a time. So did Elijah. John the Baptist was a man of prayer, and prayer as powerful in its pleading too. We know comparatively little of John the Baptist from the record given, but we can see a Divine reason in the *character* and *kind* of the record given us. We know that he was a man of prayer, and that his disciples knew the power and felt the unction of prayer. And our Saviour's disciples had heard of it, for did they not say unto Him, "Lord, teach us how to pray, even as John taught his disciples?"

We have deep sympathy with all who have written on the subject of united prayer, have written thereon ourselves, and have had cause, with others, to despond at our want of success. Of one thing we are certain, that every Christian believer in our Identity will never forget in private devotion God's long-lost people "Israel." Israel was ever a stubborn people, and is now. In the past, Israel's greatest deliverances, Israel's richest blessings were the outcome of the prayer of one man. And now we firmly believe that the Elijah which is yet to come, the man imbued with the spirit and power of Elijah, who is suddenly to appear in our midst, will be one powerful in prayer, and will be mightily instrumental with the Almighty in bringing down showers of blessings upon our people, in bringing about the full realisation of Jehovah's new covenant with His chosen people—the children of Israel,

"SHOWERS OF BLESSING."

See the prophet Elijah wending his way along the summits of Carmel to a height commanding a view of the Mediterranean. And now he casts himself upon the earth, and puts his face between his knees (ver. 42). What a wonderful man is this! What a magnificent character! Here we see "obedience, tender sympathy, terrible severity, heroic courage, and deep despondency" (*Dr. Allon*). God had said to him: "Go show thyself to Ahab, and I will send rain upon the earth" (ver. 2). On Carmel God sent fire out of heaven at *one* prayer. And now the prophet, exhausted with the day's work, yet thankful for all its blessings, with bowed head, prays for the promised showers of rain. And he said to his servant, "Go up now, look toward the sea." He went, and returned with the disappointing answer, "There is nothing." Once more does the prophet plead with the Almighty to fulfil His promise and send the showers of blessing. Once more comes the answer, "There is nothing!" "Go again," said the prophet, aye, to "seven times," ere the sign was given, the promise

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fulfilled, and the blessing poured out. Well has it been for Israel in the past that God has raised up in their midst men so powerful in prayer. And ought we not now to pray that the Holy One of Israel would manifest in our midst the man imbued with the spirit and power of Elijah? In the past we have failed, as Identity believers, to band ourselves together for united prayer. In the past the prayer of one man has mightily affected the welfare and well-being of the children of Israel. And so must it be again. Through him shall we gain the outpouring of the Holy Spirit, and from that will follow all the rich blessings and good things which the God of our fathers has promised.

The seventh time Elijah's servant said, "Behold, there ariseth a little cloud out of the sea, like a man's hand." The sign being given, Ahab is warned, and the prophet, having girded up his loins, ran before the chariot of Ahab to the entrance of Jezreel, "still the respectful servant of his king." Showers of rain are Heaven's richest blessing on the thirsty land, and we believe them to be typical of Heaven's richest blessing on poor fallen man—the outpouring of the Holy Spirit.

John the Baptist saw the Holy Spirit descend upon the Son of Man in the form of a dove, and afterwards it was poured out upon the apostles in such a manner that the effect thereof caused world-wide astonishment. And now, in a nobler, grander, and more God-honouring manner, we are waiting for the time when the promise will be fulfilled: "I will pour out My Spirit upon all flesh." Waiting for the time when kings of the earth and all people, princes and all judges, young men and maidens, old men and children, yea, everything that hath breath, shall praise the Lord.

The rain brought an end to the long-continued drought and a blessing to the land.

In the days of John the Baptist the religious *status* of society was as low as it could be. There was a great drought in religious instruction. The teachers of the people made the Word of God of "none effect by their traditions." They paid "tithes of all," but "neglected the weightier matters of the law." But those days were followed by a glorious and manifest outpouring of the Holy Spirit in Jerusalem.

So, in our days, the spiritual condition of the people is quite as low; nay, it is lamentable! The instruction imparted to the people is almost entirely of a spiritual character—as if the predictions of the Old Testament had suddenly become null and void by the teaching of the Gospel of our Lord Jesus Christ. Our instructors seem to forget that the Gospel is but the chief corner-stone of the Bible, which is a pyramid of truth. It is a sad but a stern fact that not only are the people ignorant of all that Moses and the prophets have written, but also that the eyes of the shepherds of Israel are blinded—for is it not written, "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?" (Isa. xlii. 19). This profound ignorance of Bible truth begets indifference, and indifference begets contempt; and thus, in these so-called enlightened days, a Bible truth which cannot be refuted—one which tests the veracity of God's Word, and proclaims His faithfulness to His "chosen people"—is held up to ridicule by the ignorant, and rejected with scorn by those who ought to be its ablest advocates. "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?" (Jer. v. 30, 31). How true is this! The people disbelieve in our Identity with the Lost Tribes of Israel because their pastors reject the idea without justifiable reason. The priests bear rule, and the people love to have it so. It is but another repetition on a larger scale of the old, old story; but we have this comfortable assurance—that the Word of truth will vindicate itself now, even as it has done in the past. When our Identity is nationally acknowledged, as it must be, then will ensue a blessing on the people, a blessing on the land, a blessing on the remnant that returns, culminating in a blessing on all the nations on earth (Psa. lxvii.—*vide* BANNER, vol. i.); for "God shall bless us (Israel); and all the ends of the earth shall fear Him."

(To be continued.)

SIR MICHAEL HICKS-BEACH GIVES BLIND TESTIMONY REGARDING ISRAEL'S COMPANY OF NATIONS.

SIR MICHAEL HICKS-BEACH, M.P., distributed the prizes at the Chipping Norton and Moreton-in-Marsh Agricultural Show on Tuesday, September 24th, 1878, and afterwards presided at the annual dinner.

In responding to the "House of Commons," Sir Michael Hicks-Beach stated that in pressure of such affairs as those which had recently occupied its attention, colonial matters had been rarely discussed in Parliament; but he believed that Parliament none the less retained a keen and vivid interest in those affairs; and he was sure of this, that there never was a time when Parliament or the country ought to be more interested in those affairs than at present. They could all remember the time, not so long ago, when active and eloquent men in this country prophesied the early dissolution of the ties between England and her colonies, spoke slightly of their union, and treated the colonists almost as foreigners. It used to be said, "You may depend upon it that as soon as difficulties encompass this country, and there is a danger of a European war, self-interest will guide the feelings of the colonists, and to guard their commerce they will separate from this country." What had happened? Why, when peril was near, the efforts which had been made, especially in the Dominion of Canada and in Australia, for years past for their own defence against attacks from enemies of the Empire were redoubled, and, as he had reason to know, offers of voluntary service, in addition to the home defences, were made to the mother-country, not by tens or hundreds, but in such numbers as would have raised brigades of loyal colonial soldiers (applause). This was the response of the colonies when the mother-country was in danger, and when the danger passed away and peace had been secured, then there poured in upon her Majesty's Government a series of congratulations from Canada, Australia, New Zealand—from men who felt that the success of Great Britain was their own success, and that when they found the English Government had maintained the position of the mother-country amongst the nations of the world, that was an additional glory for the colonies, even at the Antipodes. In all this difficulty never had there been a whisper of separation from the mother-country on the part, as far as he knew, of a single colonist. This was something which at any rate should make them feel that they occupied a position unique amongst the nations of the world, that their strength is not merely the strength of Great Britain and Ireland, but the strength of the vast English-speaking Empire that circles round the globe. In spite of some men of genius, of eloquence, of authority among their countrymen who would look apparently almost with satisfaction upon the possibility of England's destruction, upon her yielding her proud place among the nations, perhaps to their kinsfolk in America, perhaps to strangers in the Russian Empire—in spite of men of that class—he believed the feelings that have always animated Englishmen throughout their history would animate them still; and that, united in bonds of sympathy and affection, they would continue to be, as they had hitherto been, the first, because the freest, among the nations of the world (loud cheers).

We commend these words to the notice of our readers as those which are in full accord with our views as Israelites, which command the assent of the whole British Empire, and which are in sympathy with the aspirations of the majority, the vast majority, of the inhabitants of these isles. As breathing the spirit of "imperialism," they are in exact correspondence with the predictions of God's Word written regarding Israel. For—whereas Sir Michael Hicks-Beach said that—

1. The British Islands as "the mother country," both

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during the late dangers, and after they had finally passed away, kept up hearty cordial relations with the colonial Empire—what did he allege but the predictions of the Word of God regarding *Israel*—namely, that of Jacob's seed should come "A nation (the central link) and a company of nations;" a federation of friendly States, in close union and relationship with the parent stock? (Gen. xxxv. 11).

He further said—

2. That "this nation occupied a position unique among the nations of the world"—a statement which corresponds with Balaam's prophecy that *Israel* should "dwell alone" (Num. xxiii. 9).

3. "That the strength of the vast English-speaking Empire, circles round the globe," which was an exact repetition of God's promise regarding Israel, that they should, as Mr. Hine describes it, "belt the earth" (Deut. xxxii. 8, 9).

4. That forming "a grand federation of States," the United Kingdom of Great Britain, "with its many colonies," was the first, because the freest, "among the nations of the world." This, however, was merely to repeat God's promise to *Israel* that they should become "the chief of nations" (Jer. xxxi. 7; Isa. xli. 9; Amos vi. 1).

Our blind witness, we thus see, was in this excellent speech unwittingly forced to identify his country and countrymen with Lost Israel, since he showed that they answered, in four most magnificent and striking particulars, to God's chosen people Israel. We thank God for our "blind promoters," and rejoice that we have one of the ablest and most rising of them all in Sir Michael Hicks-Beach—a statesman who probably just now is "blind," but ere long will "see" and acknowledge the Identity of our race with God's "lost," but now "found," ones (Luke xv. 32).

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

By Abraham Storey.

(*Continued from page* 406.)

PART XIII.

But when in our nation's past history up to recent events was this MANLY character portrayed? Those who say that they ought to know, because of their great and long experience in the relative powers and strength of the Governments of the world, declare that "from the measure which they took of the power of England, and of the limitations placed upon all human power," there was not among all the British rulers of the past one to be found who had strength enough to take upon his shoulders the individual responsibilities which the present Premier has undertaken. The policy of the past was a shrinking policy. No doubt if Abraham had been burdened with this task of offering up Isaac in the earlier part of his life he would have shrunk from it. It was not Abraham's native excellencies that sustained him, it was the "power of God." Had he looked back, he might have said, "Well, from the measure of my past power, and judging of the limitations upon all human power, I could not have undertaken this task, I should have shrunk from the great responsibility." But then the strength of Abraham when he made this offering was not the "limited power of the past," nor was it a work to be accomplished by strength "within the limitations placed upon all human power;" Divine strength invigorated him, Divine power sustained him, his arm was nerved by Heaven for the stroke; therefore the measure we must take of his strength was beyond the "limitations placed upon all human power."

In the same way those who blindly limit the present condition of England's power by comparing it to the "limitations put upon all human power," don't understand the secret of England's greatness; and when they compare the nation's present condition, and what she is capable of now doing, with her past condition, and what she has done, they either disregard her rapidly advancing power and influence, or are strangely blind to them.

If, nearly thirty years since, Mr. Read could see England's "arm nerved by Heaven so that nothing can withstand its power," and having "a decided supremacy over other nations;" "That the world's destiny is suspended on the course of conduct which we pursue;" "That we are permitted to co-operate with God;" "And that the Empire of the Anglo-Saxons had not then found a limit," but that having "within a few years past gained the most extraordinary ascendency," by which he judged that they were "destined" to act in the subjugation of the world to Christ," what are we to say of a statesman who sees in us nothing but that which is to be measured by the "limitations placed upon all human power?" "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? Seeing many things, but thou observest not; opening the ears, but he heareth not" (Isa. xlii. 19, 20). His estimate of our condition is either retrograding or stagnant, rather than progressive and vigorous. It puts us back to the estimate Prince Bismarck not long since had of us who—wise and great as he is—mistook our calm settled demeanour for chronic indisposition and speedy dissolution, and caused him to exclaim, with, no doubt, a compassionate sigh and thankful heart, "poor sick old woman."

But a change has come o'er this fanciful, delusive dream. The womanly has suddenly and unexpectedly given place to the manly. The shrinking, submissive policy of the past has yielded to the vigorous, determined, imperatively necessitous policy of the present.

We see in the transactions of our nation in the late Eastern international negotiations the clear antitype of Abraham's burnt offering.

The chief ruler of our nation is a true lineal representative of Abraham. He is, under the supreme Sovereign, the head or "father of many nations." He commands the household of Isaac's sons. This "high" or "exalted father" caused no small stir within the house making his intentions known to prepare materials for a great burnt offering. He prepared the necessary wood, fire, and steel; and having given them in his servants' charge, and taken the nation's only sons from home, without declaring his full intention, goes three days' journey to the place appointed. Some looked suspiciously on his strange procedure as an evil scheme "concocted in the dark." They little understood the secret voice which commanded him to go and vindicate the law of right. Obedient to that voice, he sternly determined, at all sacrifice, to manifest the principles of inviolable rectitude; and having all prepared, entered on the task with a resolute will.

But the overruling power of God was present there, and silently watching every act. The law of righteousness was firmly vindicated and the commands of God rigidly obeyed. Enough! Ere the hand was outstretched to spill the nation's blood, the approving angel's voice declared, "Slay not thy sons, neither do thou anything unto them; for since thou hast not kept them back from Me, 'I know that thou fearest God.'" As Abraham's offering stands alone in its sublime operations and results, so does this one stand alone in the history of our race. They were both isolated cases; for as Abraham and his son were by themselves, so were England and her sons. They were both preparations to take away life, but both ended in bloodless victories; and were bloodless because founded on principles of righteousness and truth. They both fulfilled all righteousness, and having maintained their integrity inviolate, these "high fathers" received their sons back again as "life from the dead."

Thus "God put great honour on our nation by giving us this

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opportunity of showing to all successive ages the nature and efficacy of an unshaken faith in the power, goodness, and truth of God."

When Lord Beaconsfield declared, "It is not upon our fleets and armies, however necessary they may be, that we rely for the maintenance of our imperial strength, that I alone or mainly depend for the defence of the course in which we are about to enter. It is upon what I most highly value—the consciousness that among European nations there is confidence in this country, and that whilst we know that we can enforce our policy, at the same time we know that ours is an Empire of liberty, of truth, and justice;" when our noble Premier spake these words, he unfurled before the world's greatest assembly of princes, nobles, wise men, and councillors, the nation's banner of everlasting truth, "glistening" radiantly with heavenly light—he planted on the top of the highest mountain our nation's new standard of "liberty," proclaiming "peace on earth and good-will towards men" by the law of bloodless negotiations; he lifted up before heaven's admiring gaze, and in sight of a wondering world, the glorious "ensign of THE people," on which is emblazoned, "by a hand Divine," in characters unmistakably bold and clear, the future motto of our God-favoured race—"THE LORD OUR RIGHTEOUSNESS."

(*To be continued.*)

LORD BEACONSFIELD'S POLICY.

By W. E. WEBSTER.

WITH your permission, I would say a few words on the triumphant policy of Lord Beaconsfield during his lordship's present term of power—evidently working as an highly-honoured servant in the hands of a gracious Providence for the final settlement of the great Eastern Question. I have been struck by the remarkable words in this sense—used at the commencement of the terms of the Treaty of Berlin, of 13th July, 1878, "In the name of the omnipotent God."

There can be no doubt that Lord Beaconsfield is a statesman of most comprehensive and far-seeing views, intimately versed in the social systems and internal struggles of Europe, as well as having a general knowledge of other and more distant parts of the world. And it is remarkable that, being of Jewish descent, he should now be at the helm of the greatest Empire of modern times. Thus, his lordship has been peculiarly fitted by Providence for his important mission. Under such a leading, his acts have been a series of triumphal surprises, which have astonished the world by the suddenness of announcement, and his opponents with wrath and gnashing of teeth, feeling, no doubt, in their secret souls, that they were incapable of such brilliant conceptions.

These well-concerted actions have been (1) His Royal Highness the Prince of Wales' triumphal tour through India, leading (2) to the proclamation of our most gracious Queen as Empress of India—the two acts, in combination, winning more firmly than ever the allegiance of that vast Empire to Great Britain. (3) The master-stroke, in the purchase of the chief part of the Suez Canal, to secure our route by that channel to India. (4) The planting the fleet at Besika Bay, as soon as the Russian aggression became imminent, as watchman, to guard Constantinople, the "great Gate," and the Dardanelles. (5) The fleet taking possession of the key—the water-way—of the "great Gate," when the Russian army marched, in victory, near up to the walls of Constantinople, but keeping them from entering as victors. They were kept back by a greater power which was at the back of Great Britian's fleet to defy them, and successfully. (6) The unlooked-for importation of the Indian contingent on the scene, which at once brought Russia to her senses, seeing that in Great Britain she had an antagonist of unlimited power, by land as well as by sea; and therefore she wisely consented to a Congress to bring about peace. By the terms of the treaty, just concluded, she will have humbly to retire from the "great Gate," which, humanly speaking, was within her grasp; as also to disgorge much she fain would have held by the unscrupulous Treaty of St. Stefano, though, at the same time, she will *Bear* off with her too large a share of the spoil of poor Turkey. And (7) the crowning act of the cession of Cyprus by Turkey to Great Britain, suddenly declared as an accomplished fact during the sittings of the Congress at Berlin. While it was inevitable that Russia must have Batoum if Great Britain would not go to war to secure it to Turkey, the unexpected occupation of Cyprus by Great Britain is a complete counterpoise to Batoum to check any future aggression by Russia on the Asiatic territories of Turkey—to cover the routes to India by the Suez Canal and the Euphrates Valley, and to found a strong naval and military station, the more effectually to guard the Mediterranean and the approach to it from the Black Sea. But beyond all these, the possession of Cyprus by the British—a bloodless acquisition, as the fruit to them out of the late war—is the stepping-stone to a not remote and as peaceful acquisition of the "great Gate," and the land of ancient Israel and Judah. The beginning of the end. The prophecies of Scripture are being rapidly fulfilled. The mystic Euphrates has been nearly "dried up" by the recent war. Indeed it may truly be said to be "dried up," as the Ottoman rule in Turkey is now in name only. England having pledged herself by the Convention with Turkey to protect her from Russia, and to see that her government is henceforth carried on under righteous and equitable principles and laws. England is therefore now the ruling power in Turkey. These things being so, we are led to expect the speedy realization of another prophecy—the return of the Jews (Judah and Levi) to the Holy Land, through the instrumentality of England (Israel). "Surely the isles shall wait for Me, and the ships of Tarshish (British) first, to bring thy sons from far." "In those days the House of Judah (the Jews) shall walk with the House of Israel (the British), 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." The Identity of Great Britain as the Lost Ten Tribes of Israel is borne out by the undeniable fact of her being, up to this time, in full enjoyment of all the blessings promised to Israel. The Scriptures are full of references on the subject.

Thus, the British, though in the past and present enjoying providential blessings more than any other nation of the earth, have, as Israel, a more glorious future in store for them.

Correspondence.

PROPHETIC TIMES.

To the Editor of the "Banner of Israel."

SIR,—In your No. 92, of Oct. 2, there is a long extract from the *Secession Magazine* with reference to the 1,260 years and the "seven times," or 2,520 years. In the simple calculation there given, eighteen years were deducted from the former, and thirty-six years from the latter period. I should be glad to learn why these eighteen and thirty-six years are thus deducted, as no explanation is apparent in the extract referred to. The question is very important.

The result arrived at, points to the present year 1878. Though, no doubt, most important events have occurred this year, yet they can only be the precursors of others of far greater importance. We stand on the threshold only. We expect some great event to happen in 1881-82, from our belief in the Great Pyramid Metrology theory, and we are all agreed about the approaching downfall of the Mahommedan Power—as a political Power—for the 1,260 years permitted for its duration have nearly expired—viz., from A.D. 622, which + 1,260=1882.

It is often asked, What authority is there for this assertion? The answer is, as I believe, found in Dan. xi. 44, 45: "But tidings *out of the East* and *out of the North* (*i.e.*, Russia), shall trouble him . . . . and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain (margin—'goodly mountain of delight'); yet he shall come to his end, and none shall help him." Jerusalem is situated "between the seas"—the Dead Sea and the Mediterranean; Constantinople also is "between the seas" on its hills "of delight," emphatically so in its favoured and magnificent situation between the Black Sea, the Sea of Marmora, and the Mediterranean.

What possible description can more accurately and concisely portray the Mahommedan Power of the past and the Turkey of the present day, than exists in verses 40—45 of this chapter? Then in Dan. xii. 7, we find *when* the end is to be. The angel swore "it shall be for a time, times, and an half (*i.e.*, 1,260 years); and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished;" this latter portion, "all these things," doubtless referring to "all those wonders" sketched in the same chapter.

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But why "to scatter the power of the holy people?" If to scatter be taken in its ordinary sense, the effect would be prejudicial. Does it not rather here mean to spread abroad, to extend? In this sense would it not harmonise with the promises to Israel—such as, "when I have filled the bow with Ephraim," when "the desolate heritages" are inhabited, when "he shall push the people together to the ends of the earth;" for *then* will the "power of the holy people" be available for fulfilling, as agents, the inscrutable decrees and promises of God? If, then, we are Israel, we must be doing this gradually, if blindly.

Believing, then, that sound reasons—*not delusions*—exist for expecting remarkable events in 1882 (or it may be rather earlier), what next? We have equally good reasons to look for further remarkable events, and the wondrous fulfilment of prophecy in the years 1896-97, and 1944. The reasons and figures by which these dates are arrived at, may be briefly stated as follows:—The decree of the tyrant Phocas, A.D. 606-607, granted universal power to the Popes; and at the same date Mahomet commenced writing the Koran 606-608; therefore take the year A.D. 606-7, add the "1,290 days" of Dan. xii. 2, and we have A.D. 1896-7. "And from the time the daily sacrifice shall be taken away, and the abomination which maketh desolate set up, there shall be one thousand two hundred and ninety days."

I consider that the taking away of the "daily sacrifice," means the "falling away" of apostacies and decay of the early Christian Church. That the "taking away" was not a single act, but a cumulative series, the gradual result of the corruption, vices, and schisms of the Churches, the departure from the apostolic teaching, the divisions, jealousies, and open warfare, the introduction of errors, and fatal dogmas, the worship of images and saints, and the utter falling off of the seven Churches of Asia; all which series culminated when Phocas *legalised the iniquity*, by granting to a man universal authority, and decreeing to a man that devotion and power which is due to God—and to God only. Then rose the Mahommedan rule. The "abomination which maketh desolate" was set up. In a sense, it was cause and effect. Rome Papal and Mahomet rose together; their systems had endured together; and together will they be "consumed" at, or counting from, the close of the 1,260 years. Again, the Caliph Omar conquered Jerusalem, and built a mosque on the site of Solomon's temple, A.D. 637; and in Rev. xi. 2, we find, "the holy city shall they tread under foot forty and two months"—*i.e.*, 1,260 years. Thus we have 637 + 1,260= 1897—a date corresponding with the preceding one, with a difference (if any) of only one year.

Next, let us add forty-five years, the difference between the 1,290 and the 1,335 days of Dan. xii. 12: "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days:" 1,897 + 45=A.D. 1942. Is there anything wherewith to support this date?

1. Alexander the Great was born B.C. 356. Add the "2,300 days" to the cleansing of the sanctuary: 356 + 2,300=A.D. 1,944. See Dan. viii. 14: "And he said unto me, Unto two thousand three hundred days, then shall the sanctuary be cleansed." Alexander is the salient—*the principal figure*—of that grandly-worded vision of the ram and the he-goat, and "the rough goat is the king of Grecia." Therefore, it is reasonable to date the commencement of the 2,300 days from his birth, and not from the earlier days of the two-horned ram (the Empire of the Medes and Persians), about B.C. 480, as some have done. The expiration of the "2,300 days," and the cleansing of the sanctuary, have already come to pass historically in 1820-21, according to Dr. Cumming; but all the eloquence of his argument fails to induce me to adopt his view.

2. We have the "seven times," or 2,520 years of Nebuchadnezzar. The date of the vision of the tree is between the years B.C. 580 and 570. The primary and personal fulfilment may actually have been in B.C. 576, or B.C. 578 (as interpreted in Dan. iv. 23—26), whence we have 576 + 2,520=A.D. 1944, or 578 + 2,520=A.D. 1942—either of which coincides remarkably with the previous calculation Thus, there are three distinct lines converging to one point—the year A.D. 1942 or 1944.

To return to the question with which I commenced my paper, Are eighteen or thirty-six, or any other number of years to be deducted from the plain figures given, and if so, why? If deducted, they must be deducted from the final figures *all round*, and the result will be to bring us by *so much* the nearer to the expiration of the prophetic periods. Viewed in the light of current political events, this appears to me not only a most interesting, but a deeply important practical consideration.

Very much has been, and very much more could be, written on this subject. I have not seen, and am not aware, that anyone has collated and studied these dates and "days" in their special relation to each other in the identical manner above set forth. In endeavouring to be brief, the reasons which could be advanced in favour of such relation, and the important deductions to be derived from them, are omitted. But if these views should find place in your columns, some far more able pen than mine may feel inclined to study them, and throw more light on the subject.

I will conclude by annexing a recapitulation of the dates and figures, so that the idea intended to be conveyed in the preceding, may be seen at a glance.

Yours faithfully,

Oct. 9, 1878. OSWYN.

The Decree of Phocas, granting power to the Pope, 606-7; and Mahomet also commences the Koran, 606-608	A.D.	606-7
Add the "1,290 days" of Dan. xii. 11		1290
(A.D. 1897; or)	A.D.	1896-7
Omar founds mosque on site of Solomon's temple	A.D.	637
Add the "forty-two months," or 1,260 days, the city is to be trodden under foot (Rev. xi. 2)		1260
	A.D.	1897
Add "forty-five days," being the further period from the "1,290" to the "1,335," of Dan. xii. 13		45
	A.D.	1942
Alexander the Great born B.C. 356		
Add the 2,300 days to the cleansing of the sanctuary (Dan. viii. 14)	2,300=A.D.	1944
The "seven times," or 2,520 years of Nebuchadnezzar, dating from B.C. 576		
Add the 2,520 years	2,520=A.D.	1944

To the Editor of the "Banner of Israel."

SIR,—Under the heading, "Geography of the Gates," this day, it is stated that South Australia comprises "an area of not less than 300,000 square miles." This is truly a noble heritage; but "Whitaker's Almanack" states that it is 750,000 square miles, and I venture to say it is double the latter estimate, as will hereafter and before long be proved. J. S. C.

Blackheath, 1878.

[NOTE BY THE EDITOR.—We are glad to receive the above correction; but our figures were from a reliable authority, dated some years back. Now, doubtless, the area of South Australia has expanded by accretion and more exact knowledge. Whatever its extent, we repeat with J. S. C., South Australia is indeed a "noble heritage," and it is Israel's.]

ISRAEL'S "BLOSSOMS AND BUDS."—ISAIAH XXVII. 6.

CHARITY AT THE MANSION HOUSE.—Mr. W. J. Soulsby, private secretary to the Lord Mayor, gives the following particulars of the sums forwarded to the Mansion House for charitable purposes during the last three years:—In Mr. Alderman Cotton's mayoralty, £45,636 was subscribed—namely, to the Inundation Relief Fund, £18,700; the *Goliath*, £1,502; the *Warspite*, £6,446; the Eastern War Sufferers, £17,250; and the *Thunderer*, £1,738. In Sir Thomas White's year, £542,523—namely for the Indian Famine Fund, £515,200; the St John (New Brunswick) Fire Relief Fund, £7,062; the Welsh Miner's Fund, £4,674; the North Sea Fishing Disasters, £7,491; and the Inundation Fund, £8,904. In Sir Thomas Owden's mayoralty, £75,629—namely, the *Eurydice* Fund, £5,712; the *Princess Alice*, £37,788; the Haydock, £1,128; and the Abercarne, £31,000. In the three years, £663,788, was subscribed. This is exclusive of the Hospital Sunday Fund, which is also received at the Mansion House; but adding the amount of this fund, £78,680, the three years' aggregate is increased to £742,468.

NOTICE.—We have received another long and very remarkable paper from Major H. A. Tracey, R.A., entitled—"The Connection between the Ark of Noah and the Temple of Solomon," which we purpose publishing *in extenso* in our first double number on the 1st January, 1879. We trust all our friends will aid us to extend the circulation widely of such a paper as that we now have from our gifted author, connecting mathematically Noah's Ark with Solomon's Porch, and that again by other considerations, most strikingly, with ISRAEL'S Christian Church Towers and Baptismal Fonts.—EDITOR.

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

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

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

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

THE BANNER OF ISRAEL.

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

VOL. II. No. 103. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 18, 1878. [WITH SUPPLEMENT, ONE PENNY.

EDITED BY PHILO-ISRAEL.

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THE EFFECT OF THE ADVANCE OF ISRAEL'S TROOPS ON HER AFGHAN ENEMIES.

HAVE our readers observed the singular fact that, wherever the British troops advanced after the first great blow was struck at the Afghan troops collected in the fortress of Ali Musjid, the people of the enemy's country met them in the most friendly manner,—furnished them with supplies,—professed joy in throwing off their late master, Shere Ali's yoke,—and, in fact, evinced in the most unmistakable manner that the Lord had put on them the fear of Israel and the dread of Israel, as He promised to do to our forefathers in the primeval times? (Deut. ii. 25, xi. 25, xxviii. 7).

The accounts of the facts as given in the leader of the *Times* of the 27th November, 1878, are so clearly and graphically narrated that we shall quote them for our readers' benefit, premising that we have not the least idea that the Afghan hill tribes met us as they did *because they love us*, for, in truth, they are the most treacherous people on the face of the globe, and really "hate" us (Gen. xxiv. 60), but simply and solely because they greatly dread and fear our power! The Lord having caused the Afghan forces (our enemies) to be smitten before us in the Khyber Pass, He "laid the fear and the dread of us upon all the land we trod upon, as He said to us," and the hill tribes "who heard the report of us, trembled, and were in anguish because of us" (Deut. ii. 25). They, therefore, we believe, dissembled, and, submitting themselves to us, appeared to be, and doubtless were, and will be (while the dread may last), our fast friends, and the deadly foes of their late fellow-subjects. The *Times* records the events as follows:—

The progress of the Afghan campaign is extremely satisfactory. The Ameer's forces have been unable to offer any opposition to our advance since the taking of Ali Musjid. The garrison of that fort did not succeed in making good its escape, most of the troops and 22 guns having been captured. Sir Samuel Browne then continued his advance on Dakka, and occupied it last Saturday without resistance. Of greater importance, however, than the disappearance of the Ameer's forces is the friendliness which is being exhibited by the frontier tribes. The chief of Lalpura, the next station beyond Dakka, has come in and paid his respects. Supplies are being brought in from all parts. The head men of the villages in the neighbourhood have come in and offered their services. The villages in the Jellalabad district have refused to pay revenue to the Ameer's Minister since the flight from Ali Musjid. The Khyberees, in fact, just as they turned against us when we were the defeated force in the former Afghan war, seem now to have turned against the Ameer, and are stated to have plundered his fugitive troops. The Quetta column, under General Biddulph, has occupied Pishin without resistance, and finds the inhabitants everywhere friendly. We have, therefore, every reason to believe that the Ameer has already lost his hold upon the frontier districts hitherto under his sway. He may be able to make a stand against our further advance into his territory, but it is no slight success, both militarily and politically, to find that the frontier tribes are ready to trust us, and to transfer their allegiance to us at the first appearance of our troops in their midst. As we observed the other day, the truth probably is, that they are a needy and struggling race, and that they are readily won by fair treatment and by the prospect of material advantages. It will be necessary to be on our guard against any sudden revulsion of feeling on their part; but if we can occupy the country as far as Jellalabad with the goodwill of the inhabitants, we are already in safe possession of our "scientific frontier."

We see here, clearly enough, what the *Times* anticipates as already an accomplished fact, which doubtless it is—namely, that for the "haphazard frontier" we are now the "*beati possidentes*" of a "scientific boundary," which rounds off the Indian Empire of Israel's Queen in a perfect manner, and gives into her charge three more "Keys" or "Gates" to add to her long list of previous ones, wherewith to certify to the world and to her own faithless sons and daughters—to her clergy, and to her laity too—that she is Israel, the literal descendant of the Lost House of the Hebrews, who disappeared from human ken, as Israel, fourteen or sixteen centuries ago. These new "Gates," as our readers are told (not especially by Philo-Israel, though he delights to see that the "blind witnesses" bear testimony to the truth of his assertions on this point, persistently reiterated now for these three years past, but)

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by the leaders of the best secular journals of the day, are the Khyber, the Kuram Valley, and the Bolan Passes—defiles which all mankind regard as "the Gates of India"—once in the possession of Israel's enemies, but *now* in the grasp, *never to be relinquished* (Rom. xi. 29), of Israel herself. And why? Because being Israel, the seed of Abraham, the friend of God, the Lord swore to him that "his seed should possess the Gates of those that hate them"—their Afghan enemies, as we see it fulfilled to-day!

Reader, these are glorious facts! They should send a thrill of joy through all our hearts; of gratitude to the faithfulness of Him who, never slumbering, never sleeping, hath fulfilled every jot and every tittle of His precious promises to our forefather Abraham and to his seed for ever; of joyous anticipation of the spendid future which the Word of God assures us is in store for us the chosen race; and yet of humble, contrite, self-abhorring penitence, knowing that we, as a people, are utterly unworthy of the blessings we now enjoy and are yet likely to possess; but that all we have and all we are to attain, are the blood-bought blessings of our glorious Redeemer who died for US, who shed His precious blood that we might nationally and individually escape what we deserve, and receive that prosperity and spiritual good we are in ourselves quite unworthy to obtain! Such thoughts as these spring naturally, we think, from God's dealings nationally now with us in the matter of our invasion of Afghanistan and the results thereof. So contemplated, these political events and national triumphs are sanctified to the people's heart. The knowledge of our Identity tells us *why* God so favours us; and the knowledge of our miserable character, as Israel in the past, and of our evil doings in the present, lead us, or should do so, to cry to Him who delights to hear His children's prayer for such boons as these—that He would speedily give us what we nationally so sorely need—the outpouring of the Holy Spirit on our masses—the new covenant blessing He hath solemnly promised us—to make us what we are yet, we know, to become—"the righteous nation, whom "all that see them shall acknowledge them that they are the seed which the Lord hath blessed" (Isa. lx. 21, lxi. 9).

A LIGHT TO LIGHTEN THE GENTILES, AND TO BE THE GLORY OF THY PEOPLE ISRAEL.

BY JAMES COX, R.N.

LOOKING back to the past history of England, and comparing it with that of other countries, we find that Great Britain, indebted to the glimmering spark of Christianity which first illuminated the land about A.D. 598, has, since that period, steadily advanced in the path leading to the source of light and truth, outstripping on her march those countries as she proceeds on her way, the pioneer of civilization and freedom.

As century after century (milestones of time's high-road) is passed, she has lessened the distance from the goal before her, and, gradually emerging into the glorious light now surrounding her, she reflects on the nations that are struggling in the dark vista behind, brilliant rays which encourage them to push onward. England is still in the van, and her decadence can only occur when she wilfully turns her back on the light of Christianity which has hitherto been her beacon and safeguard, and this she cannot do. True it is that at the present stage of her journey some of her children are endeavouring to persuade her to forsake "the good old path," and follow them into the morass of scepticism, and the abyss of infidelity, but she is proof against their allurements; her motto is still Excelsior. The rays of light reflected from her now majestic polity are penetrating the earth to its remotest bounds, their influence is felt in every quarter of the globe, and kings from the East, West, North, and South, have hastened, and are still hastening, towards our beloved country to learn from her the secret of her greatness and glory. There are some who think that England is already bending under the weight of her magnificence, and that, like ancient Rome, her wealth and splendour will at last bring her to the dust; but they forget that Rome, in her early days, had not the glorious light of the Gospel to guide her infant steps, and when in the day of her strength it was offered to her, she destroyed her would-be benefactors, and followed her false guides to destruction. Look at England's wealth—she lends to all, and borrows from none. Does she hoard it up for the sake of luxury and sensuality? No. With open hands she pours out her millions for the relief of the widow and orphans, the hungry and the plague-smitten of the surrounding nations—China, India, Armenia, Africa and France have reason to bless her. Her strength is used, not to oppress, but to succour, the weak and defend the down-trodden, and in her wisdom she has sent copies of the Scriptures to those who sit in darkness.

I believe that England's mission is one of unparelleled greatness, and that she is emphatically *God's servant*.

To change the figure, I would liken our dear country to a lighthouse, whose foundation has been built by the great Architect of the universe on a rock, and it is her privilege to illuminate the troubled sea of the world with the splendid beams of that unfading light which the great Architect has placed within.

The storm of sin may howl and shriek around the building, and the black waves of infidelity dash themselves in their blind fury against it, but the foundation cannot be shaken, nor the light quenched.

At times it may appear to the voyagers on life's troubled waters that the light is somewhat faint, but it is not actually so. The wild sea hurls its crest occasionally with terrific force against the beacon, but only to be shattered by its own strength into a thousand atoms, harmless as snow-flakes, which fall back into the fathomless bosom of the deep, while, like a star above, the light which *is to lighten the Gentiles*, and is already the *glory of His people Israel*, shines calmly above the storm, and will shine on until the day-break from on high visits us.

THE JEWS OF TO-DAY.

FROM the *Spectator* of Oct. 12, 1878, we take the following:—

The dread which the Jews are awakening in Eastern Europe almost equals the dread felt for them in Western Europe 600 years ago, and is based on the same grounds. They display a talent for accumulation with which Christians cannot compete, and which tends to make of them an ascendant caste. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights which were secured by the treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry, till they possessed the whole land.

In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the constitution needful, and in Germany literature is full of the success of the Jews in ousting the ancient families. Their remarkable success in politics, and their instinct for acquiring pecuniary control of the Press, are observed in all free countries, and have recently called forth pamphlets, and even books, penetrated with a most energetic hate. Considering that 100 years ago, the Jews were a despised caste, their rise into a dreaded order has been singularly rapid, too rapid, we imagine, for them to be perfectly safe in their new position.

The explanation of their success is, we presume, that their peculiar capacity exactly suits the conditions of modern life, and their best defence would be this, that in the country where they are most perfectly free, France, they are least hated or distrusted.

In England their conduct in reference to Turkey has undoubtedly profoundly modified the opinions of all Liberals, and will affect their future.

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OUR CHAMPION,

VERSUS

THE REV. J. B. CLIFFORD, OF BRISTOL.

WE are requested to publish the annexed correspondence between two clergymen of the Church of England—the one the Rev. Herbert Marriott, an Israelite by conviction, a fair Hebraist, and a man quite capable of maintaining our position in his proposed contest with his antagonist, who was in fact the aggressor. The Rev. Mr. Clifford's letters in reply surprise us. He has called us "heretics," has challenged the Rev. Mr. Marriott to prove our contentions by a *single* passage of Scripture, and when the latter is furnished him in a loving spirit by our Israelite shepherd, he replies in a strain which we would rather not characterise, but which we leave to our readers for their just judgment. At any rate, we may claim this, that the Rev. Mr. Clifford is a defeated opponent, and that he is unable to offer anything but invective and dogmatic assertion to oppose to our arguments. When requested, with Christian temper, by Mr. Marriott to sustain his violent accusations against our body in public, he turns and flies! We do not think the Rev. J. B. Clifford appears to advantage in what is published below:—

DEAR SIR,—I have seen a production of your pen in which you express your opinion that those who hold Anglo-Israel views are supporters of a "dangerous heresy." As this charge has appeared in public prints, I think it due to myself, and much more to the sacred cause of inspired truth, which has led me to the views which I hold on the Identity of our Saxon race with the House of Ephraim, to offer to plead our cause with you in a friendly debate in Clifton, and trust not only to be able, by God's gracious favour, to persuade you to retract the charge of heresy, but yourself also to become a believer in our persuasions.

I have the pleasure to subscribe myself,
Your younger brother in Christ,
HERBERT MARRIOTT.
(*Late Missionary to Tangiers, and now Curate of Amberley, pro. tem.*)

Rectory, Amberley, Stroud, Nov. 20th, 1878.

MY DEAR SIR,—If you will give me a *single passage* of Scripture which proves your doctrine, I shall believe it to be true. I have asked in vain and repeatedly for such a passage, and I have met with no one who could refer me to a solitary passage. But I find St. Paul pouring contempt on the very thing in which the Anglo-Israelites glory (Phil. iii. 1—11). How any Christian man, who takes the Bible as his rule of faith, can care about his nationality when St. Paul says, "God forbid," &c., I cannot understand. Some of the writings of this sect are so blasphemous that I have been horrified with them (see Hind's tracts, &c., *sic*).

I am too old a man to engage in public controversy, but if you wish for an opponent, answer the Bible, which can only be done by doing what Canon Titcomb does in his "Post-Bag," by leaving out the word "Judah," and then arguing as if it were not in the passages he quotes. I am sorry you should have been betrayed into such a heresy in which its advocates glory more than they do in Christ. Do pray that you may have grace to take the Word of God as your guide, that you may not be carried about by strange doctrines.

I again ask for one solitary passage from the Bible—plain, simple, decisive, and unanswerable. I don't want anything but Scripture. May the Holy Spirit teach you the truth as it is in Jesus.

I am, faithfully yours,
J. B. CLIFFORD.

Cotham, Bristol, Nov. 22, 1878.

MY DEAR SIR,—If I were to ask you to supply one single passage of Scripture to prove that the Ten Tribes would remain in Habor and in the cities of the Medes, whither they were transported, you would find it difficult indeed to do so. Yet I should see no reason on that account to consider you a supporter of heresy.

And now for the single Scripture which you ask in support of our views. Balaam, speaking by the Holy Ghost, declared, as recorded in the Hebrew Bible (Num. xxiii. 9): "Lo, a people to separation; it shall colonise. And in the Gentiles it shall not be reckoned as an equal." The Hebrew verb "reckoned" is always in the Bible placed between a superior and an inferior; and the superior is placed before the verb, and the inferior after the verb, hence "it" is the superior and the Gentiles the inferior (*e.g.*, "darts are counted as stubble;" "the great things of My law were reckoned a strange thing").

You are aware that we are of opinion that the whole of Scripture agrees in support of our convictions, neither is there an isolated passage which militates against them. I take it for granted that you view the words of Psa. cii. 13 as referring to the time in which we live, and exactly parallel as to history with Dan. xii. 1. If so, where is the nation? It must be a Christian nation at the time immediately preceding its restoration, according to Ezek. xxxvi. 37, as well as Dan. xii. 1.

Jacob said, as recorded in Gen. xlviii. 19, that Ephraim's seed would be "the fulness of the Gentiles;" and St. Paul, in Rom. xi. 25, speaks of the development of this "fulness of the Gentiles" as the precursor, if not the accompaniment, of the salvation of the Tribes.

We are that "fulness of the nations" in every sense of the word, and have, since 1798, been literally answering the prediction: "Israel shall blossom and bud, and shall fill the face of the world with fruit;" or, in the figurative language of Rev. xiv. 6, have appeared preparatory to Babylon's fall as the Gospel angel. In connection with this commission we read Rom. iii. 2; Psa. cxlvii. 19, 20, and Isa. lix. 21.

I remain, with much regard,
Yours very faithfully in Christ,
HERBERT MARRIOTT.

Amberley, Stroud, Nov. 23rd, 1878.

MY DEAR SIR,—Your letter, dated the 23rd, has only just reached me on this date, 26th.

You must excuse my replying to the passages you quote, as I do not take anything "for granted," nor deal in "if so's." What I want is proof, not conjecture or assertion.

In controversy, proof, not assertion, is required, or I might assert that the whole Bible is against your theory; I might assert that all history is against it, &c., &c.; I might assert that, of all the wild theories I ever met with, this is the most baseless.

Believe me, faithfully yours,
J. B. CLIFFORD.

Cotham, Bristol, Nov. 26, 1878.

THE FOOT-PRINTS OF ISRAEL.

BY W. BURNETT-COATES.

(*Concluded from page* 412.)

PART III.

THE outcome of much of our daily periodical literature points to the year 1881, and the years immediately following, as a time demanding peculiar attention, because of foreshadowings; it may be of an impalpable nature, owing to the uncertainty supposed to attend the future. The year 1883, singularly enough, has been engaging the attention of "the wise men of the East" long, long ago, which appeared to one amongst them of old as a time of a remarkable occurrence.

In the present state of affairs, as between the British Empire and Russia, hastening to a political crisis at the point where Cabul (*Anglice*, "filthy city") touches the line of possible contact, there appears just now that which looks marvellously like the commencement of the adaptation of evolving circumstances to the tenor of an Indian prophecy to eventuate within the specified years.

Russia has been, and is now, making such advances to the Emir of Cabul as to generate alarm in our Indian Empire, to give expression to which alarm we send an envoy extraordinary in military state, preceded by a herald to intimate at once that we are alive to the object of the Russian proceedings there.

This small cloud, no bigger yet than a man's hand, may presage a storm such as the Eastern hemisphere has not at any time witnessed; and "the people with fair complexion and red hair," in consequence, may find it necessary to pay a second visit to "the filthy city."

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The perusal of the following paragraph, copied from a paper on "The Second Advent," in the *Sunday at Home*, for July, 1878, written by a gentleman to whom the prophecy was communicated twenty-five years ago by a young Indian moolah at Hunara, led to the conclusion that it might be acceptable to the editor of the BANNER OF ISRAEL.

Thus spoke the moolah, after some preliminary conversation on the political aspect of Cabul:—

"'Sahib, this is not a matter on which there can be any doubt. The English Government has no choice in its future action, for it is written you have to go to Cabul.' Curious to know what he had to say on the subject, I asked him to explain. He then went on to say: 'That, in an *ancient* book, it is written that momentous events are to occur in the world *before* the year 1883. People with fair complexions and red beards are to come from the other side of the sea to India, and to advance through Cabul to the Euphrates. Russian and Turkish armies are to fight there, and in the battle that follows they almost annihilate each other in the bitterness of a religious struggle, and the remnant of the Turkish host retires to an island in the middle of the Euphrates river. While there, an Imam comes in hot haste and in great tribulation from Mecca. They know him to be an Imam by the extraordinary length of his arms, that reach below his knees. He says that one-eyed Dugal (Satan), who until then was bound in chains in an island of the sea, has been let loose, and is destroying the mosques and the faithful in the holy city of Mecca. One army is to ask the Imam to lead them against Dugal, who, they soon hear, had left Mecca, and has gone to "Betel-ma-Kuddus," Holy Bethel, the Eastern name for Jerusalem. Thither they follow, and on arriving they see "Isah Musseh" (Jesus) descend from heaven and alight on the top of a minaret, reaching the ground by a ladder set for Him. All worship Him, and beg Him to assist at the afternoon prayers. This He declines to do, saying He has not come to pray, but to destroy Dugal. He then pursues after Dugal, who tries to escape on his fleet donkey, but the ground becoming soft, the animal cannot run, and Dugal is slain. There is then great rejoicing,'" &c.

The writer of this paper says: "Such is the purport of the prophecy, and such is the expectation of the Mahommedan populations, who universally believe in this second coming." He adds: "The people I have heard talk most of it are the Pathans, on the North-west frontier of India. They say they are Beni-Israel (children of Israel), and that they came originally from the land of Canaan."

As there was a wide-spread expectation of our Lord's coming in the days when He did come first, so there is now a wide-spread expectation of His second advent in connection with the discovery of the multitudinous seed, to be preceded by devastating wars and distress of nations, as both the Word of God and this imperfect echo of it in the Indian prophecy show.

There is nothing, surely, impossible in these Pathans, who call themselves "Beni-Israel," being children of Israel, who may have migrated before the Assyrian captivity left Samaria, the home of the Ten Tribes, desolate, under domestic or political pressure, and who may have followed their kindred—Abraham's children by Keturah—into more Eastern lands, as Dupuis and others suggest, prompted by existing circumstances, they have done into Africa and Western Asia. It is not very probable that even this misty shadow of "coming events" would be projected on the surface of a dark population such as the Pathans are, were it not that, behind their darkness, some rays of, say tenacious tradition or other light, still linger, to give the shadow form.

These Pathans, then, may be of the seed of Abraham who are hidden beneath the covering of a daily *waning* uncertainty still, as opponents think they see, hanging over "the Identity." There is now a prospect of speedy revealing, and "the good time" at hand when the fugitive fragments of the old stock will yield dominion, or tutelary guidance, to the fostering sway of the Ten-Tribed Israel. If so, it is but the revelation of one other purpose in the unmeasurable wisdom of the Almighty One to bring them into His marvellous light through the agency of Israel-in-the-Isles, whom He has surrounded with the halo of His promises, unfolded and unfolding in spiritual brightness and earthly splendour of dominion such as even Palestine in her palmiest days never knew; aye, such as no other Empire has enjoyed.

Blessed be the Lord God of Israel, whose name is our tower of strength, for "His good hand has been upon us since we learned to know and trust Him through Jesus Christ our ever-glorious King.

THE "CHRISTIAN" AGAIN AS AN OPPONENT.

IN the *Christian* of the 26th September, 1878, we read the following:—

> One of our friends is troubled because we cannot afford space for the dissemination of the view that the Anglo-Saxons are the Ten Tribes of Israel. Apart from all other objections to this theory, there is this very practical one—that it builds again the wall between Jew and Gentile, which has been thrown down by the cross of Christ. In Him there is neither Jew nor Gentile, for the converted Jew and the converted Gentile alike lose their distinction in the Church of God. The Jew is un-Jewed, and the Gentile un-Gentiled, and they are both one in Christ Jesus. *But Anglo-Israelism throws the truth of the Gospel into confusion;* for it draws a distinction between the Anglo-Saxons and other nations of men, and makes them, and not the Church of God, the inheritors of the promises, which are in Christ Jesus, Yea, and in Him Amen, to the glory of God, by us, the Church; not by us, the English. So that it becomes a question whether it is not better to be a Saxon if not a Christian, than a Christian if not a Saxon.

Such are then the *Christian's* objections to receive the Identity. Shortly stated, they are these—

1. That the Identity builds again the wall between Jew and Gentile which Christ's cross threw down.
2. That the Jew is un-Jewed and the Gentile un-Gentiled by the Gospel, but we continue the separation.
3. We thus throw the Gospel into confusion (!) because—
4. We distinguish between Anglo-Saxons as Israelites and other nations, making them (not the Church) the inheritors of the promises in Christ.

We wonder that men, when they sit down to write our Identity down, do not first read what we publish, and then proceed to condemn! In regard to the first objection, we have over and over again stated, what our censor probably never read, "that our Identity makes no difference whatever in the matter of the salvation of each individual's soul." In that respect, we all are as we were before our origin was proclaimed. Jews or Gentiles, Israelites or plain British Lo-ammi Gentiles, we must be saved by the blood of Jesus, or we are not saved at all!

Reader, is our opponent just in condemning us in regard to objection No. 1? As to Nos. 2 and 3: How do we re-Judaize the un-Jewed Jew? or re-Gentilize the un-Gentilized Gentile? How do we at all throw the Gospel into confusion? Nay, we draw the distinction clearly; and we say what God's Word says—namely, that men are always Jews or Gentiles outwardly, and never can cease to be so; that being Israel ourselves, we remain so, whether we believe in Christ or not; but that believing in Him we are "all one," and *spiritually* there is no distinction of race, or sex, or condition, in Christ. Surely, here again the *Christian* is at fault? and he has uncharitably condemned views he has not cared to understand, or by careful study to comprehend?

In reference to objection No. 4, we plead guilty. We do

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draw a great distinction between Anglo-Saxons, as Israelites, and other men *not of that race*, who are Gentiles. In so doing we follow the Word of God. He said, through David, that Jehovah had "confirmed" to Himself His "people Israel to be a people to Him for ever" (2 Sam. vii. 24), and St. Paul, referring to these same people, being a God-taught apostle, and Christ-inspired too, said, when it was suggested to him, that God had "Cast away His people" (these same Israelites), "God forbid! for I am also an Israelite, of the seed of Abraham, of the Tribe of Benjamin; GOD hath NOT cast away His people which He foreknew" (Rom. xi. 1, 2).

On this point, too, we are sure our readers find we are better students of God's Word than our would-be mentor. In reply to his last epigrammatic censure, which would be smart were it not unjust, that "it becomes a question whether it is not better to be a Saxon if not a Christian, than a Christian if not a Saxon," we reply that we have never confounded (as the *Christian* editor does) the blessings appertaining to Israel in the flesh with those of the seed of Abraham according to the faith; but that we hold besides the orthodox views of the *Christian*, what its editor would, we suppose, die rather than admit—namely, that the entire British races (being Israel, and solely because they are Israel) will one day be blessed with the new covenant, and thus become the "righteous Christian nation," the very Church, and the very bride of Christ! *Then*, to be a Saxon will be synonymous, indeed, with being a Christian, though to be a Christian will doubtless then, as now, include many a million of Gentile souls, who, being joined to Israel, will be, and are, partakers in all the true Church's blessed blood-bought benefits (Isa. lvi. 3—8).

BIBLE PORTRAITS. No. II.—JOHN THE BAPTIST.

By JOHN T. GOTT.

(*Continued from page* 416.)

PART IV.

WHEN Moses was sent to the children of Israel in Egypt, he went with a "sign" which the "elders" of the people accepted. He "taught" the people what they were to do. Seldom did he denounce them. The meekest man on earth had a style and manner about him peculiarly his own: one which is clearly seen in the record of his life, but more especially in his old age—*teste* the words, "I call heaven and earth to witness against you" (Deut. xxxi. 28).

Elijah gave the House of Israel a sign: he directed their attention to the Lord God of Israel, and wrung from them a national assent and conviction of the truth of all he had stated; and that national assent, be it observed, was followed by national blessing.

John the Baptist came with a sign, and the sign given to him was that the Spirit of God should descend upon the Son of Man in the form of a dove. Then he knew Him, and pointed out this Nazarene to the people, saying, "Behold the Lamb of God which taketh away the sin of the world." Deeply must he have been taught by the Spirit of God; keen were his prophetic eyes, even as those of Elijah; yea, even as those of Moses, that "waxed not dim."

And what shall we say of the Elijah who is yet to come? Can we say more, or think anything else but this: that he must come before us as a clear, unmistakable demonstration of Bible truth, and that he must be gifted with a sure prophetic eye which will enable him to teach the people what they ought to do at a time when some great reformation in thought and theological teaching will be brought about? "Elijah preached no sermon, employed no argument or persuasion. His one indignant question, 'How long halt ye between two opinions?' is the whole of his recorded address to the people. And to this there was no response" (Dr. Allon). So must we expect of him who is yet to come "imbued with the spirit and power of Elijah." He will not come to sermonise, lecture, or argue with the people, but he will come to teach them what they ought to do in an authoritative manner. Moses, Elijah, and John the Baptist were men who loved retirement and solitude, loved to meditate on things Divine, and who never came before the people unless there was some important work to be done to the honour and glory of God.

The identification of this man, "imbued with the spirit and power of Elijah," will remove one of the greatest difficulties attached to the final vindication before the whole world of the fact that we are of the seed of Abraham, the long-lost House of Israel.

Moses was the son of a "man of the House of Levi," who took to wife a "daughter of Levi" (Exod. ii. 1), and therefore he was a Levite, from whose House were descended the royal line of priests who officiated in the tabernacle and the temple. Many commentators believe Elijah to have been a man of the Tribe of Levi. Dr. Allon says: "It has by some been inferred that Elijah was not of Israelitish blood; but, inasmuch as Gilead (*vide* 1 Kings xvii. 1) was the portion of Reuben and Gad, the supposition is gratuitous; there is no reason why he should not have belonged to one of these Tribes, or to the Tribe of Levi—the Levites, who had no inheritance, being scattered through all the cities of Israel." The analogy is so clear that there need be no doubt about the matter. Dr. Jamieson says: "This prophet is introduced as abruptly as Melchizedek—his birth, parents, and call to the prophetic office being alike unrevealed. The commencement of his recorded ministry was a great public crisis in the national history of Israel, when measures had been adopted by the Court of Samaria which threatened to extinguish the very character of true religion in the land."

John the Baptist—the Elijah who appeared at the end of the Mosaic dispensation—was the son of a certain priest named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth (Luke i. 5). Thus we see that Moses, Elijah, and John the Baptist were of the royal line of the priesthood, and so must be the Elijah who is yet to appear. Now, what is the revelation of these Levites as priests? In Ezek. xliv. 13 we find it recorded that, after the restoration, the Levites "shall not come near unto Me to do the office of a priest unto Me, nor to come near to any of My holy things in the most holy place." Why? Because they "went away from Me when Israel went astray" (ver. 10). "But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God. They shall enter into My sanctuary, and they shall come near to My table to minister unto Me, and they shall keep My charge" (ver. 15, 16).

Through Samuel, God had intimated to Eli that He would raise up "a faithful priest," that He would build him "a sure house," and that he should "walk before Mine anointed for ever" (1 Sam. ii. 35). This "faithful priest," we find, was Zadok, whom David appointed in the room of Abiathar (1 Kings ii. 35); and we have the testimony of the prophet Ezekiel that the sons of Zadok did remain faithful, and still do so. To them is the promise made that they shall stand before the Lord and officiate in His sanctuary "for ever." Therefore, in the Elijah who is yet to appear, we look for a Levite, a priest, one of the sons of Zadok. His presence in our midst, as we have already said, will remove one of the greatest difficulties attached to the truth of our Identity. Through him, and by him alone, can we hope to regain possession of the long-lost ark of the covenant, hidden, we firmly believe, in one of the chambers in the mound of Tara, Ireland. None but priests ever handled the staves of the ark of the covenant without suf-

[Supplement.]

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fering some dire calamity. None but the high priest ever touched the sacred things connected with it. None but the high priest ever dared to cross the threshold of that darkened chamber—the holy of holies—wherein it rested. The ark has lost none of its sanctity, nor has its ancient glory yet departed. It was the standard of Israel on the first return to the Land of Promise, and we believe that it will be the "standard" on the second and final return of the remnant of all the Tribes of Israel. Although hidden from sight for so many centuries, it is not destroyed, as some think. The prophet Jeremiah plainly intimates that, on the return of "backsliding Israel" and "treacherous Judah," the ark of the covenant will be with them, and that when they have multiplied and increased in the land, "they shall say no more, The ark of the covenant* of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord" (*vide* Jer. iii. 12—19).

* We purpose (D.V.) taking the "Ark of the Covenant" as one of the future subjects of our "Bible Portraits."

(*To be continued.*)

THE IDENTITY AT WELLINGTON, NEW ZEALAND.

WE are pleased to find our friends at Wellington, in New Zealand, are actively engaged in contending for our views in the *New Zealander*, a paper published in Wellington. In the impression of June 22, 1878, and in other papers sent to us, our friend, who writes under the name "Anglo-Israel," is busily engaged in *teaching a Jew* the Scriptural distinction between Judah and Israel We quote that portion of his admirable letter which treats of the reasons which drove Tom Paine into Infidelity; and as we strongly hold that outside the Identity such scruples based on, say a cluster of promises like those to be found in Gen. xxii. 17, 18, cannot be answered, the immense importance of disarming the Atheist on his own ground, and of showing him that God's Word is literally true, becomes apparent. He says:—

"In order to intelligently understand the Bible, it is absolutely necessary to understand the distinction that is throughout the whole of it drawn between Israel and Judah. The Infidel, Tom Paine, stated as one of his reasons for disbelieving the Bible, that it was utterly impossible that the earthly blessings and the grand political future promised to the chosen people, could ever be realised by the Jews as we know them; moreover, he found that some passages of the Bible were as lavish in curses as others were in blessings, and, apparently, bestowed upon the very same people; he found it all so contradictory, that he gave the study of it up, and ended by disbelieving everything. Now, had he been able to discern the difference between Judah and Israel, he would have had no difficulty; he would have seen then that the prophecies never clash; for instance, the Jews were 'to be scattered among all nations.' Israel was 'to remain a nation for ever,' with a member of the Royal House of David ruling over them (Queen Victoria fulfils this condition). Judah was 'to be a by-word.' Israel was 'to be chief of nations.' Judah was 'to be without might.' Israel was 'to be strong in power.' Judah was 'to be faint-hearted and trembling.' Israel was 'to be brave, able to turn the battle to the gate.' Judah was 'to be known by name.' Israel was 'to lose its old name, and to be called by another name.' Israel was 'to be known as the people whom the Lord had blessed.' Of Judah it was said, 'the sin of Judah is written with a pen of iron, with the point of a diamond.' These few passages will show how extremely contradictory the prophecies must appear to any one not recognising the difference between Israel and Judah.

"The Jews, as is well known, rejected Christ and crucified him. The Israelites took no part in this episode in the history of the chosen race, seeing that they were not then in the land of Palestine."

We cannot quote the whole of "Anglo-Israel's" able letter. We wish him "God speed!" and assure him that here in the "little sanctuary" in "the West," we are watching his faithful testimony at the antipodes, and rejoicing to think that even at Wellington, in New Zealand, God has appointed a faithful "watchman of Ephraim" to raise the glorious "Hallelujah" shout, "Israel, the long-lost son, is—found!" "Praise YE the Lord!"

THE GEOGRAPHY OF THE GATES.

(*Continued from page* 357.)

No. XXV.—PERTH, WESTERN AUSTRALIA.

THE Gate we are now about to introduce to the notice of the reader is one of insignificant proportions compared to the greater ones in the East and South-east coasts of Australia. And yet the acquisition by our countrymen of Perth, formerly called the Swan River Settlement, is worthy of note, and it furnishes another instance of God's interposition in reserving for our race alone a tract of country which, when first occupied, was a waste howling desolation, and which still remains the most unpromising and unsatisfactory of all our possessions in the Australian continent. Western Australia is the country which lies West of 129° East longitude, and between 13° 45′ and 35° 5′ South latitude. The capital or "Gate" by which the country was acquired is in longitude 115° 53′ East, and latitude 31° 57′ South—near the banks of the Swan river—eleven miles inland from the sea-coast.

The causes which led the British to occupy Perth and Western Australia were the following. After the annexation to the Empire of the Eastern settlements of the Australian continent by our countrymen, foreign European nations cast their eyes upon the unoccupied territory in that spacious land, and naturally wished to share in the prosperity which these new possessions, it was thought, would bring in their train. The French accordingly, after 1815, deemed it a good opportunity to acquire national compensation for the desolating wars of that period, and for the losses sustained thereby, by planting the French standard on the West coasts of Australia. These plans were proposed to the French in 1825. They naturally alarmed the British Government of the day. In consequence, in 1826, orders were sent out to New South Wales forthwith to frustrate the French, and by force, if need be, to occupy the coveted possession. In 1826 accordingly, Major Lockyer and Captain Barker, of H.M. 39th Foot, with a detachment of that regiment, took possession in the name of the King of England of a fine harbour in King George's Sound, where the town of Albany now stands. A military settlement was formed there which sufficed to warn off the French, who henceforth made no further attempts to occupy any portion of Australia. That continent therefore remained from that time to the present, the sole possession of God's people Israel.

After three years the military colony at Albany was supplanted by a new settlement from England, and was formed on the banks of the Swan river on the West coast. That was the true "Gate" of Western Australia, and by means of it the whole territory has gradually fallen into the possession of our race. The reader will note that this Gate also was acquired by Israel in peace, and that in acquiring it, the British discomfited and defeated the designs of the French, then recently the enemies of our nation, and who "hated" us for the repeated defeats they had sustained at our hands.

The occupied portion of the territory thus acquired by our nation in Western Australia is now about 1200 miles North and South along the coast, by about 150 in average breadth. Its British population in December, 1876, was 27,321. The rest of the territory is quite unfit for habitation. It is an arid sandy desert—almost entirely without water. The land yields in parts fine wheat crops; and the vine, olive, and the fig grow luxuriantly in many localities. Magnetic iron, lead, copper, and zinc ores are found in large quantities, besides a coal bed, said to extend over 600 miles. The exports of the colony are wool, timber, copper ore, whale oil, sandal wood, pearls, and pearl shells. The government is administered by a Governor appointed by the Crown, assisted by an executive council of five official members, and a legislative council of twenty-one, of whom seven are nominated by the Crown, and the rest selected for five years by the people.

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The European population of this colony in 1862 was 17,246, showing an increase of only 10,000 in fourteen years. The country has, however, suffered greatly from want of labour, and it has passed also through a period of depressions and misfortune in consequence of the introduction into the colony of convict labour in 1849. For twenty years the settlement was free from this curse, but in an evil hour the West Australians thought that as free emigrants shunned their shores, a penal settlement with abundance of forced labour would bring them prosperity. It was a fallacious hope! The convicts came indeed, but they brought with them a depraved population, and "became a nursery of desperate criminals who carried terror into the gold countries," and all but rebellion too among the colonists against the parent State! The convicts as time went on were liberated on "tickets of leave," and when the discovery of gold in 1851 led to a rush to the Eastern gold fields, these desperadoes became the terror of the whole land. Such was the dissatisfaction felt by all the colonies on the Eastern coast at the practice of transportation to West Australia that disaffection and rebellion against the British Government were nearly breaking out into overt acts, when Parliament finally put a stop to the practice. In 1868 transportation was utterly abolished, to the lasting benefit and gratitude of all the Australian colonies.

The aborigines of West Australia have never been a difficulty to the colony. They were very few in number at the first, being only 1,960 in 1848. They have been always treated with kindness by the settlers, and have been employed on wages to work for the dominant race. They are, however, not to be depended on, and are addicted to stealing, especially sheep. What their numbers are now we have no means of knowing, but it is hoped they may be saved from the fate to which all their brethren in the other colonies are submitting, and that they may *not* "die out."

The first view of Perth, the Western Gate of Australia, is "singularly pleasing." "It is situated on the bank of the pretty sheet of water (formed by the Swan river) which bears its name. A forest plain stretches away to the East, and the 'range' rises in the distance, while the air, though so clear as to render the very stems on the trees distinctly perceptible, has yet all the charm of the soft haze, the many tinted lights and shades of a semi-tropical climate." In its gardens there are cultivated in perfection "the banana, peach, nectarine, apple, pear, lemon, orange, guava, loquat, and pomegranate, as well as the almond, fig, and mulberry." Saying this we need not add that the climate of Perth is simply superb.

(*To be followed by a paper on Queensland.*)

FURTHER PROGRESS IN NEW ZEALAND.

THE following appears in a New Zealand paper of recent date, and will be regarded as proof of progress. The Identity provokes opposition there as here. Discussion follows; the clergy, as usual, espouse the cause of the opposition, and remain unconvinced, while the laity, taking the matter up, carry it through, and force their pastors to give the subject a candid consideration.

New Zealand is evidently resolved to have the Identity; and we rejoice that, as here, so in the antipodes (and now at Onehunga, there), God's truth is prevailing, in spite of the frowns and discouragement—active and concealed—of the shepherds of Israel. The notice is as follows:—

"The Identification of the Lost Ten Tribes of Israel still excites considerable interest amongst the residents in Onehunga. A meeting for discussing the question was largely attended on Thursday evening, and several visitors from Auckland were also present. There was a strong opposition raised by several to the theory propounded, which was also ably supported by its advocates. Another meeting for further discussion is to be held in a fortnight, and the Rev. J. Warren was induced to promise a lecture. He is opposed to the theory, and as he is very competent, will, no doubt, give a very thorough exposition of the views of those who are not converted to the Identity."

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

BY ABRAHAM STOREY.

(*Continued from page* 418.)

PART XIV.

A HYPOTHETICAL ANTITYPE.

OUR chief has been accused of duplicity because he did not disclose his full intentions.

This was a perfect antitype of Abraham. The evidence in the narrative of Abraham's offering, shows that he acted with the same secrecy, for Isaac, his own son, as well as the servants, were kept in the dark respecting the real state of the case. Even Isaac's question was replied to by an answer with a double meaning, and, to Isaac, presented no real idea of the intention. Neither is it likely that Abraham would tell Sarah what were his intentions. It would have been bad policy to have done so. The act was so startling, the object so unusual, that others would not be able to see any reason in it whatever. It would look like unnatural, blood-thirsty madness. No one would have believed that any principle of righteousness could animate such a procedure, least of all could it be reconciled with any command of God. Abraham was wise to keep his counsel; he knew what others did not know; he heard what others did not hear; he saw what others could not see; hence, to have disclosed his intentions before the action, would have made a stir which he would have found difficult to quell, and, in all probability, would have prevented his intentions from being carried out.

Imagine what Sarah would have said had he told her that "Because necessity was laid upon him, he was going to fulfil a righteous, honourable act by offering their only son Isaac as a burnt offering." Why, we can see her rise with indignation against her "lord," and saying, "Abraham, during a somewhat long life in this house, I believe I have not usually been found fault with for violent personal attacks upon others, and I frankly own that when I describe any course of policy as dishonourable, I do so fully believing—as I am bound to believe if I say so, and I am bound to believe—that I am a better judge of honour than you are, not that I believe you would act dishonourably, but on account of the express fundamental view we take of the facts of the case."

In this case, both parties would have not only been right in their own eyes, but right as to the principles of truth by which each were ruled. Sarah would have sinned had she done what Abraham did, simply because she knew no law beyond that which "places a limitation upon all human powers;" and that law says expressly, "Thou shalt not kill." Hence, from that "express fundamental view," she would be sincerely right to have said, "I am bound to believe that I am a better judge of honour than you are."

On the other side, Abraham would have felt he also was right, because, in addition to the "limited human law," he was ruled by a law which was above the human, a command express from the Lawgiver Himself. Abraham would see very clearly that Divine power could not be circumscribed within the limits of a law "laid upon all human powers," and that what was binding upon man to do toward his fellow-man in the absence of a superior command to the contrary, was not binding upon the great Lawgiver Himself, nor upon Abraham, when that law was superseded by a higher command. Likewise our chief being, as we have shown, ruled by a higher principle than that "which places a limit upon all human powers," was justified in keeping his counsel to himself until the facts of the case were carried out and the result justified the procedure.

ANOTHER HYPOTHETICAL ANTITYPE. THE RETURN HOME.

It is not at all likely that Abraham did tell Sarah, before he left home, what were his full intentions; but we have supposed

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that he did in order to justify Earl Beaconsfield's apparent duplicity. In the same way we may proceed to suppose what took place after Abraham's return home.

There is no doubt that Abraham would subject himself to a sound rateing from Sarah after he got home, and told her what he had done. Until his act was fully explained and understood by her—and indeed that would not be a very easy matter if she had had no faith in his principles—the story of the Divine interference and the substitution of the ram would, to an unbeliever in the man, appear as much a "scheme concocted in the dark," to excuse his madness in attempting the act, as the disclosure of his intentions at the first would have appeared; but if his act was not understood by her when he returned and gave an account of what he had done, we can well imagine her, from her "fundamental view," saying, "'What are the reasons for this unheard-of proceeding, this mad undertaking? You carefully conceal your scheme from us until the disclosure of it was of no use, weight, or value, because the full price of the covenant you have thought fit on your own responsibility to contract.' What advantages have you gained? You say the step has secured the promise of great results in the future. That is all very well for those who believe it, but I cannot accept it. You speak of added possessions, but from what I can judge of your resources, the promise of a multitude of many millions, and the bringing of the nations of the earth within our pale to bless themselves from our resources, is an 'enormous undertaking,' a dreadful incumbrance. Surely you might think your brain is not already taxed enough to 'discover this and that little method of saving a few hours of time in order to keep our affairs in order.' And yet, with this covenant, we are to add to our care and expense by undertaking immense responsibilities of other nations. 'We are to undertake social and political reconstruction; we are to reconstruct the police, the judicial, the revenue, and the civil services, the appointment of governors, and finally we are to staunch all those fountains of corruption which have hitherto vitiated all beneficent schemes. That is the mild scheme which is coolly propounded—not proposed to us for our acceptance (here the rest of the household that sided with Sarah gave a tremendous cheer)—but adopted on your own responsibility, carefully concealed from us in its inception and negotiation; concealed from us, I repeat, until the disclosure of it was of no use, weight, or value, because the full price of the covenant had already been contracted by you. I ask again, What are the reasons for this unheard-of proceeding, this mad undertaking?"

We can imagine Abraham taking all this rateing in a calm, dignified, submissive spirit; and as soon as Sarah had had all her say, and had got over the "exuberance of her own verbosity," he quietly reminded her that she was talking a little bit too fast, and that if she would now quietly listen to him, he would give her every satisfaction. Then he proceeded to show her that it was not on any temporal power or effort on which he "mainly relied," but that he had faith in God, and put his chief trust in the principles of "liberty, righteousness, and truth," as the ground upon which to grapple with the difficulties of the world, and to be the means of making his work a blessing, finally, to all nations of the earth. "Because of this," Abraham says—and we see Isaac was near at hand to confirm his father's testimony—"God said that I need not be too much concerned about the responsibility, for that if I would make use of that which I had, He would add to my store, and in proportion to the good I thereby should do, so should my blessings be proportionately increased. The express declaration to me and to Isaac from heaven, was, 'In blessing I will bless, and in multiplying I will multiply,' so that the responsibility will not be felt by this household, since God has undertaken for us to supply all our need."

Sarah began to see that Abraham's means were something beyond the "limitations put upon all other human households," and the members of the household saw this too, and they confirmed the righteousness of the "high father's" act, and Sarah was at least silenced, if not convinced.

(To be continued.)

A BLIND WITNESS FROM ALI MUSJID TELEGRAPHS EVIDENCE OF OUR IDENTITY.

We take the following from the *Daily Telegraph*, of Nov. 25, 1878, being a part of the telegraphic message of that paper's correspondent from Ali Musjid on Sunday, Nov. 24. Describing the events of that memorable Friday morning when God gave Israel the Gates of her Afghan enemies, he "wired,"—

As soon as ever it was light enough to see the buttons on a man's coat the troops had snatched an early mouthful, and were moving up from the hollows to cover the heights around Ali Musjid. You may believe that the scene was curious and stirring, with the great quiet mountains towering on either hand, just now catching the first rose-blush of day, and her Majesty's faithful troops silently passing under their deep shadows to TAKE LASTING POSSESSION OF THE GATEWAY OF INDIA.

Meantime, however, a young officer—who, I believe, was Chisholme of the 9th Lancers—had ridden out towards the Afghan lines to find out the truth or falsehood of the Cashmeree trader's story.

It was just as the man had said. Ali Musjid was now as empty as a drum. Its fires were burning, its guns were loaded and laid, the tents in the outer camp were flapping in the morning breeze, but the garrison had bolted to a man, leaving behind them dead and wounded in considerable numbers.

Reader, what did the Lord promise Israel? If you do not know, read Deut. ii. 25. The 2 Kings vii. 3—16 shows you He did for Israel once before, in B.C. 892, just what He has done now in A.D. 1878 again *for* the same race. Praise YE the Lord.

SIGNS OF LIFE AT MADRAS.

We have received a communication from a friend to our cause at Madras, which at least is suggestive of vitality regarding the Israelite question there, if it betokens nothing more. We refrain from publishing "A Waiter's" letter because where he criticises he does not indicate the points at which his strictures are aimed; and where he asks for information, it has already been abundantly afforded, not only in the BANNER, but also in other publications relating to our subject. Thus he states that "some of our correspondents catch at straws, and illogically accept them as evidence, which only tends to alienate the sceptical." As these charges are not specific, we can make nothing of them, and confess inability even to understand at what, and against whom, the shaft is directed. Our friend, on the other hand, referring to Ezek. xxxviii. and xxxix., sees that the "ships of Tarshish, with all the young lions thereof," refer to the British Empire. "But who," he asks, "is Sheba and Dedan? and how will they be allied with us?" In reply to these queries, we have to repeat what has often been stated, and what Neil, in his "Palestine Re-peopled," affirms confidently (page 94), that, while "England" or Great Britain represents Tarshish, "Dedan is Aden," and Sheba is certainly India. These are already united to Tarshish, and our friend's question therfore is already answered. He is next exercised by the apparently disastrous fate awaiting our "careless" or "confidently" dwelling Israelites in Great Britain, as depicted in Ezek xxxix. 6; and asks in dismay if we are not destined "to suffer fearfully." We beg our Madras friend to apply to Messrs. Addison & Co., Mount-road, Madras, for a copy of the 1st volume of the BANNER, and then to consult the Rev. James McIntosh's admirable paper on Ezek. xxxix. 6, published in No. 50, page 408, Dec. 12, 1877. There he will have his doubts and fears most agreeably dissipated,

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and will find that, after all, he has nothing to dread, but much to hope from the outcome of even "Jacob's trouble" (Jer. xxx. 10). Psalm lxxii. 10, our friend further thinks, militates against our views, since "Tarshish is to bring presents" rather than partake of "victory." Surely our correspond errs here! What would he have Israel's position to be towards the King of kings? He to whom "prayer is to be made continually," and "who redeems Israel's soul from deceit and violence," is their great Redeemer, and towards Him Israel's posture must ever be that of the lowly bearer of "presents" and the offerer of humble gifts (verses 10—19).

The last point regarding which "A Waiter" requires light is Ezek. xxxix. 11—15. He considers the fact stated, that the "passengers" shall continue travelling for months after the defeat of the Russian Gog, indicates "they will not be then peaceful dwellers in the land as Israelites, but will be still travellers between India and their Western possessions. We see no difficulty here. The House of Jacob will not relinquish, but shall possess their possessions, as Obad. 17 teaches us. Israel of the Ten Tribes will not return bodily, but merely *representatively* to their inheritance; and therefore there will always continue to be, we anticipate, even after "the return," a constant circulation of the Anglo-Saxon Israelite race between all parts of their vast Empire on the one hand, and their metropolis in the Holy Land on the other.

MR. HINE AT EXETER HALL.

THE Identity Question is now in the ascendant, and Englishmen are beginning seriously to consider the matter with an amount of intelligence and thought far greater and more extensively than ever before. Looking back some ten years, there were probably not a hundred people interested in the question of discovering Lost Israel. The seeds sown by the late John Wilson were but few, but they were germinating, and, if they produced fruit in no other direction, the mind of Mr. Edward Hine was thoroughly imbued with the subject. He saw that the English people were doing the work which Lost Israel should be doing when they were found. Convinced himself that there was living truth in the statements of Mr. Wilson, which only required further investigation, Mr. Hine devoted his time for days and nights to the study of the Word of God, and, after years of diligent application, he found that there were three distinct classes of persons spoken of in both the Old and New Testaments—namely, the Jews, the Israelites, and the Gentiles. Here he found a key to unlock many hard passages, and by this light he carefully read the entire Bible, and in so doing found so much to his own mind, that he began to make known his discovery to others.

Small companies of Christians gathered in several localities in London to hear these new views explained. After each lecture, new light broke on the minds of his hearers, many inquiries were made in order to understand what appeared to be conflicting passages of the Bible; and so that Book of wisdom and knowledge was more carefully and thoughtfully studied. The question of Identity was a new theme in the religious world; and the fact, when it was announced, that the people of Britain were the only people on the earth who could be identified with Lost Israel, startled many minds, but it led to further inquiry. Then the question took hold of the educated and wealthy classes, and a succession of social gatherings were held in the mansions of the wealthy, to which Mr. Hine was invited in order to explain more fully the ideas which he had embodied in his first work, entitled, "Seventeen Identifications of England with Lost Israel."

Further research soon led to the discovery of many more proofs of the Identity of the English with Lost Israel, and so the work was enlarged to "Twenty-Seven Identifications," confirmed by no less than 300 passages in the Word of God. Those who had heard Mr. Hine address small audiences around London, removing into the country, introduced the subject to their friends in new localities all over the land, and this led to invitations being sent to Mr. Hine to the great centres of population. As the circle of students of the Identity question widened, the interest in it deepened, fresh light broke in upon the mind, new books had to be written, and these have been eagerly bought by tens of thousands. Ten or twelve years ago, there scarcely existed 100 pages on the question of our Identity with Lost Israel; to-day there are thousands of pages, and scores of separate publications, circulating amongst thoughtful and religious people to the very ends of the earth.

Addressing large and enthusiastic audiences from the "Dan to Beersheba" of England, it was evident the Identity question had taken a deep hold on the intelligence of the people, all over the land; but no great demonstration had been made in the metropolis. To no less than 5,000,000 of Englishmen—children of Israel—had Mr. Hine spoken publicly on this theme, and no attempt had been made to hold a mass meeting in London.

A few courageous friends, led by Mr. Stephenson and Mr. Isaac Loveland, resolved on trying the experiment of a public meeting in Exeter Hall, to bring this question fully before a London audience. Some feared that the people were not sufficiently educated on Identity subjects to justify the experiment; but it has been tried, and with a success which has surprised many and delighted a multitude. Two thousand people at the least flocked from all parts of the metropolis on a very cold December night to hear a lecture on the Lost Ten Tribes of Israel found in the British Nation.

Tuesday evening, December 10, 1878, will be a red-letter day to all the children of Israel. The Ten Tribes were there fully represented, and the captain of the host, who had lectured on the previous evening in the Eastern counties, was introduced to the first great metropolitan meeting by a worthy clergyman, the Rev. Herbert Marriott, M.A., himself one of Mr. Hine's converts, who had, whilst a missionary abroad, been so convinced of the truth of Mr. Hine's views on the question, as to make efforts to establish the first colony of Identified Israelites in the land of Palestine. The address of the chairman was one of deep interest, and proved that Mr. Hine, by his published works, was diffusing light and knowledge as to the true meaning of the Word of God to the ends of the earth.

When Mr. Hine rose to address the large audience before him, there was an enthusiastic outburst of applause which, however gratifying to some minds, was not so to Mr. Hine, who at once desired that all forms of applause should be suppressed, and he commenced his address, which was delivered to one of the most intelligent and serious audiences ever gathered in that famous hall. We have not room to give even an outline of his extempore address. It may suffice to remark that for two hours that large audience sat with profound attention listening to points of Identity stated, explained, and demonstrated by Scripture and history with such a power of conviction, that, at times, the enthusiasm of the people could not be suppressed, and cheer after cheer testified again and again that conviction was carried home to the minds of his audience, and they were compelled to testify in some way their approval.

One interesting circumstance should be noted: seated by the side of Mr. Hine was the truly venerable and Rev. Mr. Glover, who has for many long years been an enthusiastic and devoted student and demonstrator by his pen and voice of the Identity Question. Mr. Glover's contributions to the literature on this subject, though somewhat fragmentary, have been of the highest value, and as an instructor of Mr. Hine, that gentleman acknowledged his great indebtedness to his friend in terms of deep gratitude. Mr. Glover, having lost his voice, was not able to speak, but his presence was a power of confirmation.

During a pause at the end of two hours, the National An-

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them was enthusiastically sung, a collection was taken for expenses, after which Mr. Hine concluded his address by hastily sketching eight or ten additional Identities, concluding with a brief but extremely interesting sketch of the proofs from history and Scripture that Queen Victoria was descended directly from King David, and speaking of the coincidence that the Prime Minister of England is also a lineal Israelite, and one who more thoroughly understood the question of our Identity with Lost Israel than perhaps any other statesman in the Empire of Britain.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the Rev. B. Wrey Savile's letter to you, published in the BANNER of November 15th, upon the subject of Mr. Gladstone's expressed opinion that America is destined to be a greater and more powerful nation than Great Britain, and your objection to Mr. Savile's approval of the same as a believer in Anglo-Israelism, it appears to me that a few important facts have been lost sight of.

Mr. Savile says, alluding to your article where you point out that if "Mr. Gladstone had known that the British are Israel, and the Americans, who are 'of Israel' are 'Manasseh,'" "he would have argued differently. But, inasmuch as the promise to Manasseh, the elder, was that he should be 'great,' while to Ephraim, the younger, it was he should be 'greater' still, as prophetically declared by the dying patriarch, therefore you consider this is a sure proof that our daughter, America, will not be mightier than her mother, England. But here two very serious difficulties present themselves. According to all analogy, the daughter must be younger than the mother; whereas in this case you reverse the process, and assume the daughter, America, to be typified by Manasseh, the elder, and the mother, England, to be typified by Ephraim, the younger." Do these difficulties really arise from the views you, and others who think similarly, hold? When Jacob was blessing the sons of Joseph, by the crossing of his hands he transferred the birthright to Ephraim, the younger, who thus became the inheritor of the promises made to Abraham, in preference to Manasseh, his elder brother by birth; and he (Ephraim) also became the representative of Joseph, his father, to whom the birthright was given in preference to all the other children of Jacob. Ephraim is over and over again addressed in prophecy as representing Israel of the Ten Tribes; and it is as Israel of the Ten Tribes we consider Great Britain to represent Ephraim, who was to become, as Jacob said, "a multitude of nations." Now, Manasseh was to be "*a people*," and "great," and Mr. Hine and others have (I think) clearly shown that a nation was to spring out of, and become independent of, Ephraim. Manasseh, of course, was included in the captivity of the kingdom of Israel of the Ten Tribes. We call America young, as a nation, compared with Great Britain as a nation; but the people who separated from this country to form the American nation, might, for all we know, or can possibly prove, have been those who by actual lineal descent, could have claimed to be descended from the elder branches instead of from the younger, supposing they had possessed the means of tracing out their genealogies. The prophet Amos, in chap. ix. 9, says: "For lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." "Behold the very hairs of your head are all numbered." The Almighty Being who will sift the House of Israel among all nations without even the least grain being lost, is surely able to sift Manasseh out from among Israel, to make him "a great people," that the prophecies may be fulfilled. Does this require too great an exercise of faith on our part to credit?

What we claim is, that the promise made of Ephraim, which was that he was to be "a nation and a company of nations," as inheritor of the birthright promises, or "a multitude of nations," finds fulfilment in Great Britain and her colonies, and that the promise made to Manasseh, that he was to be "a people" and "great," finds fulfilment in America, the ruling race of which country is undoubtedly Anglo-Saxon, derived from these islands. We are confirmed in this view because Great Britain is unquestionably greater than America; and I think I shall be able to show that there is good reason for expecting that relative position to continue throughout all time. We cannot, perhaps, positively prove America to be Manasseh, but I think the conclusion we draw from the facts before us is not either an impossible or even improbable one. It is curious that Manasseh was to be "*a people*," and "great," giving the idea, to my mind, that something different was intended to be described to the "*nation*, and company of *nations*," or "multitude of *nations*," of Ephraim. The United States of America are oftener spoken of as "a great people" than as "a great nation;" Great Britain, almost invariably, as a great nation or kingdom. This idea may be fanciful, but it strikes me as being a strange coincidence, if nothing else.

The United States of America are said to have increased in population during the first century of its existence from 2,000,000 to 45,000,000—a truly stupendous increase; and if the same rate is to be maintained, unquestionably the population of the States in a century hence will be enormous.

During the same period, the actual increase of the resident population of these islands of Great Britain has been from 18,000,000 to 36,000,000, giving the idea that the United States have increased twenty-fold to our two-fold only. But is this a fair comparison, and one to enable us to judge of the future increase? Has not the immense increase of the population of the United States, during the first century of its existence, been principally caused by immigration from Europe? and have not the emigrants been from Great Britain and from Ireland in greater numbers than from any other country in Europe? The birth-rate increase of the population of the United States will not, I believe, come up to the birth-rate increase of these islands; but we not having room or occupation here for the immensely rapid increase of our people, they are compelled to migrate in numbers to other lands. Formerly this migration gravitated chiefly to the United States, but now the current has been very largely diverted into other channels, such as Canada, Australia, New Zealand, South Africa, &c. Hence, I am inclined to think that the increase in the population of the United States, though it must necessarily be enormous in the second century, will not be proportionately as great as that of the first century. Secondly, the comparison between Great Britain and America, to be fair, must be to compare Great Britain as the entire Empire with all its possessions and dependencies, with America of the United States and its dependencies. What has been the extension of the Empire of Great Britain during the last century of its existence, as compared with the extension of the Empire of the United States during its first century of existence? (I do not forget, sir, that comparisons are odious, and I only make these for the sake of sustaining my arguments, and not in any boastful spirit.) If the population of the United States has increased, and will increase enormously, will the populations of these islands, of Canada, Australia, New Zealand, South Africa, India, and all the other numerous possessions of this mighty Empire, stand still? Whatever the increase of the population of America may be during the next hundred years, the increase of the population of the British Empire must be greater.

What constitutes the greatness of a nation? is it simply numbers? If so, Great Britain promises to be always well ahead of the United States of America. Is it wealth? If so, Great Britain equally promises to be ahead. Is it extent of territory, of commerce, of influence? Great Britain promises to be to the fore in all these, for her territory, her commerce, and her influence, are daily expanding, growing and increasing, and this in spite of croaking party-leaders, parochial-minded statesmen, and peace-at-any-price fanatics. What justification is there for believing that our colonies are going to leave us? It is no argument to say that as soon as the American States were strong enough they slipped out of the leading-strings of the parent State, and asserted their manhood and independence. The circumstances which produced the secession of the United States from this country were peculiar, and could not arise again.

Every day's experience proves that the bonds of union and fraternity between the great mother country and her lusty children are being more firmly cemented and strengthened. The very enthusiasm manifested by the colonists whenever one of our royal family visits them proves their intense attachment to Great Britain and its throne. Read the accounts of the preparations being made to receive the new Governor-General of Canada and the Princess Louise, by the Canadians. Do not all these things prove that the colonists are intensely loyal—more so even than many of our own people at home? Treat them properly, and the company of nations never will be broken up, but will rather gather strength and numbers; and so long as this great company of nations continues associated with Great Britain, the mighty mother (Ephraim), so long will the promise hold good that he, Ephraim, shall truly be "greater than he," Manasseh.

Apologising for the length of this letter,

I am, dear Sir, yours faithfully,

DOUGLAS A. ONSLOW.

St. John's Wood, London, Nov. 20, 1878.

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

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

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

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. II. No. 104. Entered at Stationers' Hall.] WEDNESDAY, DECEMBER 25, 1878. [DOUBLE NUMBER, TWOPENCE.

EDITED BY PHILO-ISRAEL.

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THE DEATH OF H.R.H. THE PRINCESS ALICE, OF HESSE DARMSTADT.

THE fourteenth of December, 1878—the seventeenth anniversary of the death of the late-lamented Prince Consort of Israel's Queen—will always be remembered as a sad one for our nation and its beloved Sovereign. As Israelites, we cannot do less on this occasion than record what is the national feeling, one which moves every Israelite to the very centre of his being—namely, heartfelt sorrow and grief for our national loss, and deep sympathy with our beloved Queen and the Royal Family in their present sad bereavement. The prayers of all Israelites, we know, will ascend for our afflicted Sovereign at this time, that she may be supported under this grievous trial, and that the death of "England's Darling," the loved Princess Alice, may be sanctified, not only to her royal mother, but to the nation also at large.—THE EDITOR.

THE PAST YEAR—1878.

IT is good for us to look back and to see the way by which our God has safely brought us hitherto. We have had in 1878 a year of panic, of wars abroad, and rumours of wars at home, a year of bad trade, of famines, pestilencies, distress of nations, earthquakes, of men's hearts everywhere failing them for fear, looking for those things that are coming on the "earth;" but through the whole of 1878 we have been, nationally, as we were sure we should be—being Israel—kept in peace.

The year opened in darkness and gloom. The Turkish Empire was felled to the ground by the catastrophe of Plevna, and the Russians were rapidly advancing over the Balkans to overrun the territory of their victim. Servia was incited to join the fray; the eagles gathered to their horrid repast (see BANNER, No. 54), and very soon there was "trembling," panic, dismay, and terror among the faithless children of Ephraim in the West, when, as notably on Feb. 7, 1878, it was feared the Russians had got possession of their Gate (BANNER, No 61); but the remedy was at hand. Faithless Israel feared; but the God of Israel never slumbereth nor sleepeth! He keepeth Israel, and He kept her "interests" safe even then. He said, when the cry went up to His throne from His trembling ones, "Wherefore criest thou to Me?" "Speak to the children of Israel that they go forward;" and "forward" Admiral Hornby went with the British fleet to Constantinople. The result was instantly apparent. The Russian forces at the very portals of Israel's lofty Gateway paused; seeking for a means of entry, they were foiled; but, like the wicked men of Sodom, they wearied themselves to find the door, and never found it after all (BANNER, No. 64). God defended Israel's promised "possession," and to this hour it has not been so much as touched by her great enemy. Then followed the Treaty of San Stefano, the protest of Israel's rulers at that unjust and dishonest compact; the proposal, long rejected, that a European Congress should deliberate on the conditions of peace; and at last the decision of the delegates of the assembled nations when "the ten men out of all the languages of Gentile Europe took hold of the skirts of him that is a Jew, saying they would go with him rather than with the author of the San Stefano Treaty" (BANNER, No. 82). The compact, thus ratified in favour of British interests rather than of Russian aims, has ended as yet in but few satisfactory results.

The Austrians, fighting every inch of their way, have conquered the territories of Bosnia and Herzegovina, now Austrian possessions for all time. Greece has acquired new possessions, but is eager for more, and means to fight for them if the least encouragement be given her by the Powers. Servia has gained Turkish ground, and Roumania, forced to surrender her valued province, Bessarabia, has been compensated by a part of the Turkish spoils in the Dubrudscha, which she has accepted unwillingly and in a hostile spirit. The Turks alone have lost, and lost everywhere, along the whole line. The "Gate," and a few square miles around, is really all that is left in European Turkey owning the authority of the Turks! And Israel?

Israel has gained, as God said she should, and has arranged she shall yet more. The Congress ended in July, 1878, and then was announced a triumph which raised Lord Beaconsfield

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to the height of well-deserved popularity. The Turkish Convention, which gave Great Britain the Gate Cyprus, and thus made the Mediterranean a British lake, was supplemented by the arrangement which transferred, with the friendly consent of the Turks to Israel's hand, the protectorate over the whole of Asiatic Turkey (BANNER, Nos. 83, 84). It was the masterstroke of the year. Its credit, under God, was the Earl of Beaconsfield's. By that arrangement Israel obtains a hold on all the Bible lands; Syria and Palestine are pledged to her, the Way of the kings of the East becomes at once a feasible practicable engineering possibility, and at one bound the power and influence of Great Britain—the House of Israel—is quadrupled in the East, and that with the good-will and consent of all Europe, of the Asiatic races themselves, and even with the suppressed envy and discontent, it may be, of Russia; but, at any rate, with the tacit assent, without at least, the protest or active opposition of that Power.

But the enmity of Russia speedily developed in another quarter (BANNER, No. 93). No sooner had the Berlin Treaty been ratified and put into incipient operation than the emissaries of Russia began their hateful task of sowing dissensions between the Ameer of Cabul and the British Government in India. An embassy sent by Russia to the Ameer was received by the latter with honour and ostentatious state; a similar application, by the Viceroy, that a British representative should be accepted by the Ameer at his capital with like honours, was refused admittance to the territories of the Afghan chief, with insult and contumely (BANNER, No. 96). The result is, that a crisis has been precipitated which has already transferred to Israel's keeping the "Gate"-Passes of her Afghan enemies' territories (the Khyber, the Kuram Valley, the Peiwar, and Bolan defiles), in fulfilment of God's promises to their forefather Abraham and his seed for ever.

In regard to the progress of the knowledge of our Identity the year 1878 has witnessed a steady, silent, wonderful advance, and that throughout the whole world. Associations have been formed at Brooklyn, in America; at Montreal, in Canada; in Natal, and Panmure, South Africa; in Auckland, New Zealand; in Launceston, Tasmania, and in many parts of the United Kingdom besides, to advance the knowledge of the great subject. Publications have rapidly issued from the Press, brilliant with fresh light on Scriptural truth, as bearing on our origin, and the evidence has accumulated on all sides, that Identity literature leads men, like the noble Bereans of old, to study God's most Holy Word, and makes them better than they were before. The sceptic has by these truths, as the BANNER has borne witness, nobly acknowledged that this subject has led him to see his errors. Believing in the Redeemer of His people Israel, the doubter has thrown down his weapons and cried in contrition to his Saviour, "My Lord and my God."

The opponents of the Identity during 1878 have not been idle; but their opposition is now of a calmer and a more careful character than the first efforts of such adversaries as the Rev. Messrs. Cornall, Benham, Walker, and Wilkinson, who mostly substituted invective for argument, and mere assertion for proof. The opposition of Philalethes—a new opponent—has been moderate in tone, if weak in inception, and consequently, like all adversaries of the revealed truth of the God of Israel, he has failed in his attack, and is admitted even by his friends to have given no real "answer" to "Philo-Israel," whom he claimed to have put down and silenced.

The year just ended has witnessed the elevation to the episcopal bench of the second godly, learned, and distinguished prelate who had previously, on conviction and after careful study, openly espoused our views. The Right Rev. Bishop of Rangoon is well-known in these pages, and also by his other published works, as a talented and successful writer in favour of the Identity; but now the Right Rev. Bishop Bond, the newly-elected Bishop of Montreal, has been raised to the episcopal bench in time to testify to those who dare to brand our views as "pernicious, unspiritual, unscriptural, narrow, uncharitable, and exclusive," that they are also shared by men of note, of parts, of distinguished piety, and of lofty Christian principle, who are deemed worthy, not only by the Church at home, but also by the great majority of the Evangelical Churchmen (clergy and laity) in the Dominion of Canada as well, to represent the episcopacy in the far East as also in the far West.

Of our own progress as a journal devoted to the Identity it behoves us not to speak. Our readers are the judges. God has favoured us, we know, however, with many blessings during the past year, with much help and many friends. We have reason to be thankful to Him for these mercies, and we desire to express our thanks to all our fellow-labourers who have so nobly stood by us in our trying position, and without fee or reward helped forward this glorious cause in the name of the Lord. Their reward will be from on high. Our labours have, we know from our steady advance, met with the favour of our countrymen, and we praise God for that.

We look back on the past with some regrets for opportunities missed, for contentions, necessarily attaching to our position, which have caused pain to others as well as to ourselves, and we deeply regret them; but, in spite of all these drawbacks, we know the Lord has greatly favoured us in the year now drawing to an end, and in that confidence we look forward with hope to the one just about to open, assured that the time is not far distant when Israel's new covenant will nationally be ours, and this become "the righteous nation," because we are in very truth God's people Israel, and He, our own God who keepeth covenant. His is that "Word which He commanded to a thousand generations, which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to ISRAEL for an everlasting covenant" (Psa. cv. 8—10).

A RECENT BATTLE OF ISRAEL.

THE PEIWAR KOTAL.

IN our series of papers on "The Battles of Israel" (which do not progress as fast as we could wish), our readers notice that we always prefix a motto, quoted from the Book of Common Prayer—"For there is none other that fighteth for us, but only Thou, O God!" This is indeed a most appropriate legend to attach to the descriptions of our nation's typical battles; but surely no battle of modern times in which our race has been engaged shows more clearly God's protecting care over Israel than that of the Peiwar Pass! His wonderful working to succour, help, and aid us, His chosen ones, when we had gone out of our own boundaries to make war upon our enemies, was never more clearly shown than in the case of General Roberts' operations at the capture of the Peiwar Kotal—a "Gate" beyond the Kuram Fort and Valley, and between the latter and the "Shutar-gurdan Pass." We propose to review the facts by way of placing on record in the BANNER one of God's most singular interpositions in His people's favour which has occurred, in recent times at least, in the military history of the nation. Every phase of it illustrates His dealings with Israel, and is an Identity in itself.

In the first place, the operations had for their scene Afghan territory *far* beyond the British frontier, situated, at least, one hundred and thirty miles distant. General Roberts and his little band of under 3,000 British and Native Indian troops, "went *out* to battle against their enemies, where God Himself sent them to fight;" and consequently, we are confident, were, during all that day of battle, under the protecting covenants of Solomon's prayer, which the reader may peruse for himself in 1 Kings viii. 44, 45. Therefore the Lord "maintained their cause!"

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The arena of this murderous conflict was the most hopeless (humanly speaking) for the invaders. Their chances were desperate, and the Peiwar Pass ought to have been a veritable Afghan "Plevna" to them, as the Turks made that place the pit of destruction to the Russians. In truth, the Peiwar Kotal was no ordinary spot. It was a natural fortress. Given an amphitheatre of craggy hills, up which a winding road goes, half-way up that road, "on a projecting crag completely commanding the approach, plant a battery of Afghan guns;" surround that dangerous crag with entrenchment after entrenchment, rising tier upon tier to the top of the Pass; garrison those batteries with numerous regiments of desperate men, armed with British rifles, with eighteen guns of formidable power, practised for three days to ascertain their range, on each spot of the possible approach of the expected British foes, and we have the true picture of the work the handful of Israel's soldiery had before them on the memorable Monday morning, the 2nd day of December, 1878, when the assault was delivered. It was a position which an eye-witness (the correspondent of the *Standard*) declares would have required 20,000 men to attack it, judging from its natural strength! Yet General Roberts had under 3,000; no reserves, no hope of help from the rear, and the certainty to unnerve him that, if he failed, disaster would involve destruction. But he quailed not! He trusted, we may hope, in the God of Israel. He knew the Lord fights ever for His people, and that with Him victory is oftener granted to the few than to the many.

"Ye shall chase your enemies, and they shall fall before you by the sword. Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight," is the promise to "Israel obedient" in Levit. xxvi. 7, 8. These promises were fully confirmed to General Roberts, as the following facts will prove:—

It was impossible to deliver the assault by a front attack, as the Peiwar Kotal was in that quarter impregnable. A detour to the British right, by a long nine mile night march, up a Pass leading to the Afghan extreme left, seemed the only chance of striking a successful blow. On Sunday night accordingly, at 10 p.m., the General commanding, taking with him the 72nd Highlanders, the 5th Ghoorkas, and the 29th Native Infantry, with some mountain guns, started off on their flank march through the darkness. Along the dry bed of a river, rendered difficult by boulders, they went all that night, and those nine miles were only traversed by the dawn. Then the enemy's pickets were surprised and driven in, and the attack commenced. In three hours the enemy's left was crushed in. The 2nd Punjab Infantry, the 23rd Pioneers, and 4th Royal Artillery guns (on elephants), which had followed the first column, now came on the scene, and fell forthwith on the enemy's centre. The fight was hotly contested in the pine woods which cross the heights. The Afghans, constantly reinforced, threw fresh troops against the few wearied British regiments attempting an almost impossible task. Two mountain guns belonging to the British here made good play, and caused the head of that Pass to become too hot for the defenders. The Afghans began to quail. At last General Roberts threw himself, with some of his almost worn-out troops, right in the line of the enemy's retreat in his rear. This was a decisive movement. Parry's three guns below the height dropt shots right into the enemy's masses on the summit. The British troops in the woods, in the very centre of the Afghan position, poured in a destructive fire on the yielding defenders of the Pass; and at last, the resistance being broken down, the retreat became a perfect rout. The enemy abandoned all his guns —eighteen in number—all his ammunition, and all his stores, leaving only the Kotal at the top of the Pass—a last, but not at all an easy, capture—for the 2nd battalion 8th King's Regiment—our only reserve which had been left to guard the Pass below. These brave men forced the position, forced the garrison to fly, and then secured a victory, complete in all its details, in which the hand of God was clearly visible all through. The British loss was two officers killed, two wounded, and about ninety, rank and file, European and Native, killed and wounded. Having no reserves, the General had to put every man into his first line. But even through this danger the Lord brought us safely. Roberts' flank march was admirably and skilfully planned and timed. But had not God blessed that movement, had not the assaulting columns reached their positions by dawn, had the movement to the rear of the enemy failed, from whatever cause, then "there can be no doubt," says the correspondent of the *Standard*, "a very serious disaster to our side might have occurred." But the Lord fought for us, His people Israel, to give us the Peiwar Gate, as He did in the matter of the Khyber and of Ali Musjid ten days before. Therefore the attack was a brilliant success, which we trust will terminate hostilities at an early date, having secured us the three Gates with trifling loss; enabling us besides to exchange "a haphazard for a scientific frontier."

Reader! the facts above detailed should fill your heart with grateful joy because of your Identity. A thankful Hallelujah should burst from your lips for these undeserved mercies to our ungrateful race. But, bearing in mind that God gives us these blessings not for our sakes, but because of His oath to our forefather Abraham and his seed for ever, we may gratefully obey His biddings when He commands us, saying—"Publish YE, praise YE, and say, O Lord! save Thy people, the remnant of ISRAEL" (Jer. xxxi. 7).

ISRAEL AND JUDAH PORTRAYED IN THE PARABLES OF OUR LORD.

(*Continued from page* 288.)

WE ask our readers' attention now to one of our Lord's word-pictures, the most difficult to comprehend under any circumstances, and on which we have long felt doubts even with the light of our glorious Identity to aid us. We mean the parable of the householder and his labourers in his vineyard employed at a penny a day. It is found recorded by St. Matthew only, in chap. xx. 1—16.

We observe, in the first place, that the passage cannot be rightly apprehended if detached from the context, commencing with chap. xix. 16—30. The parable, in fact, is enclosed in a setting, as it were, of similar words, which begin and end it—which words, we shall find, give us the key to the meaning. They are, "For many that are first shall be last, and the last shall be first" (chap. xix. 30, xx. 16).

It is needful to note the circumstances which led our Lord to narrate this parable. Chap. xix. 16—30 gives us the facts. A certain man came to Him and asked Him what he should "do" that he might have eternal life? The Redeemer pointed him to the Decalogue, and brought particularly to his notice the minor sanctions of the second table. "All these," said the young man, "I have kept from my youth up." The Lord saw, however, the weak point in the self-seeming perfect character of the youth, and proposed a test which sent the inquirer sorrowfully away—for he was very rich! Our Lord's observations on the facts—namely, that "a rich man shall hardly enter into the kingdom of God," raised the disciples' unbounded astonishment, and they exclaimed, "Who then can be saved?" The Lord's response, that "With men this is impossible; but with God all things are possible," brought Peter forward with the question, "what he and his fellow-apostles should have since *they* had forsaken all and followed Him?" The promise to them is a remarkable one and granted the twelve in "the regeneration (yet future to-day) that they should sit on twelve thrones judging the Twelve Tribes of Israel." A general promise of ample compensation to all who for Christ's sake forsake worldly

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good and profit follows, and then our parable opens with the sentence before mentioned, "But many that are first shall be last, and the last first."

The parable therefore, it seems to us, should illustrate the above principle. The kingdom of heaven is the subject of the teaching; that kingdom which we are led, by Identity light, to connect with the Lord's kingdom of grace among Israel, Judah, and the Gentile remnant, sanctified and saved from the earliest Gospel times till the day of grace concludes.

The story illustrates the Gospel message preached all along the time set apart for the present dispensational ingathering of men. Early in the morning—just at the outset (our Lord's own days) —the Householder—the Lord Himself—went out to hire labourers. To whom was that invitation of good news first preached? To Judah! "He came to His own." "His own received Him not." They alone of all the hired ones were found at last to be "the murmurers" (verse 11). Like their ancestors in the wilderness, they "murmured," and St. Paul tells us of the fate of the murmurers, "They were destroyed of the destroyer" (1 Cor. x. 10). Such was also Judah's end! They were destroyed of the Roman destroyer, and their polity rooted up! What was the demeanour then of these labourers when the time of reckoning and reward came about? Verse 10 tells us. They were jealous and envious of the Lord's treatment of the labourers called later in time to themselves; they answered their Lord with insolence; like the elder brother in the prodigal's case, they withstood the loving Father who intreated them; refused to come into the house; attributed injustice to their employer; boasted of their own services and deserts, and acted just the part that all the parables ascribe to the Jews when their case is painted by the Lord. Do we think these self-lauded men did good service in the vineyard during that livelong day? Nay! Are murmurers and workers actuated by such a spirit, likely to be "profitable servants" anywhere? We think they did not even an hour's good work for their master's bargained wage! No wonder the Lord implied that their "eye was evil;" and that "first" in the Gospel offer, they should be "last" in their end—what time Israel, having the kingdom transferred to *them* as the "fruitful house" (Matt. xxi. 43), should, though "last" in the enjoyment of the Gospel, be "first" in honour, in privilege, in blessing, and in the Master's approval. "For many," He added, "are called"—called out of Judah in His then present day—"but few" of *them* (some, but not many) "are chosen."

We conclude, therefore, the labourers called in the early Gospel times—our Lord's and those of His apostles—were Jews of the House of Judah; those called in after times—at the third, the sixth, the ninth, and the eleventh hours—were the representatives of the revivals of Gospel light among Israel in times after our Lord's epoch. The reward we believe to be "everlasting life," and it was the offer made to all alike.

In regard to the various dates or eras of the Gospel dispensation when the offer of life, or revival of the true religion as made to the House of Israel, have we any means of deciding what dates of our Christian era answer respectively to the third, sixth, ninth, and eleventh hours of the parable? We think we have. The Great Pyramid grand gallery length, representing the day of grace, also the present dispensation of the Gospel, gives us the means of fixing upon them. The whole day extends to 1882 Gospel, Great Pyramid, years. One hour therefore is one-twelfth of this number, or $156\frac{1}{2}$ years. "About the third hour" therefore is, by this reckoning, from A.D. 313 to A.D. 470; "about the sixth hour" is A.D. 784 to A.D. 941; "about the ninth hour" from A.D. 1254 to A.D. 1411; and "about the eleventh hour" would consequently represent from A.D. 1568 to A.D. 1725.

Do these dates speak to us of any events remarkable in the annals of the Church of Christ and of our own race? Surely they do! They tell of great eras of revival, and of the outpouring of God's Spirit, when great "hirings" of Christian labourers was witnessed in the Lord's vineyard, especially connected with Israel's, or British, races.

The early dawn labourers being the Jews of our Lord's own day, were first called to work, who, saying, "We go, sir, went not" (Matt. xxi. 30). A.D. 313 to 470, or "about the third hour," we find to be the era of Constantine's reformation, carried on by his sons, and followed by persecution under Julian the Apostate. Then St. Patrick landed in Ireland, and the Irish were brought to Christ. Then Britain was separated from Rome, and the heathen Saxon, yet Hebrew, Tribes of Israel landed on our shores, soon to renounce their heathenism, and to work at the call of Christ in this His great wilderness vineyard of Great Britain.

A.D. 784 to 941, or "the sixth hour hiring," was the age of Alfred the Great, the earliest British reformer, the maker of good laws, the represser of violence and of all evil-doing. He fed the Church, supported foreign missions, taught his people, introduced the Decalogue as the foundation of his laws, and translated portions of the Bible into his people's language. In that age, too, the British were called to work in the Lord's vineyard by the Master Himself. At the ninth hour, extending from A.D. 1254 to 1411, Wickliffe of Oxford, in the end of Edward III.'s reign, became the morning star of the greater reformation yet to follow. He translated the Holy Scriptures into English for the first time, and the great revival of religion which he instituted was followed by the true "sign" of persecution, showing it was indeed the era of a fresh invitation and influx of labourers into the Lord's "Gospel vineyard." And what was "about the eleventh hour?" It was the great and blessed Reformation era of the 16th century, the times included between A.D. 1568 and 1725. Then Queen Elizabeth being on the British throne gave the Protestant faith a living triumph. Then the Book of Common Prayer and the Authorised Version of the Holy Bible, as we have them now, were published. Then James I. was reigning, then the "Spanish Armada" was destroyed, and destroyed with it the hopes of the Papacy as regards these realms. Then William of Orange landing in England extinguished the last faint hopes of Popery by the forced abdication of James II., and that was thus *par excellence* the era of a great revival which extends its blessings even to our own days. The effects of it, with God's blessing, will only end when they merge into the yet greater "revival" we all expect when the "new covenant" is bestowed upon our favoured race.

Such, then, is this difficult parable as we explain it by the light of the Identity; with other explanations we see no need to interfere. We merely insist that the first labourers of the early Christian times were the "murmuring" Jews, and that in point of reward they were "last," because rejected—Israel, the "last chosen," being "first." In regard to our Lord's summing up at the end of the parable, we only urge that His words must be literally accepted as written. He spoke in the *present tense*: "Many *are* called, but few *are* chosen," and they must be understood to mean that Judah the *then* "many," were called at *that* time, as indeed they were; but of them (though all were not rejected), yet but "few were chosen." And that that was a literal fact none can dispute or contradict (Acts i. 15).

N.B.—The writer of the above is indebted to a "Sister in Israel" for some of the ideas suggested; and to Commander Roberts, R.N., for the chronological explanations which seem to be so valuable as elucidating the meaning of this parable.

COMING EVENTS.—As the year closes, there are rumours in the air of the Cession to the British Government, or Nation, of Alexandretta, on the mainland of Syria, as the terminus of "the way of the kings of the East;" of increase of power in South Africa; and of the growth generally of the Stone Kingdom.

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BIBLE PORTRAITS. No. II.—JOHN THE BAPTIST.

By John T. Gott.

(*Concluded from page* 426.)

PART V.

We have already shown that the commencement of Elijah's recorded ministry was a great "public crisis" in the national history of Israel. Was it not so in the days of Moses? And did not the unbelieving Israelites chide with him for bringing them into the wilderness to starve and to die? Was it not so in the days of John the Baptist when Heaven's richest, priceless gift was offered to the Jews—the plant of Jehovah's pleasures (Isa. v. 7), and by them rejected with scorn? That was a crisis, indeed, which has brought many sad and bitter troubles to them, and which has placed them under the reproachful stigma of the whole world. And is it not true in our days? God, in His abundant mercy, has fulfilled to us His covenant promise with our forefathers the patriarchs, and unbelieving Anglo-Israelites are uttering this awful wail—the ruin of the British Empire! To us has been ceded the wealthy island of Cyprus and the protectorate of the lands of the Bible, which includes the land that once flowed with milk and honey, and which will ere long do so again—the land the eyes of the Lord are always resting upon, yea, "the glory of all lands." And yet there are thousands now, as in ancient times, who cannot see the hand of God working out His will among the nations—thousands who are wringing their hands in faithless despair, declaring that the protectorate means the ruin of the Empire! This is a mighty crisis in these latter days of crises in our national history which we may expect will be followed by some extraordinary action. And this, we know, is keeping the true watchmen of Israel on the alert, for these are the days when we may confidently expect the man "imbued with the spirit and power of Elijah."

There are other points of analogy strikingly suggestive. Moses was truly a prophet of the wilderness. There his impetuous spirit (Exod. ii. 12) must spend forty long years in being schooled into "meekness," for the deliverer of Israel must also be a reformer. The luxuries of the world were not to be found in the wilderness of Midian. A frugal and abstemious life was his. Elijah was a prophet of the wilderness. His appearance also was sudden, and he also sprung out of obscurity; "a hairy man, girt with a girdle of leather about his loins," yet he was of the royal line of the priesthood. See him hiding by the brook Cherith, fed by the ravens, and drinking of the waters of the brook (1 Kings xvii. 5, 7). See him again the guest of the widow of Zarephath, and living in a loft (ver. 19). See him again sitting under a juniper tree, in deep despondency, desiring to die because he was no better than his fathers (xix. 4—8). See also the heaven-spread table for the sustenance of the prophet—a cake of bread and a cruse of water, and learn the abstemious character and manner of life of those mighty prophets of God. John the Baptist was also a prophet of the wilderness. "L. N. R.," in "The Book and its Story," thus describes him:—"John was a noble young Jew, of about thirty years of age, who appeared in the deserts." We may imagine him in his rough raiment of camels' hair, as of striking and powerful presence, with unshorn black locks and beard, and the flashing dark eye of his nation. His meat was locusts and wild honey. Thus we see that these three great prophets were alike in tastes, in habits, in their simple manner of living, and in their abstemiousness. And, indeed, chosen vessels must they have been who were selected to "stand before" the Most High, and to enjoy so much of His Holy Spirit. But, in pondering over this, we are reminded of what once took place in one of the chambers of the house of the Lord. Jeremiah had been sent to condemn the conduct of the Jews, and in doing so we find him placing a great temptation before the Rechabites. He filled pots and cups full of wine, and said, "Drink ye wine" (chap. xxxv.). This temptation they successfully resisted, and for their faithfulness received this promise of blessing: "There shall not a man be cut off from Jonadab, the son of Rechab, to stand before Me for ever." Now, while we are quite ready to admit that this may have been an unconditional promise, and that the descendants of the Rechabites may not now be rigidly adhering to the tenets of their forefathers, we are of opinion that the Elijah who is yet to appear will be as frugal and abstemious as were Moses, Elijah, and John the Baptist. This is a Scriptural argument, and beyond that we cannot go.

There must ever be found a descendant of the Rechabites to stand before the Lord. We learn from Deut. x. 8—11, that the men selected to stand before the Lord were Levites. From Ezek. xliv. 15, 16, we learn that this honour will fall in the future exclusively to the sons of Zadok. Therefore, when we read that "there shall not a man be cut off from Jonadab, the son of Rechab, to stand before Me for ever," we may draw a fair conclusion that he must be connected in some way with the priests and the sons of Zadok; and, from the family being so signally pointed out in God's Word—from the Divine favour pronounced upon them, and from the promise made to them (and also remembering the kind of men Moses, Elijah, and John the Baptist were)—we are strongly disposed to think that this descendant of the Rechabites is the type of the Elijah who is yet to appear.

Thus we opine that the Elijah yet to appear must in all points resemble the Elijahs of the past—viz., Moses, Elijah, and John the Baptist. Living a secluded life, possessing merit and power unknown and unrecognised—meditating long and deeply on things Divine—unacquainted, may be—at any rate, indifferent—to the etiquette of fashionable society—plain in dress, plain in speech, possessing an immense amount of moral influence, nay, an irresistible amount—*teste* Ahab's question to Elijah in Naboth's vineyard, "Hast thou found me, O mine enemy?" (1 Kings xxi. 20); and King Herod, quailing under the stern rebuke of John the Baptist, "It is not lawful for thee to have thy brother's wife" (Mark vi. 18). Frugal and abstemious, devout and humble, powerful in prayer, stern in demeanour, yet possessing the loving sympathy of a woman; fearlessly denouncing everything that is wrong and displeasing in the sight of God—yet conscious of his own weakness; strong in faith, yet weak in body, and hence continually lapsing into fits of deep despondency. Like Moses, "a man of God," "a merciful man," "beloved of God and men," "whose memorial is blessed," "made like to the glorious saints," "sanctified in his faithfulness and meekness." So the synagogue loved to speak of Moses (Canon Norris).

This man, imbued with the "spirit and power" of Elijah, we believe will be Joshua, the high priest, predicted by Zechariah (chap. iii. 1), with "Satan standing at his right hand to be his adversary" (margin). This is no new invention. Moses had an adversary resisting him from the day of his birth to the day of his death; an adversary who ever and anon stirred up the stiff-necked and rebellious propensities of the children of Israel against him.

Elijah had an adversary in Ahab and Jezebel, and John the Baptist one in Herod and Herodias. And if we turn to Ezra, who took such a leading part in the restoration of the second temple, we find he had adversaries raised against him to resist him. Hence we may infer that the Elijah yet to appear will be one who has passed through the furnace of affliction, and will be as "a brand plucked out of the fire" (ver. 2).

This "Joshua,* the high priest," however, will not be alone, nor feel himself alone, in the work before him, for the prophet

* It has been generally expounded that this Joshua the high priest is typical of our Saviour, but it must be remembered that He was never clothed with "filthy garments" (ver. 3), but that "all our righteousnesses are filthy rags" (Isa. lxiv. 6), so that this exposition must be pronounced unscriptural.

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saw his fellows or companions sitting before him, and they were "men of wonder," "signs" before the people (ver. 8). Now, if 1882 is to usher in the "times of refreshing," the dawn of the glorious new covenant blessings, then we have this consoling and cheering fact that the Joshua, through whose instrumentality God will do all these good things, is one living in our midst now—now, when the subject of the Identity of the Lost Tribes of Israel with the British people is causing world-wide astonishment—when proofs are ever being multiplied in a wonderful way—when events are transpiring which verify our claim to be part of God's chosen people, and demonstrate the truth of His Holy Word and His faithfulness to the seed of Abraham—and when truly there are many scattered up and down in our midst who are "men of wonder" to all who hear them speak of present national safety from war and coming glory and blessing in the near future. But it may be asked: "How are we to know this man 'imbued with the spirit and power of Elijah,' this Joshua the high priest?" We may be sure that the Word which speaks so plainly of what is to be is not silent altogether of the way in which it is to be brought about. He who promised to raise up a prophet like unto Moses, also said: "And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him. But the prophet which shall presume to speak a word in My name which I have not commanded him, or that shall speak in the name of other gods, even that prophet shall die. 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, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him" (Deut. xviii. 15—22).

We have not brought this subject before our readers to gratify curiosity, or as one for idle speculation. We have been considering things which we believe are shortly to come to pass, and it behoves us one and all, as true Christian Israelites, to gather together all the Scriptural information which circles round this series of events we can for our mutual benefit and instruction.

"Give me the priest whose graces shall possess
Of an ambassador the just address,
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storms to ply;
A fisher's patience and a labourer's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and a Saviour's love."—T. KENN.

"THOU SHALT REIGN OVER MANY NATIONS, BUT THEY SHALL NOT REIGN OVER THEE."—DEUT. XV. 6.

WE received the following letter quite recently, and place it, with great satisfaction, before our readers. We are inclined to rest the entire weight of "our Identity" on this one "test-mark" (the last clause of Deut. xv. 6), and to avow our willingness to stake the truth of our views upon it. It is a fair challenge; let our opponents, especially the Rev. J. B. Clifford, of Bristol, take it up! God promised "Israel-obedient" that "they should 'reign' over many nations (Gentiles), but that they (the Gentiles) should not reign over *them*."

The British nation, at the Reformation in the sixteenth century, became "Israel-obedient." From that time, the blessings predicted have been showered down on our race in profusion. We now "reign" over "many nations," as stated below and in God's Word, but nowhere are British communities, *in a single instance*, the subjects of an alien prince! The prophecy and fulfilment are exact, express, perfectly confounding to the sceptic and doubter, and contained in *one single* Scripture.

We claim, then, as a logical consequence, that as this nation, and this alone, fulfils the requirement of the prophetic Word, and "Israel-obedient" is to be found answering to this prediction, we, who *do* answer to it, must be Israel of the Lost House. The Jews (the other House of Israel) are out of the question. They "reign" over no nations, and all nations of the Gentiles reign over them. They fulfil, in fact, to the letter, Deut. xxviii. 48, &c.

With these remarks, we ask Mr. W. Carter to address us:—

To the Editor of the "Banner of Israel."

SIR,—Permit me to call the attention of your readers to the following extract from a leading article that appeared in the *Daily Telegraph* in its issue of this day. The writer had as his theme, "The Reception of a Deputation of French Canadians by the Marquis of Lorne," and after making some remarks on the peculiarities of a people, "numbering at present a million of souls, all devotedly loyal subjects of Queen Victoria, but all, in literary and social sympathies, children of Old France," then goes on to say:—"It will not be an excess of Chauvinism to observe that, while the fact of a million of French-speaking people having so long lived and prospered under our rule in the full enjoyment of their religion and their customs shows our capacity for governing alien races, there is not a single community of Englishmen on the face of the whole earth that is subject to any foreign government. We rule Frenchmen in Canada and in Mauritius, Spaniards in Trinidad and at Gibraltar, Italians at Malta, Germans in Heligoland, Dutchmen in South Africa, Chinamen at Hong Kong, to say nothing of millions upon millions of Asiatics; but where is the smallest strip of territory in which English-speaking men live under a foreign flag and obey the laws enacted by a foreign governor?"

Yours truly,
WILFRED CARTER.

Liverpool, December 9, 1878.

Our readers, of course, know that the list above given does not at all exhaust the list of foreign races over whom Queen Victoria "reigns." For there are Africans in millions at the Cape, in the East and West African Settlements also; Jews in Britain and in India, Maoris in New Zealand, Tasmanian and Australian aborigines in those lands, Arabians in Aden, Patagonians and Fuegians in the Falklands and Ushuwia, Red Indians in Canada, Greeks and Turks in Cyprus, Esquimaux and other Northern races in the Arctic circle, besides many other smaller Tribes and clans belonging, we believe, to almost every nationality on the face of the "earth" except the one nation the enemy of Israel—the Russians!

ENGLAND'S EASTERN COVENANT AND GREAT BURNT OFFERING.

BY ABRAHAM STOREY.

(*Concluded from page* 428.)

PART XV.

A FEW LESSONS IN CONCLUSION.

IT is this principle of "resisting unto blood, striving aganist sin" (Heb. xii. 4), that will be seen, in time to come, to have been the foundation-act of our nation upon which great promises will be fulfilled. This act of self-renunciation on the part of the nation, in vindication of the rights of nations, will, in time to come, be seen to have been that spirit which animated martyrs of old to "count not their lives dear unto them; but, if need be, to seal with their blood their testimony to the truth, and to resist sin." As "sin is the transgression of the law" of right, and as "all unrighteousness is sin," so, in the councils and decisions of other nations, when they transgressed national treaty-rights presumptuously, our nation, as

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an "Empire of liberty, truth, and righteousness," became inflamed with the martyr's zeal, and justified its character by showing others that it would "strive against their sin," even to "resisting unto blood."

It was this principle which, at the Reformation, gained our nation its power, liberty, and influence; and it is the exemplification of this principle which must from this time forth go on producing a reformation among the nations of the earth, until the blessings with which we ourselves are blessed shall universally prevail.

It is this principle that has cemented the concrete components of our nation into one adamantine mass, and made her the great "stone kingdom" and the inheritor of those fixed liberties which Mr. Gladstone as well as the Earl of Beaconsfield recognised as a "rock" against which, if opposing powers dash themselves, it will break them in pieces.*

It is this principle which brings forth the "fruits of the kingdom;" which, as our Lord testified, were not only "peace and goodwill," but, where peace and goodwill could not be enforced by principles of truth and justice, then truth and justice must prepare the rod of iron to "dash them in pieces," and roll the great stone mountain over them till they were ground to powder.†

It is this principle which, while it is a law of liberty, if it is used lawfully, will not give license to sin; and the establishment of this principle in our nation constitutes our Empire's "fixed hereditary liberties." It is the "power of the Gospel."

It is therefore impossible to find in a nation so ingrained with this principle an indeterminate, shrinking policy. It is the principle which makes the "high and lofty One" condescend not to "break the bruised reed, nor quench the smoking flax," but to gather with a mother's tenderest affections all who will submit to the call to righteousness under the nestling shadow of His fostering wings; while, to those who will not yield, their "house is left unto them desolate." A nation so influenced as not to legally allow transgression of the law, by right established, in her own dominions, but vigorously executes upon her home-born sons, without fear or favour, their breach of the same, cannot allow others who come in the least within the pale of her influence to use a licentious liberty.

But, somehow, this double-edged instrument of justice is not understood when it is used internationally. There are people who cry out loudly and bitterly at any act of crime committed by individuals in their own country, if the criminal be not chastised as severely as they think he deserves. But let a nation transgress the treaty-rights of nations, then, if we prepare the sword of justice to enforce the policy of "liberty, truth, and righteousness," we are told we transgress the law which says, "Thou shalt not kill," and we must suffer the penalty which says, "Whosoever sheds man's blood, by man shall his blood be shed." And yet these same people would be the first to call upon the officers of the law to take a thief or housebreaker to justice, and the last who, if they saw a man hasting from their house with a coat, would run after him to beg of him not to run away until he had also taken a cloak! The writer has come in personal contact with some of these extreme peace-at-any-price people, and, when putting the case as above of giving a cloak to the man whom they caught stealing their coat, they have boldly affirmed that they would rather do so than subject the offender to punishment. And this, they say, is the practical teaching of "peace and goodwill" to all men. What a pity such kindly disposed people cannot see that such a principle of universal forbearance would mean peace, goodwill, and unlicensed liberty to all unrighteousness; and terror, evil consequences, and bondage of fear to all well-doers; or, rather, to all vainly would-be-thought-to-be well-doers.

Looked at in the abstract, the principle of "peace and goodwill to all men" is one of the highest and most desirable character. But, regarded relatively to the present constitution of things, it is impracticable. "Wipe off the dust of your feet as a testimony against them" is as much an injunction to the messengers of the Gospel, by "Him who loved the world," as is the command to preach the Gospel of love.

Our Lord, who is the universal embodiment of peace and goodwill to all men, has not only said that wars shall not cease down to the time of His second coming, but that, even after His coming, He will personally superintend the slaughtering of His enemies. "Those Mine enemies that would not that I should reign over them, bring hither and slay before Me."

But it is said: "Granting that the guilty should suffer, this does not justify the conduct of those who force the innocent against their will to fight their country's battles and to be slain."

Isaac was innocent, yet Abraham put him on the altar to slay as a burnt sacrifice.

"True," it is said, "but as Isaac was at this time at least turned thirty years old, and Abraham a centenarian, the probability is that Isaac was not forced against his inclination, but submitted to the act, to the will of God."

But this objection strengthens our position. Men are not pressed into military or naval service in our country, as in other countries, but each man willingly offers himself for service, and enlists with a voluntary will to submit to lay down his life for "God and his country." (This is another point in which we, as Israel, are not reckoned amongst the nations.)

But again it is said: "It is so contrary to all principle of holiness, as taught by the Gospel, to take away life under any pretence, that the Scriptures nowhere under the teaching of the Gospel sanction it.

But Abraham, as we have shown, was not under the law (for that was not established until 430 years after his day), but under grace; and not only in a state of justification by faith, but in the highest state of consecration to God, when he prepared, and would have taken away, innocent life. And James, who was an apostle of our Lord's and a preacher as well as a writer of the Gospel, affirms that Abraham by this act was "justified by his works."

We are met here again by the statement "that Abraham so acted under the express command of God."

When Christians use this weapon, they little think that they are using an argument which infidels bring against Divine revelation being in any case binding upon them, unless such revelations are made to them direct from God. What holy men of old did in holiness we are justified in holiness to do.

There is a necessity, under some circumstances, to do that which, in the abstract, the good man, the holy man, aye, and even Christ, the anointed of God, would by their own will rather not have done. "Not My will, but Thine be done." And that clearly means, not as I would do, but as necessity demands that I should do; and that is the principle upon which our country in the late policy acted.

A Surprise!

"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." —Gen. xxii. 13.

* This characteristic Mr. Gladstone gave testimony to in his speech delivered to the House of Commons last May, when, referring to the policy of our Government in sending Indian troops into the Mediterranean, he said: "A majority must have a very large power, but, whatever its power, it would dash itself like a wave against a rock when it came in contact with the fixed hereditary liberties of the British nation."

† E. W. Hengstenberg, Doctor and Professor of Theology in Berlin, signifies the same principle of truth when he says, p. 62 of his "Commentary on Genesis": "In the Shiloh the whole dignity of Judah as Lord and Ruler is to be concentrated. It hence follows that the nation who will not willingly obey Him as Shiloh must experience the destructive power of His sceptre, and that, behind the attractive kingdom of peace, there is the destructive dominion of the lion."

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The work is not yet complete. The materials for a burnt offering are still on the spot. The preparation was not altogether needless. There was a purpose in the act which even the "High Father" did not see. Therefore the wood, and fire, and steel are on the spot, after all, to make a sacrifice. "Behind" Abraham "there was a ram caught in the thicket by his horns."

Our chief has but to have a little time to look round and to his surprise will find the Ottoman Power as the ram's horn entangled in "a thicket" of some kind in Eastern affairs. It will not be through any complication arising out of our chief's negotiations, no more than the ram was caught by any arrangement of Abraham's. No one knows yet what "secret" negotiations the Porte has made with Russia, but our "sure Word of prophecy" declares that there is "a thicket" somewhere; and the "horn," or ruling power, will shortly be found "caught" in that thicket. Necessity will therefore be laid upon Abraham to go and take that ram, "and offer him up for a burnt offering in the stead of his son." The sure Word of prophecy clearly shows this.

This will be the beginning of greater results in the increased power and blessings of our nation.

Much has been said and written on the "exceeding fruitfulness" of the Anglo-Saxon race in all things; and it is all undeniably true. But this is but the beginning of the end. We have so far—notwithstanding some people seem to think we have already fulfilled all the prophecies concerning the increased importance of our dominion—only fulfilled those promises which were made to Abraham before he made the burnt offering, and those are all contained in Gen. xvii. We have been "exceeding fruitful," we have exceeded already all other nations. We may, like Mr. Read, stand amazed at what is, and at what has been, but we are almost confounded, so as to be ready to "fall upon our face" to the ground, with the overwhelming prospect of what is to be. The blessing upon blessing, the multiplying upon multiplying, the coming into our pale (or which is, in the result, the same thing, though different in operation, the "belting round") of all nations of the earth, so that they may partake of those blessings which God has conserved within the nation of the race of Isaac, all follow after the nation's obedience to the voice of God in making this burnt offering.

After the ram's horn is loosed and the sacrifice made, the "Angel, or Spirit of the Lord," will yet call a second time. "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."

THE WOODPECKER'S NOTE.

WELL, Mr. Editor, that was a false report you heard. The woodpecker is not lost, neither has he deserted the tree of low stature, nor been killed by a stone thrown from the hand of a malevolent labourer; he is too artful to be maimed by the latter. *You* said the woodpecker possessed that faculty, and it is a fact of natural history, that "he always shifts to the opposite side of the tree, and so dodges" the old labourers, the new diggers, and the gentlemen wasps, "whom he is watching."

Some people think that such a little bird as the woodpecker has nothing else to do but go twitting about from bough to bough, keeping everybody alive; but that is a grave mistake. There is work on this tree of low stature for a whole tribe of woodpeckers, and if he has been silent, he has not been idle. He means, shortly, to take a full survey of the vineyard of the Lord of hosts (Isaiah v. 7), and then will duly report progress.

Nov. 30, 1878. TWEET, TWEET.

OUR OPPONENTS AND OUR CHAMPIONS.

(*Continued from page* 120.)

SCARBOROUGH.—PART III.

AN opponent has come forward in Scarborough to attack our views, and the occasion seized for that purpose was the lecture lately delivered in that town by our able fellow-labourer, Mr. Edward Hine. The attack appeared in the *Scarborough Weekly Post*, of Oct. 11, 1878, and the defence, which we were ourselves asked to make, was published in the same paper's issue of the 19th idem. We republish the two letters for our readers' satisfaction, being sure that the more we expose to public criticism the arguments of our opponents, the clearer it will appear that really there is nothing to be said against "our Identity." Resolutely faced, all objection to what is true must vanish and disappear. With this introduction we ask our readers to peruse the arguments, *pro* and *con*, advanced regarding our views, which the following letters clearly set forth:—

THE ANGLO-ISRAEL THEORY.

To the Editor of the "Scarborough Weekly Post."

SIR,—Mr. Hine has come before the public with an Identity theory. He contends for the Identification of the Lost Ten Tribes of Israel in the British nation, and he challenges any Bible student throughout Britain to bring forward a single fatal objection to his theory. As a public man, Mr. Hine is open to criticism, just as, being human, he may err—*humanum est errare*. As a speaker he is positive—all dogmatists are positive, forgetful, perhaps, that mere dogmatism is "a feeble weapon thrown without effect." Mr. Hine is at any rate thoroughly convinced of the infallibility of his own views on the subject; this is his peculiar idiosyncrasy as a theorist. The Anglo-Israel theory is deserving of notice, although it does not appear consonant with Scripture testimony in many respects, and for this reason; it will serve as a medium for drawing more general attention to one of the sublimest facts taught in the Bible—viz., that "God has not cast away His people Israel," but has set a time, yet future, in which He will gather and bring them into their own land, and make them a blessed nation under the government of Christ, who is appointed to rule the world in righteousness. More than this, it is to be feared, the theory will not accomplish—it may sow seeds of error in the minds of such as are cajoled by it. It has too much of the nature of invention about it, as though the enunciator were following in the paths of those who manufacture theories to suit the spirit of the age or that of discovery. The facts relating to the history of Israel are such as to provoke astonishment at the character Jehovah manifested to that people, and the *modus operandi* whereby He taught them He was Jacob's shield and defender. At the very onset of their career we find them in bondage, from which they were delivered by supernatural intervention. And it is as well to remember that the Exodus was a grand type of the second deliverance to be effected at the coming of Christ—"According to the days of thy coming out of the land of Egypt will I show unto him marvellous things" (Micah vii. 15). During the period of their wanderings God was continually punishing them for their sins. Throughout their history, even in the days of prosperity, they were visited by the rod, that they might not forget Him who "bare them on eagle's wings" from the brick fields of Egypt to the "land flowing with milk and honey." And their dispersion, when they were finally ejected from Palestine, was a rude lesson to teach them that they were not the same as other nations, that God had "chosen them for a peculiar people." "You only have I known of all the families of the earth, therefore I will punish you for your iniquities." It seems a painful method, and it has extended over a lengthened period, during which the once happy Israelites have suffered the indignation and chastisement of an angry God. The leading feature in the deportment of cast out Israel in the course of their exile is, as prophetically announced, that of a people conscious of their punishment, and either lamenting their past sins or groaning under the burden of their afflictions. This reality will be seen to possess a significance as we touch nearer the subject. A few citations in proof of what has been asserted—"And these are the words that the Lord spake concerning Israel and concerning Judah. . . . . We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces

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are turned into paleness? 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. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy (Jacob's) neck, and will burst thy bonds, and strangers shall no more serve themselves of him." This is one out of many passages confirmatory of the fact that the Israelites are alive to their shame and contempt up to the very day of their salvation. It is no use saying this applies to Judah only; it evidently applies to both Judah and Israel. In Ezekiel xxxvii., the same thing is conveyed in another form. Israel is there spoken of as "dead"—in a state of political nonentity. They are made to say: "Our bones are dried, and our hope is lost; we are cut off from our parts." If the reader will turn to the chapter itself, he will perceive at a glance that the time referred to is that intervening between the exile and return of Israel from captivity. And the prophet utters the prophecy concerning their resurrection. It is stripped of figurative language in the 21st verse as follows: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel," &c. Now how does this tally with Mr. Hine's theory? What analogy is there betwixt scattered Israel, as prophetically described, and national Britain? I fail to see any. The fact is, Britain does not answer to the description. For a long time now Britain has enjoyed commercial and political prosperity. She is not, nor ever has been, "meted out and trodden under foot," neither has she suffered reproach among the nations. On the contrary, her career has been a brilliant one, and she fills a position of power and influence the Bible nowhere says the Ten Tribes are to enjoy prior to their re-settlement in their own land under the millennial blessings. But, pursuing this argument, it is plain to the most cursory perusal of prophecy, that Israel remains under the cloud until the sunshine of Divine interference at the juncture of the Apocalypse of the Messiah disperses the gloom of their hour of trouble. In Ezekiel xxxiv. they are spoken of as sheep—sheep "scattered because there is no shepherd, and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth; and none did search or seek after them." Now the context shows that it is out of this nomadic condition that Jehovah delivers them. "I will bring them out from the people, and gather them from the countries," &c. In the 18th of the same chapter there is a beautiful description given of the relationship existing between famished Israel and the rich nations among whom they are scattered. It is so distinctly opposite to the present honourable station of Britain that it refutes the assumption of her being the Ten Tribes of Israel. When does Israel rise from the degradation of exile? "Sing, O daughter of Zion; shout, O Israel; be glad, and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, the Lord, is in the midst of thee: thou shalt not see evil any more. . . . . At that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out" (Zeph. iii. 14—20). This alone testifies to the misconception Mr. Hine's theory embraces. It is a clear evidence that Britain by no means meets the requirements of the case. I do not see how it is possible, without deliberately wresting Scripture, to prove what Mr. Hine pretends to prove: it does not seem compatible with the Divine plan. However it is unnecessary to dwell longer on this point. There are countless passages forthcoming to substantiate those already quoted, all undeniable proofs of the fact that the Israelites during their captivity retain consciousness of their punishment, that they are not blessed until redeemed and restored to their Syrian home, and that the latter does not occur until the Northern Power is brought against the mountains of Israel and defeated there at the hands of the returned Messiah. I think this is a fatal objection to Mr. Hine's theory; but I would like to see him prove otherwise. A word, in conclusion, about the "isles." This is a term occurring several times in the Old Testament. That some of Israel's exiled sons are dwelling in the "isles afar off" it is not necessary to deny. It is even requisite to believe this to be so. But the "isles" have a "mission." They "wait" upon "Jehovah;" they trust upon "His arm." What is that mission? It is intimately connected with the restoration of Israel. "Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for Me, and the ships of Tarshish first to bring Thy (Israel's) sons from far, their silver and their gold with them" (Isa. lx. 1—11). It seems to me that this Tarshish maritime Power is the same as that mentioned in the eighteenth chapter of Isaiah, as follows: "Ho! to the land shadowing with wings, which is beyond the rivers of Ethiopia: that sendeth ambassadors by the sea, even in vessels in bulrushes upon the waters: go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto." The mission of the "isles" is to "bring a present" unto the Lord of hosts, of "a people scattered and peeled." It is evident that both the eighteenth and sixtieth of Isaiah refer to one and the same Power—an island Power, employing ships and sending ambassadors by water, &c., possessing "wings" or colonies. The reader may judge for himself what Power suits the picture. That Power is friendly to the Israelite—it places its ships at its disposal, and carries him to the land of his forefathers. Is it the Power mentioned in the thirty-eighth of Ezekiel?—"Sheba, and Dedan, and the merchants of Tarshish, and the young lions thereof." If so, then we find that Power antagonizing the Northern Colossus, saying, "Art thou come to take a spoil?" &c.—friendly to the Jew and to the Israelite, who appear to have formed a colony, living in the land without "bars and gates," and, therefore, seemingly under the protection of the merchant Power who opposes the invasion of Gog. Prophecy indicates very succinctly, yet pointedly, that some Power in the latter days favours Israel with its friendship, and that friendship assists in forwarding their embarkation from the stranger's to their own shores. "The isles" is the Power; and if the isles be Britain, Britain cannot both be the friend of Israel and be Israel herself at one and the same time. The real truth seems to be this: that the Israelites are in captivity in various lands, some in our own; that they will be "recovered a second time" in due course; and that Britain has been commissioned by Him who "rules in the kingdom of men, and giveth it to whomsoever He will," to take their part when the time of their restoration arrives.

I am, Sir, yours,

B. S.

Thus far the attack. The defence which we were requested by some anonymous Israelite in Scarborough to undertake, was to the effect following, and we hope it will be deemed convincing by our readers. Even if it should fail of that effect on the "opponent," it will, we believe, give him some food for thought.

To the Editor of the "Scarborough Daily Post."

DEAR SIR,—A nameless friend has sent me a copy of your issue of the 11th October, 1878, with a request that I will reply to "B. S.'s." letter on "The Anglo-Israel Theory." I do so with pleasure, as his letter is written in a temperate and courteous spirit, which I fear his best friends cannot say with regard to "Ithuriel's." "B. S.'s" chief difficulties are two-fold: first, That Jeremiah xxx. 4—9, and Ezekiel xxxvii. 11—21, go to show that the Israelites, as well as the House of Judah, are to be found in the last days before their deliverance in a condition of depression, dispersion, and misery, wholly unlike that claimed as Israel's portion represented by the spendour of the Empire of Great Britain to-day. Ezekiel xxxiv. and Zeph. iii. 14—20 are also cited to support "B. S.'s" views. Secondly, That, admitting "Tarshish" and "all the young lions thereof" of Ezekiel xxxviii. 13, as well as the "isles" of Isaiah lx. 9—11, to represent Great Britain and her Colonial Empire of to-day, it is impossible to suppose that "Britain, the Power which is the friend of Israel, can be Israel herself at one and the same time." This appears to be a fair *resumé* of "B. S.'s" difficulties which, with your leave, sir, I will now try and meet.

Let us take the last first. I quite agree with our friend that Great Britain is the Power represented by Isaiah xviii. as "the land shadowing with wings," "the isles" of Isaiah lx. 9—11, to whom is destined also the *rôle* of taking Judah, or the Jews, as "a present" to the Lord. This Power being aided by Sheba (India), and Dedan (Aden and Arabia), and "all the young lions," or newly-erected nation-colonies, distinctly indicates the British Empire ("B. S." also believes this) as the destined restorers of the Jews, the antagonist of Gog and Magog "on the mountains of Israel" (Ezekiel xxxviii.); the victor also in that great war, which, I believe, God's Word calls "Jacob's trouble" (Jer. xxx. 7). I would ask "B. S.," while admitting all this, to reflect if indeed Great Britain be, as we both allow, destined to be the agents employed to restore the Jews to their land, how they can fail to be God's people—the Ten-Tribed nation Israel? The Scriptures tell us in Zeph. iii. 10. that "from beyond the rivers of Ethiopia" (the position of the British Islands) "His suppliants" (therefore a Christian race—Hosea i. 10), "Even

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the daughter of My dispersed" (therefore Hebrews in dispersion, or the Lost Ten Tribes), "shall bring Mine offering." What that "offering" is, Isaiah xviii. distinctly tells us; and "B. S." admits, I believe, that it is "the people scattered and peeled," "terrible from their beginning and hitherto"—that is, the sons of Judah or the Jews. But who does Isaiah say (in chapter xviii.) are to bring this "offering" or "present" to the Lord? He distinctly says (verse 7) it shall be "from a people terrible from their beginning and hitherto;" therefore clearly "from" a people of the same race as the "offering" or "present" itself—that is, "from" the Hebrews, the daughter of "Jehovah's dispersed," the Ten Tribes of Israel.

These again, as "B. S." sees, are those whose missionary operations, island habitation, and colonial Empire plainly identify them with the British. But God's Word allotted to only one race the function of universal beneficence, and of world-wide evangelisation; to one race only was promised "the desolate heritages" as a colonial Empire, and the faculty to develop into "a nation and company of nations" (Isa. xlix. 8; Gen. xxxv. 11, and xxviii. 14). That race was the Hebrews. The British race, which answers perfectly to those signs or marks of Israelite origin, and which, as "B. S." admits, is destined to take back the Jews to their land, must consequently, as the daughter of the "Lord Jehovah's dispersed," and as His Christian "suppliants," be none other than the Lost Ten Tribes, to whom, and never to a Gentile nation, has God's Word assigned the duty of conducting Judah back to their joint possession. "At that time," saith the Lord, "the House of Judah shall walk to the House of Israel, and they shall come TOGETHER out of the land of the NORTH, to the land which I have given for an inheritance to your fathers" (Jer. iii. 18; see also Hosea i. 11.)

I think, therefore, I have reason, logic, and Scripture too, on my side, when I say that the restorers of the Jews to "the land" being the British, the latter, by God's arrangements, must be the House of Israel, His dispersed, but certainly not the Gentile nation whom "B. S.," I see clearly, imagines our people to be. His letter is a literal fulfilment of Hosea i. 10, for "B. S.," in saying "the British are not Israel," is, in effect, saying they are "not God's people," though I take him to allow they are "the sons of the living God" or the truly Christian nation. I next reply to "B. S.'s" difficulty as to the present prosperous condition of the British, and their marked contrast to what he is led to expect will be the state of the Ten Tribes of Israel when the time of their restoration draws near. Ezek. xxxvii. 11—21; Jer. xxx. 4—9; Ezek. xxxiv.; and Zeph. iii. 14—20, are relied on by "B. S." But if "B. S." examines Ezek. xxxvii., he will find that when the Lord revives the dry bones of Israel (verse 10), the nation "stood up upon their feet, an exceeding great army"—a figure which settles one or two very important points. These are—that before the hosts of Israel are drawn by the Lord out of their hidden "grave-like" condition (before the Identity is proclaimed in fact), this hidden nation is to be a conglomerate body—a powerful, multitudinous, war-like race—an "army," which in truth does not respond to "B. S.'s" picture at all, but resembles the British nation, now, exactly!

The soliloquy of the 11th verse we may refer to the dry bone condition of this "mighty army" now standing on its feet—long since past—or we may consider it refers to what many of us Israelites feel pretty often—namely, that our "hope of recognition *as Israel* is lost," and "we are cut off for our parts," and "our restoration *as Israel* to our land cannot be effected save by the miraculous interposition of our God." Jeremiah xxx. 4—9 does indeed refer to Israel and Judah re-united, and tells of a day of trouble, danger, and sorrow yet awaiting our nation and the Jews, when Ezekiel xxxviii. and xxxix. shall be accomplished facts, and "Jacob's trouble" is in sad truth upon us. Our only hope, then, will be the assurance which "B. S." has quoted: "But he shall be saved out of it." In reference to Ezek. xxxiv., I can see nothing in that chapter but what ought to be a warning to Israel's shepherds—the clergy of our Church; but no facts which do not correspond to our nation's wanderings before the Saxons and the other component portions of it reached these "isles of the sea" (Isaiah xxiv. 15); no facts which do not exactly tally to-day with the condition of the spiritually "lost sheep" straying in the backwoods of Canada, the bushlands of Australia, New Zealand, and the Cape, to say nothing of the semi-heathen of London, and of our great cities even in Christian England! In regard to Zeph. iii. 14—20, I beg to observe that the words "her that halteth," refer clearly to Zephaniah's days B.C. 630, not to ours! "All that afflict thee" is also in the present tense (Zephaniah's days, *not ours*), and "B. S.'s" objections on that score, certainly fail. I am, yours truly,

PHILO-ISRAEL.

Woodcot Villa, Tyndall's Park, Bristol, October 16, 1878.

WHY WAS NOT THE TRIBE OF DAN "SEALED" WITH THE TWELVE TRIBES, AS DESCRIBED IN REV. VII.?

WHY ALSO WAS EPHRAIM OMITTED, BUT MANASSEH NAMED AND SEALED?

THE first part of the above is a question constantly asked of us, but the answer, which has already been satisfactorily given, is buried in the pages of Mr. Edward Hine's "Life from the Dead," vol. iii., p. 159, and so buried is very hard to find. We propose for the benefit of our friends, and for our own satisfaction and easier reference, to transfer to our own pages "Pilgrim's" letter on the subject, to be found in the 29th No. of "Life from the Dead," as the best, the clearest, and the most satisfactory reply to a difficult question which has yet been put forward. We add to it C. M.'s few remarks in the same direction, which will be found at page 325 of No. 47 "Life from the Dead," in the article on "Freemasonry" recently published. These two explanations, taken together, leave nothing to be desired, and form the best reply to the question we have recorded at the head of this paper which we have seen.

"Pilgrim's" letter is as follows:—

"Does not the acceptance of the Identity solve the difficulty in reference to the omission of the Tribe of Dan from the sealing recorded in the 7th chapter of the book of Revelation? We know that the affixing of a seal betokens safety and security. The 9th chapter, which opens with the Saracenic invasion, tells of trouble and woe to fall especially on 'those men which have not the seal of God in their foreheads.' Now at the time when this prophecy was written, the children of Dan were already in safety. Sheltered in their Irish home, they were far beyond the reach of their invading hosts. It was not so with the other Tribes. Even then they were making their slow unconscious progress 'over hill and dale, through waste, and forest, and flood.' The seal of appropriation and security which the Tribe of Dan needed not, was to be impressed on the chosen ones among those wanderers. No 'hurt' should touch them; their foot should not stumble; they, too, should safely reach their place of refuge—their home in the Isles of the West—some of them safe before the desolating tempest broke forth, the others safe still by reason of the seal.

"PILGRIM."

Following the same chain of thought, C. M. quite recently wrote:—

"During the troubles which followed the break-up of the Roman Empire, the Tribes were in the midst of the commotion, which indeed they helped to raise along with the Asian hordes whom they accompanied, but in which they were, as ever, safeguarded, and preserved. The Danites were already far removed from the scene of turmoil. Hence, in the list in the Apocalypse of them who were to be 'sealed' from hurt, the Tribe of Dan was by prophetic prevision omitted. To them after the captivity came the fugitive Jeremias, hierarch and prophet, attended by the excellent master Baruch, in charge of the stone with iron rings, the sacred seat of the kings, accompanied by that Tephi, the king's daughter, from whom is the line of our own monarchs."

We consider we have done a public service by drawing attention to these two replies to a very pertinent question.

We now proceed to give an answer to the second question we have propounded at the head of this paper, the answer to which we had suggested to us by our friend and fellow-helper, Commander L. G. Roberts, R.N.

The question is, Why was the Tribe of Ephraim omitted from the list of the sealed ones, while his elder brother, who was not to be so "great" in the future as he, was sealed? Why, in short, was Joseph permitted to retain his privilege as a Tribe, to the exclusion of the favoured son Ephraim, when Manasseh

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was consecrated by the seal, and guaranteed thereby "salvation" during the times of trouble? The answer, simply stated, gives the reason thus. At that time of universal terror, just as the Roman Empire was about to be broken up, Joseph's birthright blessings had not yet devolved upon his son Ephraim. That was the epoch, A.D. 100 to A.D. 350. Not yet was the time when the "multitudinous seed" and "the nation and the company of nations" was to be made known to the cognizance of the world. Many dark centuries of trial, trouble, and affliction awaited Israel before that day should dawn; Ephraim's blessings were therefore in abeyance, and the Tribe was at the sealing period represented by the solitary Joseph, not yet by the "spreading," expanding, "fruitful" Ephraim (Gen. xxviii. 14, xli. 52). Hence the Tribe which represented the birthright heir was sealed by the name of Joseph, but not by the name of "Ephraim." Manasseh, on the other hand, was recognised and sealed independently of his father to point to the fact even then predicted—namely, that when Ephraim's "expansion" should take place in the then distant future, Manasseh should become "a people" and a "great" people, independent, separate from Ephraim, but not so "great" as he (Gen. xlviii. 19, 20).

These considerations seem to us to explain what hitherto has been inexplicable; and the Identity in this, as in so many other instances, supplies the key which opens the lock and reveals the hidden secrets of the Word of God. Herein, too, we supply our readers with a glorious chronological proof that Ephraim's greatness, predicted by our forefather Jacob, was to become apparent, not in the patriarchal times, not in the days of Israel's settlement in Palestine, not even when the beloved apostle John saw the beatific Apocalyptic vision in the Isle of Patmos—but in our own days—since the blessed Reformation of religion in the 16th century, when Israel, gathered in their "Isles of the West," became a settled nation, what time they turned to the Lord, "hearkened diligently to His commandments," and henceforth became heirs of all the promises which were especially entailed on "Ephraim" in Gen. xlviii. 19, including national greatness, the multiplicity of seed, and all that was involved in our Lord's gift to the fruitful nation, that one nation to whom "the kingdom of God" was, He said, destined to come (Matt. xxi. 43).

Review.

The Answer to the Eastern Question as Shown in the Identity of the British with Israel. By the Author of "The New Old Story." London: S. W. Partridge & Co., 9, Paternoster-row. Price Sixpence. We are glad to welcome the author of "The New Old Story" writing on another aspect of the Identity Question. The new pamphlet which we are now discussing puts a question and furnishes the proper answer. The question is the Eastern Question, which our author epitomises thus:—"Which European or Asiatic nation shall have in the future the greatest power in the dominions of the Turks, which the Sultans have misruled for so long a time, and which have now become 'the debateable ground' of Europe?" Also, "Which of the Powers can supply the best government to keep in order those people in 'the East' who are not capable of governing themselves?" We think this question, thus put, is exactly to the point, and reflects the political problem Europe has to solve in the near future. It is the dreaded Eastern Question—one which will involve, after 1882, the destruction of Europe. Our author rapidly surveys the field in the search for this capable nation, and passes in review Norway, Sweden, France, Spain, Italy, Austria, Greece, Germany, Hungary, Turkey, and Russia, without, however, finding the race with the capacity and qualification needed for the gigantic task proposed! The British nation alone, being Israel, with Judah in union, is found "best fitted by the special teaching of God to give a good government to all men, and to have a wise care of those He puts under their charge who are ignorant or careless of His laws." We recommend this pamphlet to our readers' perusal, observing that it is dedicated "to the *un*learned men and women of the Anglo-Saxon race to whom busy life affords little leisure for study," and therefore pretends to no depth, no scientific research, but tells its tale simply, in a manner easily comprehensible by all. We are glad to see our author appeals to "the Gates" as one of our most glorious possessions, that he indicates that Cyprus is one of the chiefest of them all, that he shows also that Constantinople is the "Gate of all the Gates" destined shortly to fall (*in peace*) to British possession; and finally, while touching on the wonderful work done in our scientific survey of the Land of Promise, deprecates in wise and earnest words, which have our hearty concurrence, the operations of the Syrian and Palestine Colonisation Society. We wish "A E I" God-speed and many readers.

Correspondence.

To the Editor of the "Banner of Israel."

DEAR SIR,—At the close of my long letter to Mr. Gladstone, on the subject of our Israelitish origin, which through your courtesy I have been permitted to publish in the BANNER, I addressed a private letter to Mr. Gladstone, forwarding, at the same time, Part I. of the series, and offering to forward the remainder if he could find time to read them. You will remember that in Part I. I called special attention to the injustice of Mr. Cornall and others in terming those, who believe in our Israelitish origin, "heretics," thereby putting them in the same category as the inspired Apostle places "adulterers, murderers, and drunkards." Mr. Gladstone has favoured me with the following reply, which I ask you to be good enough to publish for the benefit of those whom it may concern, as I think it as fair and candid a reply as I had any right to expect.

I am, dear Sir, your faithful servant,

B. W. SAVILE,
Dec. 10th, 1878. (*Rector of Shillingford*).

Rev. B. W. Savile,

DEAR SIR,—I quite agree that on ethnographical grounds the theory you mention is a fair subject for discussion; and I should read with interest any tract so treating it; but I could not amidst my present engagements follow it with advantage through the successive numbers of a periodical.

I can conceive no reason why hard words should be introduced.

Yours very faithfully,
Dec. 7, 1878. W. E. GLADSTONE.

To the Editor of the "Banner of Israel."

DEAR SIR,—On Tuesday evening, Dec. 10, I attended Mr. Hine's lecture, in Exeter Hall, upon "Lost Israel Found," being well acquainted with the subject, and also having long since accepted the great truths connected with it. I went not so much for information as to see how it would be received. The hall was very full (more men than women) and the audience listened with deep interest, although the time was exceeded by half-an-hour; and as text after text was brought forward to substantiate the statements of the lecturer, the applause was hearty and frequent, though against his wishes. "God save the Queen" was sung with enthusiasm during the collection, and I observed that many BANNERS were attentively studied in the time of waiting before the chair was taken. I thanked God for such a successful meeting in the metropolis. A working man just behind me was lamenting to his companion "that every one could not be brought to believe in the English being Israelites."

I am, Sir, yours very truly,
Dec. 13. L. J. D.

LAY STUDENTS OF PROPHECY.—The *Whitehall Review*, in a recent article on "Rome's Recruits," remarks that "rightly or wrongly a large section of *the laity* of the English Church believe firmly that the Pope is 'the Man of Sin' of St. Paul." Of the fact itself, we have abundant evidence in our own correspondence, and it is some consolation to find that now, when so many of the clergy are quenching or neglecting the light of prophecy, the study is being taken up by the laity." The above is from the *Rock* of the 25th October, 1878. Our readers, we are sure, agree with us that the *Rock* is perfectly right in its statement regarding "many of the clergy." They are "quenching," as far as they can, or "neglecting," the light of prophecy, regarding the discovery of God's people Israel, and the study of this immensely-important "subject is being taken up by the laity," who are determined to look into it thoroughly, and to "publish" their discovery as the LORD has commanded them to do (Jer. xxxi. 7).

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Printed for the Proprietor by ROBERT BANKS, 5, Racquet-court, Fleet-street, London, E.C. PUBLISHED BY W. H. GUEST, 20, WARWICK-LANE, PATERNOSTER-ROW. WEDNESDAY, DECEMBER 25, 1878.

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