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A Weekly Journal,

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WITH THE

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Foreword.

THIS week we have an editorial duty to perform which is as light as it is pleasant, viz., to introduce the BANNER OF ISRAEL for 1906. Perhaps the introduction is to some extent needed, since it has come forth with a slightly changed aspect; but there will be no necessity for us to introduce the writers whose pens have furnished the pages. We begin the year with words of wisdom and encouragement from many veteran advocates of ISRAEL'S RECOVERY, who are still both able and willing to fight this good fight and voice these good tidings. And there are many others, equally willing and equally able, who will all combine during the year to expound and defend the British-Israel contention in its various phases.

Our arrangements not yet being complete we cannot give in detail the full features of the coming volume; but besides those whose names are household words several fresh writers will assist in making the BANNER OF ISRAEL a worthy exponent of the great Truth it upholds. Let us at least say that the Rev. Leonard Hills will at intervals talk to young people, Miss Augusta Cook will throw vivid light on the Revelation and other portions of Scripture, and Mr. Scott Moncrieff will supply a series of essays on the Hand of God in British history.

During 1906, also, we intend devoting more attention to the enemy than was possible last year. We shall open a department called THE ARENA, into which our opponents will be brought, whether they like it or not, to answer for their misdeeds; while John Shootingham will re-appear with Far from Random Shafts. We shall only further add that as there have been many inquiries for the late Bishop Titcomb's inimitable work, *The Anglo-Israel Post Bag: or, How Arthur Came to See It*, and as Messrs. Banks possess the author's revised copy, with notes, it has been decided to republish this popular work in these columns at an early date.

"Let Us Go On."

BY THE VENERABLE DENIS HANAN, D.D.

A FAIRLY good motto for another year of effort, especially when we remember the connected words, "unto perfection."

What this "perfection" is, in the sense in which it is used by the author of the Epistle to the Hebrews, is explained by the context. It is full growth (margin, R.V., Heb. vi. 1). And the teaching given by the BANNER OF ISRAEL ought to tend and does tend towards this. I hope to show that this full growth is inseparably connected in the author's mind with the very subject which the BANNER exists to proclaim.

Let us proceed step by step. Firstly, in order that this full growth is to be realised, these Hebrew Christians were to cease to speak of the first principles of Christ; not that they were to forget them, or to ignore them, but that as the foundations of a building will not fulfil their purpose if they are regarded as the be all and the end all, it is to be remembered that they are laid, and laid well and truly, in order that the structure may arise upon them. And yet there ever have been and are

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Christian people who never seem to master the first principles, or do not dream of going beyond them.

These are the great facts and teachings of the faith :—

(1) Repentance and faith; (2) Baptism and laying on of hands; (3) Resurrection and final judgment.

Many do not advance beyond the first; the second is, strange to say, supposed to be incongruous, and the third is not known to be inseparably connected with the others. There are many more who, while holding to all these first principles, and perceiving their mutual relationship, do not advance beyond them; and it is these orthodox people who are warned that because of failure to advance they are in danger of falling away. The metaphor changes, and they are likened by implication to a ship that is not moored, whose anchor is not taking hold, and which, therefore, must drift, and possibly become a wreck. The knowledge of our acceptance in Christ is given that we should bring forth fruit (ver. 7, 8), and that we should have hope, aim, and Christ-like objective. Hope is necessary; in the first place it keeps from falling away, and it also stimulates effort. Therefore, "let us go on."

What, then, is this special aspect of hope that was set before the early Church and is set before us? There are many commentaries that say it is the High Priesthood of Christ, and undoubtedly the knowledge of it is a great source of strength; the mention of it arises naturally out of the mention of the hope, but it is not the hope. This hope is the covenant that God made with Abraham by word and by oath. The advance to full growth is the inheriting of the promises. "Surely blessing I will bless thee, and multiplying I will multiply thee," and "In thee and in thy seed shall all the families of the earth be blessed." The fulfilment of this immutable promise was in all its manysidedness that to which these Hebrew Christians were to look forward.

In how far is the certainty of God's oath to Abraham an anchor of the soul, both sure and steadfast, to professing Christians to-day? It is supposed that because the anchor is within the veil that the Abrahamic temporal and national promises are evaporated, spiritualised, and therefore made practically and actually anything but the perfection of stability and hope. The hope and object of the fulfilment of the Abrahamic promises is something very different from zeal for the Church Catholic, as commonly understood, or desire for the rival advance of sect, for it is the preparation of the world for the full manifestation of the kingdom of God. "Thy kingdom come, Thy will be done on earth as it is in heaven." The Church drifts. It believes that the Lord is ascended, but it forgets that this makes the anchor sure, not that it does away with it or the need of it.

To change the metaphor. An army is landed to rescue an oppressed people. Its soldiers are individually speculating as to whether they had been landed, as to whether they might possibly desert, as to whether they would settle down in comfort, until finally they forget their objective, forgetting the promise of success and the purpose for which they were sent; and the oppressed remain unrescued, while the army stagnates. Why? Because Abraham's place in the economy of God is not known or taught.

Personal and national safety lies in the advance from the first principles; yes, even from that of the resurrection of the dead, which is only a step towards the great consummation.

The High Priesthood ministered within the veil by the Lord Jesus Christ—pardon, feeding, life, blessing—is exercised for this end, viz., the fulfilment of the oath to Abraham, to him who had and has the promises, through the redemption of Israel, and for the salvation of the world. This High Priest is sympathising, forgiving, longsuffering; pleading for us while He is absent, waiting Himself to return and to receive the kingdom. His ten servants are to "occupy" until He comes; then they are to rule with Him for ever.

This hope is certain because of the two immutable things—the word and the oath; because of the covenant made with Israel (chap. viii. 10), and which is also waiting for Judah's acceptance. It is not a selfish hope engrossed upon self-safety. It is an uplifting hope, Christ's glory and the world's good being its objects. It is a mooring hope: it keeps from drifting. It is perfection: it admits to the full counsel of God. It is not checked by death, either in the case of individuals or of generations. The anchor is sure, the victory is certain. We have a sure foundation in the first principles of the doctrine of Christ. We have the anchor beyond, and our great Mediator. He wills to conquer through His faithful servants; they must be single-eyed in their service as He is. "Let us go on." There is much to learn, and much to do, for Him whom we are called to serve and to whom we must give account.

We are frequently told that believing in and working for the literal fulfilment of the promises made to Abraham is opposed to the Gospel, is a worldly idea, is unspiritual; but in this epistle it is that which leads onward to perfection or full growth. We are told that the High Priesthood of the Messiah is the anchor of the soul; but undoubtedly it is not so put before us in this place, but rather as we reach onward to the nobler service we are helped by the pleadings of the great Melchisedec. The centuries have been long and Christian effort has been very imperfect. His pleading and His strengthening grace has caused faith to be sustained. If it be questioned whether the Church's effort has been blind let us ascertain how totally she ignores the knowledge which the epistle states is necessary to full growth.

The Gentile wild olive graft is responsible for much of this ignorance, but this cannot justify the Hebrew original branches when they also ignore their true standing. It is God's will that the world should be blessed through the fulfilment of the oath sworn to Abraham, and it cannot be blessed otherwise. It is the Messiah's work to redeem His people, Abraham's seed; and the nations will not believe in Him until they see that He has done so. Now more than ever it is needful to prepare for the final manifestation of the kingdom of God, and this kingdom is not the Church, as the Church is regarded in popular teaching—the Church that ignores the fulfilment of the oath by which the promises were made sure and

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became the anchor sure and steadfast, while she drifts unmoored, beset by Gentile boastings and internecine heresy and schism, instead of being herself the living witness of the fulfilment of the immutable promise, which when known will make her ready to take her true place in the kingdom that is yet to come.

The Redemption of Israel.

By the Rev. E. J. Weymss Whittaker, M.A.

I have noticed that some of the opponents of our views put forward the "theory" that the Israel ten-tribed kingdom had sinned so beyond all mercy on the part of Jehovah that as a separate people they are lost for ever—cut off from all participation in any blessing, apart from Judah; that their identity was merged into that of the Jewish people, and that at the return from Babylon at the close of the seventy years' captivity a remnant of the House of Israel returned also, and thus all Israel was restored, and at this day is represented by the Jews, who one day will, upon their conversion, be restored to favour, and thus all Israel will be saved. According to this, there is no Israel kingdom separate from the Jews, no Lost Ten Tribes, and no basis to build our views upon.

This idea cannot, however, be sustained by any evidence from Holy Scripture, but just the contrary. The history of the two captivities are separate and distinct, and there is not the faintest hint about the return to the land of any from the Assyrian captivity. The voice of prophecy is against it, and the final re-union of the Houses is clearly spoken of as taking place at or close upon their return to the land—a re-union and restoration on such terms of perpetuity and Divine favour that in no sense could apply to the time of the return from Babylon. I do not propose in this paper to further refute that view, but rather to try and prove that the mission of our Lord and Saviour Jesus Christ was closely connected with the restoration of Israel and the fulfilment of prophecy concerning the Ten-tribed kingdom of Ephraim-Israel, and a convincing proof that God had not cast them off for ever.

The mission of the Lord Jesus—the Christ—was primarily to save mankind from sin and death, and to destroy the work of Satan. For this He left heaven, and in His incarnation took upon Himself the burden of a world's sin and misery. He became man, and the angels heralded His Advent in the rapturous song which gives the clue to the meaning of the great mystery of godliness—"Glory to God in the Highest and on earth peace, goodwill toward men." This aspect of the mission our Lord was emphasised in His interview with Nicodemus. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life." St. John, also, in his 1st Epistle, v. 11: "This is the record, that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life"; and in 1 John iii. 8 he says: "The Son of God was manifested that He might destroy the works of the devil." "Lo, I come to do Thy will, O God." By His incarnation He fitted Himself as the perfect Surety for mankind; by His death He overcame death and made atonement for sin; by His resurrection He brought life and immortality to light; by His ascension He opened the kingdom of heaven to all believers; and by the sending of the Holy Ghost He invested with life-giving power every agency that should henceforth be used of God for the salvation of the world. The testimony of Jesus was to be the Holy Spirit's message—"He shall take of Mine and show it unto you," as St. Paul tells us it had been in the Old Testament the spirit of prophecy.

One glorious coming One was the hope of Israel; one glorious Saviour and Mediator, whom God has exalted and given a name which is above every name, is the hope of the sin-tossed, heavy burdened world of sinners, and whosoever cometh to Him He will in no-wise cast out.

When, however, we turn to the various declarations of God concerning the Lord Jesus Christ at the time of His birth, we are struck by this fact—that it is not this great mission to the world that is made the subject of announcement. The dominating note is Israel. "Where is He that is born King of the Jews?" is the enquiry of the Magi (St. Matt. ii. 2), and to Herod's enquiry the reply of the priests was, "It is written by the prophet, Thou, Bethlehem, in the land of Juda, art not the least of the princes of Juda; for out of Thee shall come a Governor that shall rule My people Israel" (Micah v. 2); and if we turn to the Gospel of St. Luke we have the announcement of the angel to Zacharias concerning the child that shall be born of his wife Elizabeth, "Many of the children of Israel shall he turn to the Lord their God, and he shall go before Him (the Lord) in the power and spirit 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" (Luke i. 16, 17).

Again. The angelic message by the archangel Gabriel to the Virgin Mary—"Thou hast found favour with God, and behold, thou shalt conceive in thy womb and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the House of Jacob for ever, and of His kingdom shall be no end" (Luke i. 30—33).

Again. The reply of Mary to the salutation of Elizabeth (vers. 46—56). I quote ver. 54, "He hath holpen Israel His servant, that He might remember mercy (as he spake unto our fathers) towards Abraham and his seed for ever." Again. The words of Zacharias, when his speech returned, and he was filled with the Holy Ghost—"Blessed be the Lord God of Israel, for He hath visited and wrought *redemption* for His people, and hath raised up a horn of salvation for us in the house of His servant David—(as He spake by the mouth of His holy prophets which have been since the world began); salvation from our enemies and from the hand of all that hate us; to shew mercy towards our fathers and to remember His *holy covenant*, the oath which He sware unto Abraham our father, to grant unto us, that we being delivered out of the hand of our enemies should serve Him without fear, in holiness and righteousness before Him all our days;—yea and thou, child [John], shalt be called the prophet of the Most High; for

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thou shalt go before the face of the Lord to make ready His ways, to give knowledge of salvation unto His people, in the remission of their sins, because of the tender mercy of our God, whereby the Dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death, to guide our feet into the way of peace" (Luke i. 68—79). When the Infant Jesus was taken into the temple, we read that there was a man named Simeon, just and devout, who was waiting for the Consolation of Israel. Moved by the Holy Ghost, it was revealed to him that Jesus was the Lord's Christ—"Mine eyes have seen Thy salvation, a light to lighten the Gentiles and the glory of Thy people Israel."

Our Lord also, when He sent His disciples out, said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter not: but go rather to the lost sheep of the House of Israel" (St. Matt. x. 5, 6). St. Peter also, before the council at Jerusalem, said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 30, 31). You will notice that it is not as the Saviour of the world that the Lord Jesus Christ is set forth, but as the Saviour or Redeemer of Israel; to give repentance to Israel; to deliver Israel from their enemies; to save Israel; to give forgiveness and remission of sin; and to be a light to them that sit in darkness and the shadow of death. It seems clear, then, from the priority and importance of *these* declarations, that in some very significant way Israel had a prior place in the mission and ministry of the Lord Jesus. "I am not sent but to the lost sheep of the House of Israel." According to the teaching of the Church, excepting the one fact that our Saviour was of the House of David and tribe of Judah, Israel as a people, and the covenant respecting Israel, might be dispensed with altogether, and it would matter very little what became of the Old Testament. But should not such declarations as these from the mouths of angels and apostles and holy men and women lead them to see that Israel is a most important factor in God's plan of salvation for the world? Why was it necessary that Israel should thus have the first place in the announcement of the Messiah's mission? The next point that I desire to bring before you in these all-important declarations, is that Christ might thus perform or make possible the carrying out of the Divine covenant with Abraham and his seed for ever, and to remember His holy covenant and the oath which He sware unto Abraham our father. Without here entering into the question of the covenants—for there was a covenant by oath to David as well as Abraham—we arrive at this certainty—that the promises of God, in all their fulness, are guaranteed to Israel by the inviolable oath of Jehovah; but that a hindrance was there—like Cain of old, "sin lieth at the door," and to carry out God's purposes of grace to Abraham a Redeemer must be found for Israel. The answer to this great need is given by the Lord Himself—"Lo, I come to do Thy will, O God." God's faithfulness to His promises, His love to the people of His choice that He bare to the fathers, to Abraham, Isaac and Jacob, is quite ground enough for the understanding of the mediatorship of the Lord Jesus as the Redeemer of Israel; but it is not a sufficient reply to the conventional orthodoxy of the day, which can dispense with Israel altogether, and which assumes that the new covenant has no relation to the old, and releases God from His oath to Israel by the subvention of a Gentile Church. The sin of Israel did, indeed, stand in the way of the fulfilment of Jehovah's promises to the fathers, but it did more—it was a barrier to the reception of the Gospel of salvation by the world.

Theology takes no notice of the fact which the Old Testament sets forth, that the glorious outcome of Christ's mission, namely, the conversion of the world, rests upon a Divine plan, of which the covenant to Abraham is the foundation stone. Theology only sees the spiritual side of the question, and knows nothing of the machinery which has ever been at work through the ages; yet in these very declarations that I have taken for our consideration this is clearly alluded to. "He shall go before the Lord in the power and spirit 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." "Ye shall be My witnesses," and "their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isaiah lxi. 9). The plan seems simple enough—a people prepared, a nation and throne raised up to be the bearers forth to the world of the news of salvation. For this Israel must be redeemed, its sins remitted, the darkness of alienation supplanted by the glorious light of grace and truth, and Israel the Lord's witness to the truth and love of God. So God says to Israel (Isaiah lx. 1): "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The redemption of Israel and the consequent repentance, followed by the remission of sins, must be prior to the national arising which the prophet foresees. Can we determine when this took place? St. Peter, writing to "the dispersion," reminds them they were "redeemed" with the precious blood of Christ as of a Lamb without blemish and without spot (1 Peter i. 19); and in the book of Revelation (chap. v. 9), in the new song—the song of praise to the Lamb—"Thou art worthy to take the book, and open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." The redemption of Israel was effected by the death of the Lord Jesus. We have noted how St. Peter told the Jews that God had exalted Jesus, whom they slew, in order that He might give repentance to Israel, and in his letter to "the dispersion"—certainly a portion of Israel—that repentance in part has evidently followed, for he says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (chap. ii. 9). This entirely accords with the prophetic foreview in Ezekiel xx. 35, "I will bring you into the wilderness of the people, and there will I plead with you face to face, saith the Lord God. I will cause you to pass under the rod, and I will bring you into the bond of the covenant."

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Hosea prophesies the same thing, and Joel predicts the pouring out of the Spirit upon them, which event, St. Peter says, began to be fulfilled at Pentecost. We see then, Israel repentant and turning to God, and brought into the new covenant of the Lord Jesus Christ.

This glorious and gracious work begun was to go on until the "people prepared of the Lord," the people whom all the Gentile world should recognise as "the seed blessed of the Lord," should be ready to carry on the blessed work of witnessing for God to the world. We may note here the words of St. James (Acts xv. 14), "Men and brethren, hearken unto Me: Simeon hath declared how God at the first did visit the Gentiles, to take *out of them* a people for His name. And to this agree all the prophets; as it is written. After this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." The conversion of the world is the grand objective of the "Spirit poured out" upon repentant and recovenanted Israel. It now remains to ask, Who are the people called Israel in these declarations concerning the infant Saviour? Was it Israel as represented by the Jewish nation at that time; or was there then another nation or people outcast and uncovenanted? Let us take the case of Judah-Israel, or the Jews. Firstly, of them it is hardly needful to say that 1,900 years nearly have passed since the Redeemer of Israel came, and none of these promises have been fulfilled. Instead of repentance, an aggravation of evil; they crucified the Lord of Glory—the Redeemer, their Messiah. Instead of being brought into the bond of the new covenant, the Lord Jesus, the Christ, excommunicated them; "I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Instead of the promises made to the father being carried out to them, they have been an outcast, exiled people, without kingdom or throne or sanctuary, and they have been delivered into the hands of their enemies, whom they serve in fear and trembling and persecution to this day. The day of Judah's repentance is still waiting, and in "due time" she will rejoice in her Messiah, and, joined to Israel (Ezek. xxxvii. 22), enter once more into her inheritance in "the land," and all Israel be a praise to God in the world. I have not alluded to the details of the Abrahamic covenant, but in no detail have the promises to the fathers been fulfilled in the Jews. When we consider these promises, and the later promises through the prophets, these people lack every single trait that Israel in these latter Christian days was to possess. We may also add that the nature of these promises in relation to the world precludes the idea that they can be relegated to the time of the millennium. Yet the promises and the covenant and the oath stand, for they are the word of Him who changeth not. Even if the prophets had never prophesied, or had their works perished, or by higher criticism been spirited away, there would still remain a necessity for another Israel than Judah through whom the mission of Christ should work; another portion of the great historic people by whom the blessings of Abraham to the world should be proven; another fold acknowledged by the Great Shepherd, from which should go forth the message to the world—not a spiritual myth, but a lost flock of sheep, wandering among the barren pastures of heathenism till found by the Good Shepherd of the flock and restored and brought from darkness to His marvellous light,—Lost Israel, divorced, of whom it was written, "Not My people," but now sons of the living God (Hosea ii. 14—23).

Israel, then, could not have been re-united with Judah, and the prophecies concerning her been fulfilled, at the return of the Jews from Babylon, for then the mission of Christ would have failed, and the hope of the world died out. No. The voice sounds sweet in our ears, for we hear it as the voice of Jehovah-Jesus—"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 my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Then the voice: "Ephraim my dear son? 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, saith the Lord" (Jer. xxxi. 18). "Ephraim is my firstborn." The romance of Ephraim-Israel is the romance of Saxon England, and of the British race everywhere.

Judenhetze and Anglophobia.

By W. H. Mason.

The student of current history, as related in the daily Press, must surely have noted the prevalence of these features in the spirit of the Continental nations, varying, indeed, in degree and at different times, yet always more or less evident. Their simultaneous manifestation was indeed most conspicuous and virulent during the period of the Boer war and the Dreyfus trials, but their bias and influence are never long absent from Continental politics, though there appears not to be any public recognition of their connection with each other, or of the reasons which have led to the bracketing together as objects of a common hatred of two so widely different peoples as the Jews and the English. Yet the fact is there and wants accounting for.

We look in vain through the pages of past history for any case parallel even to that of the Jews alone, scattered among all nations and hated and despised by all; but there exists even less example, if that is possible, of a nation like England being the object of general hatred to all surrounding nations.

But if this be the case with the two nations taken separately, where shall we find a parallel to the two nations together being alike the objects of dislike to all their neighbours? What was the origin, what the cause of this disagreeably unique position? Judenhetze has prevailed more or less among all Christian nations through all the Christian centuries,

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and the popular idea assigns their woes to their treatment of their Messiah by the Jews, but there is no such cause to be assigned for Anglophobia.

If profane history furnishes no satisfactory explanation of the phenomena let us turn to the more ancient sacred history accepted and reverenced by both these nations, and see if we can therein find any light to illumine our enquiry.

In those sacred Scriptures we have some record of many ancient nations, but the Book is chiefly occupied with the records of two nations—records not only of their past history, but, prospectively, of their future also. These two nations had a common origin and formed at one time one nation, having the same constitution, customs, religion, and laws, all differing widely from those of surrounding nations whose sacred books (where they had any) treated of many gods, while this Book spoke of only one God—Jehovah.

Another distinguishing feature of these sacred books was this—that they not only contained the laws and constitution given by Jehovah Himself, but also foretold what would be the result in their future fortunes of their obedience to, or rejection of, those laws and constitutions. Threatenings of disaster for disobedience were accompanied by promises of blessing and prosperity for obedience through all their future history. That history for many centuries is recorded, and displays the strict accordance of the results of their conduct with the predictions and promises. The division of the one nation into two made no difference in their responsibility or in the results of obedience or otherwise, which applied equally and severally to the two nations as to the one; so that if one proved obedient and the other did not, or if after disobedience one repented and the other did not, the first would reap the promises and the other the threatenings of the law.

According to the history given of the two nations, both ultimately came under the threatenings and were carried captive to the countries of their enemies, and are still absent from the land Jehovah gave to their forefathers and to which He promised to restore them both, re-unite them into one nation, bless them, and make them a blessing to all nations.

There can be no doubt that the Jews are the present day representatives of one of the two nations concerned in this history, and their position and condition among the nations correspond to the threatenings against the unrepentant nation; but where is the other nation to which the Jewish nation is to be again united? It, also, must be recognised, like the Jews, by its subjection to the threatenings of the law; or, if obedient, in the enjoyment of the promised blessings. There is no nation besides the Jews experiencing the penalties of the broken Mosaic law; but there is one enjoying the blessings promised to obedience, and, singularly, it is the nation which shares with the Jews the enmity of the surrounding Continental nations. Does not this common, though unique, experience indicate a common cause, a something common to these two nations not found in any other, ancient or modern?

Does not this indicate a common cause and origin of Judenhetze and Anglophobia, though one be ancient and the other modern? May not community of race or religion, though apparently diverse now, have really a common origin? May not, in fact, these two nations be the two divisions of the former one nation, experiencing in these modern days the same envy and hatred from surrounding peoples as did their common forefathers? Is not one the obedient and the other the disobedient portion of the one nation to whom the law was given from Mount Sinai, who equally broke that law? But one repented and turned to God under the Christian covenant, while the other continues impenitent to the present day, thus accounting for the diverse positions they hold among the nations, though not at first sight for the common hatred. Yet this, too, seems to come from their common origin and calling as the special people of Jehovah, chosen by Him for a special purpose, and because of that purpose sharing the otherwise unaccountable hatred of the nations. What was that purpose and how does it account for Judenhetze and Anglophobia? The purpose was the salvation of man, first by the death of the Messiah and then by the dissemination of His Gospel throughout the world. For this latter portion of the work of redemption was Israel called and appointed, and the whole nation shares and shall share in the work, and on this account both sections are equally the objects alike of the love of Jehovah and the hatred of the devil, who, designing the overthrow of God's purpose, aims at the destruction of His chosen agents. Hence the Judenhetze and Anglophobia form an important episode in the great conflict between good and evil—God and the devil—all through the ages, and increasing in severity as the end approaches. Hence, naturally, Anglophobia is the more modern manifestation of this spirit of hatred, Great Britain coming most recently into the strife as the active agent of the Gospel of blessing and salvation to all nations, as the heir of the Abrahamic promise—"In thee and in thy seed shall all the nations of the earth be blessed."

Getting Acquainted.

By the Rev. Leonard Hills.

Reviewing the old year, we can all safely write it down that amidst all its tragedy of change and disillusionment, its pathos of laughter and tears, its multifold mercies and fulfilled promises, it has undoubtedly brought fresh acquaintance with both folks and things. May the New Year bring us all into nearer touch with our God and His faithful Word. Whatever the result of British-Israel belief may otherwise be, it most certainly conduces to a better acquaintance with the Holy Scriptures, and to this end we pray God speed all the proclamation by voice and pen of the glorious Truth of our Identity with His covenant people. Some enthusiastic sowers lose somewhat of their zeal as rebuff after rebuff meets them; and they say, "People will not receive our message; they do not believe it." Patience and courage! Our message is true, whether they believe or not; and the sooner an acquaintance is made with God's Word as an entire revelation of His will, the sooner will British-Israel teaching be joyfully received. Men are still crying

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out for God, and will be satisfied with nothing less than knowledge of Him, whom to know is life eternal. There is a suggestive and helpful word in Job xxii. 21: "Acquaint now thyself with Him and be at peace, thereby good shall come unto thee."

Unfortunately, this word "acquaint," like many another word, has lost much of its original force, fire, and music. We use the word to-day in its least and not in its greatest meaning, as will presently be seen by a comparison with other Scriptures. An acquaintance, in the parlance of to-day, may mean a casual friend; someone who occasionally touches our environment; one who goes the same road that we travel for a few minutes each day; but certainly not an intimate, a confidant, a friend. Surely this great word in the text means something more than that. You must get to the other side of the Tweed to find the whole force of this word, as the following story may serve to show. A young minister had occasion to call on one of the elders of the Kirk, just after the old patriarch had lain to rest all that was mortal of his beloved wife, who for over half a century had, in home and Kirk, been his true helpmeet. Exactly what to say was a difficulty with the young minister, but he began by a grateful tribute to the memory of the long and faithful services of the departed.

Continuing, he went on to speak of the perfect harmony and absolute understanding husband and wife had always had. He spoke of the eloquent and unanimous testimony that the oldest members of the congregation bore to the life-long oneness and sympathy of the twain; and when the old man gave utterance to a reply, it was "Aye, aye, Jean and I were weel acquaint." This heart-throb meant, not acquaintance as we use the term, but life-long fellowship, intimate heart knowledge, sympathy and unity, down to the very well-spring. And that is exactly the true force of this word in the Hebrew, as these two passages illustrate (Psa. cxxxix. 3; Isa. liii. 3): "Thou compassest my lying down and art *acquainted* with all my ways." Surely, surely this is knowledge to the hidden motive power within, and not merely the recognition of the surface. But if stronger proof is needed, the prophet's utterance in Isa. liii. is unsurpassed in all its wealth and fulness of what lies within, and is included in "a Man of sorrows and *acquainted* with grief." To every soul that hungers and thirsts after God we would whisper this direction—"Acquaint now thyself with Him, and be at peace, and thereby good shall come unto thee." The very next verse will tell you *how* to make this acquaintance; and it is the *only* method known to and advocated by British-Israelites. "RECEIVE, I PRAY THEE, THE LAW FROM HIS MOUTH, AND LAY UP HIS WORDS IN THINE HEART" (Job. xxii. 22). How simple, how sure. The strength and impregnability of our position, in believing and teaching from Scripture and history that we are the children of the prophets and of the covenant which God made with our fathers, lies just here and nowhere else—in the rejection of all spiritualizing methods of interpretation of Scripture, and in the claiming of as exact and literal fulfiment of His oath to Abraham, Isaac, and Israel as is claimed for those passages which refer to the person and work of our blessed Lord and only Saviour, or for those terrible passages which so vividly portray the actual state and condition of the House of Judah or the Jews; in the humble daily attitude of accepting what God says, because He says it; and in the remembrance of the solemn words of St. Paul in Rom. iii. 4, "Let God be true and every man a liar." We base our convictions and conclusions as to our Israelitish origin on the "sure word of prophecy," and only those who consistently and continuously endeavour to spread this truth to others know how often we are met with the expression, "I'm not acquainted with those passages," "I did not know there was anything like that in Bible," "I was not aware till you pointed it out how great is the distinction between the two Houses of Israel and Judah," etc., etc., all of which, in other words, may be expressed, "I am not acquainted with God's Word." "Receive His law, lay up His words," test all by the Scriptures. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them" (Isa. viii. 20). To any who may be reading the BANNER for the first time, let me earnestly beseech you to become as well acquainted with the oath of God to Abraham and David, His promises to Israel and their fulfilment in the "last days" (Gen. xlix, 1), as you are with St. John iii. 16, or Psa. xxiii. 1. His Word clearly distinguishes Israel from Judah, from the time of their separation in the days of Rehoboam until the close of the canon. This distinction, whether you are acquainted with it or not, shows on the one hand Israel to be "lost" and Judah to be "dispersed," Israel to be unknown in name (Hos. i. 9), "called by another name" (Isa. lxv. 13—15); whilst Judah were to have their name for a curse, a byword, a reproach. Israel was, in the very place where they were called "not My people," to be called "sons of the living God, as the sand of the sea for multitude" (Hos. i. 10); whereas of Judah it was prophesied they were to be "few" and "bereft of children" (Jer. xv. 7). A true acquaintance with the Scriptures clearly establishes these three positions:—

1.—The literal accomplishment and fulfilment of God's promises regarding the birth, life, work and death of Jesus Christ.

2.—The same literal accomplishment and fulfilment of God's Word regarding the dispersed people, the Jews.

3.—A like exact accomplishment and fulfilment in the British people to-day of God's words concerning the children of Israel, the Covenant people, the sons of Isaac.

With the first two probably every reader is well acquainted. By the same rule of "searching the Scriptures" you may make yourself acquainted with the third. Jesus said, "Ye do err, not knowing the Scriptures or the power of God" (Matt. xxii. 29). "Search the Scriptures" (St. John v. 39). Acquaintance with those Scriptures will show you Israel to be a great colonising nation, inheriting the waste places and desolate heritages of the earth (Isa. xxxv. 1, xlix. 8), a nation and a "company of nations" (Gen. xxxv. 11, xlviii. 19), their land blessed with superabundance of mineral and agricultural wealth (Deut. xxxiii. 13—16), possessing the "gate" of their enemies (Gen. xxii. 17, etc.), lending to many nations and not borrowing from them (Deut. xxviii. 12), a

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great and warlike people (Micah v. 8; Jer. xxxi. 7, li. 20), keeping the Sabbath (Lev. xxvi. 2, etc.), dwelling in their own land in peace, safety and isolation from the other nations (Lev. xxvi. 5—6; Num. xxiii. 9, 10; Exod. xxxiii. 16, etc.), conquering by a small army (Lev. xxvi. 7—9) and yet themselves unconquerable by any Gentile forces (Isa. xvii. 13, 14, xli. 12—16), separated by God Himself, "dwelling alone," and in covenant relation with Him for ever (2 Sam. vii. 24), called in Isaac's name (Rom. ix. 7, Saac-Suna, sons of Isaac, Saxons), redeemed from the Moasic law and living under the new covenant (Isa. xliii. 1—21), living under a monarchy (Num. xxiii. 21; 2 Sam. vii. 13—16), a NATION which Jesus said should bring forth the fruits of the kingdom of God (Matt. xxi. 43), a nation which was to show forth His praise, publish His Gospel, and carry the Word to the uttermost parts of the earth.

These by no means exhaust the exceeding great and precious promises, but they are sufficient by way of introduction to any and all who desire to be truly acquainted with the Word of our God, which Jesus said should never pass away, though heaven and earth did. When you acquaint yourself with Him in His own divinely appointed way, by *receiving* from Himself and laying up His words, the heart-rest that comes to all who rest in Him and in his faithfulness will be yours; you will rejoice in the complete and harmonious revelation of Himself in "all holy Scripture," and will be ready to give an answer to any man concerning the hope that is in you; and the growing acquaintance with God through the realized fulfilment of the salvation which He has raised up for us, as He spake by the mouth of the holy prophets, will make the New Year to you what God surely desires it to be—happy in His conscious love, filled with His Spirit, and so acquainting others with the truth that we so often give utterance to with our lips that "we *are* His people"—His covenant people, through whom the news of salvation shall be carried to earth's remotest bounds.

Discrediting the Bible.

BY COLONEL G. W. DEANE, C.B.

AFTER an address I gave to some 170 sailors on board one of H.M's. ships in Portsmouth Harbour, stating a case for a literal reading of God's promises to Abraham and David, the captain of the vessel remarked that this view was very interesting, but chiefly afforded another example that "anything can be proved from Scripture." A statement such as this seems worthy of analysis. What constitutes proof? The sense of the *litera verba*, or the meaning man chooses to read into them? To whom is the proof satisfactory and convincing? To the world at large, to Biblical students in general, to the members of one school of thought, of one University, of one theological college, of one sect, of one family, or of one individual?

Anything can be proved from the Bible! Let us take a few samples. Begin with baptism. There are those who teach baptismal regeneration, and those who deny it; those who uphold infant baptism, and those who reject it.

Take our relationship to God in this life as Christians, and we have two such diametrically opposite schools as those of Calvin and Arminius. Take the interval between death and resurrection to judgment, and we have several varieties; purgatory, an intermediate state of Paradise, a second period of probation, a condition of sleep.

Take the judgment day, and there are those who hold that all—heathen or otherwise—who have never even heard of Jesus Christ or His Gospel are *ipso facto* "lost"; while others believe that Christ's brotherhood with mankind is exoterically applied, and such will be judged according to the law of love to man written in the heart. Try the future life, and we have annihilationists, universalists, eternal damnationists, with or without literal fire. In each and all of these cases above everyone energetically persists his view is clearly proved from Scripture.

Lastly, take the literal promises of God to Abraham and David, and we find the majority of commentators and students teaching that these literal promises, instead of being CONFIRMED by Christ to the fathers of Israel, have been TRANSFERRED to non-Hebrew people for 1,900 years and more, while a minority claim that God's Word is inviolable, and His promises are in course of indefectible fulfilment in a literal nation and people. Again, both sides claim the proof of Scripture!

It is quite evident that all these different expositions cannot be right. How are we to judge which are true, and which are false or erroneous? This is a grave issue, for, in the nature of things, false or erroneous interpretations cannot but, and do, discredit the Bible as being the Word of God. Again, let us sample a few instances. What an immensity of harm has been, and is being, done to the spread of the Gospel by the discredit thrown on the Bible in respect of its accounts of the Creation, the origin of man, the fall, the flood, the origin of the black and yellow races in the ethnographical chart of Gen. x. What damage has been done by our leaders being unable to expound such books as Ezra, Esther, Nehemiah, and Daniel, in accord with known facts of history; by such critical deductions that Isaiah is no prophet (Morris), that Daniel is worthless except as a collection of moral Haggadoth (Farrar); by doubt being thrown on the real existence of Abraham, Isaac, Jacob, Joseph, and even Daniel, who, it is asserted, were solar myths, or demi-gods (*Twentieth Century*); by such assaults as have recently been made in and outside the Church on the truth of the Incarnation, Resurrection, and Ascension of Jesus of Nazareth.

In most of these cases the main points of difference can be dissected out and analysed, and when narrowed down fall into one of three classes—(1) Controversies arising from variations in point of facts, either of science or of history; (2) Men viewing truth from different standpoints, and arraying their deductions accordingly; (3) Men rejecting the literal rendering and reading a spiritual meaning into the text of their own invention.

We are only concerned now with the literal promises made by Jehovah to Abraham and David, which the

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majority of teachers assert have been shunted like an out-of-date railway train on to a siding, and brand new non-Hebrew rolling stock has taken up the working of the traffic. Now, in respect of the growth of this doctrine there is no mystery whatever. Canon Garratt placed that on record for us when he wrote, "In the early days of the 4th century the outward Church, verging towards apostasy, was beginning to claim the title of Israel," and the growth of this error can be traced down to the present day. This myth of a Gentile parenthesis is one of the most masterly delusions "the father of lies" has ever staged in the drama of the world. Can any evidence be adduced by which a settlement of the question can be arrived at? Yes, that of Jehovah Himself, and at the beginning of a New Year let us place the testimony of God's own named and chosen witnesses before the heads of our Universities, theological colleges, heads of schools, and clergy of all denominations, and challenge them to refute it. Let us raise the issue for their consideration that the ordinarily accepted teaching that God's promises to Abraham and David are in this dispensation being spiritually fulfilled in a spiritual people is dishonouring to God, and discredits the truth of the Bible; that this is not an issue to be airily dismissed by such very feeble makeshifts as "we must agree to differ," as if it were a matter of difference of men's opinion; or by the self-righteous dictum, "We think we are right, and if you cannot accept our spiritual exegesis you must fight it out with Jehovah yourself." Union is strength. Let us combine in boldly proclaiming that the recognised teaching of the Church discredits the Bible as the Word of God, and in support of this contention call Jehovah's witnesses into Court.

"Ye are My witnesses that I am God"—the Houses of Judah and Israel (Isa. xliii. 12). The House of Judah we know. Where is the House of Israel? Somewhere among the leading nations of the world, reigned over by a lineal descendant of the House of David (2 Sam. vii. 10—16; 1 Kings ix. 4—8; Psa. lxxxix. 19—37; Jer. xxxi. 35—38, xxxiii. 17—22). Can the testimony of the sun, moon and stars, of the covenant of day and night be shaken? Can any witness on the other side show that he has either measured the heaven above or searched out the foundations of the earth beneath? Let us narrow an issue down to a consideration of indisputable facts, which Jehovah quotes in support of His own promises and covenants. This seems the only point open to any frontal attack on the strongly entrenched position of the teaching of the day. And so far not a soul, clerical or lay, has attempted to repel this charge. One and all shelter themselves behind the waste-paper basket!

But this is not enough. We must organise flank attacks. While their teaching discredits the Bible as the Word of God in respect of His chosen testimony, we may find weakly-defended parts of the entrenchments in respect of history, of ethnology, and of indisputable facts. We must "sap" their commentaries, collect and collate historical records sacred and secular. With unbelief spreading throughout the nation, let us use that to formulate a widespread demand for inquiry into the truth of the claims of our national Prayer Book in which we claim to be Israel, and work towards either the acknowledgement of that claim as valid or its abandonment.

Above all, "sap" the flanks of the position by spreading the literal fulfilment of God's promises to Abraham and David among the young. Teach all the boys and girls available wherever believers in Anglo-Israelism are at work that they belong to the literal Israel of God. The Rev. Leonard Hills is making an excellent start. May all of us not only pray for a blessing on his work, but actively support it.

At the beginning of this New Year let us "link up" all branches of our association, and formulate further expeditions into, and invasions of, the opposing territory, working with all Christian courtesy, "striving to keep the unity of the Spirit in the bond of peace," carrying the message of invitation to the marriage feast, and drawing all with cords of love in furtherance of the Master's wish that His House may be full.

Hath the Scripture Been Broken?

By R. Scott Moncrieff.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35-37).

Those who believe (and there are very, very many in this country and in other lands who do believe) that the seed of Israel exists at this day, as a wholly distinct and separate nation among the nations of the earth, admit that, if no such a race exists, then the name of the Lord has been taken in vain in the prophecies quoted above, and that these cannot have been uttered with authority from God. On the other hand, they maintain that, if the existence of the seed of Israel as a nation can be proved, and if the fulfilment of the numerous prophecies found in the Bible concerning that race can be proved within the terms prescribed in them, the evidence that they must have been uttered, as asserted by the Word of the Lord, is incontestably established.

But, if the seed of Israel survives as a nation, where is that nation to be found? An answer to that question is demanded by four classes of questioners, who regard it from four very different points of view. These are:—1st, the Jew; 2nd, the student of the histories of the races of men; 3rd, the unbeliever in the Divine authority of the Bible as the Word of God; 4th, the believer in that Word and that "the scripture cannot be broken" (John x. 35).

1st. The Jew demands an answer, indirectly and unconsciously it may be said, in two prayers, both of which the Rabbi of every synagogue throughout the world is bound to offer as part of the liturgy, in the Hebrew tongue, on the first and fifth day of every week, and the translations of these in English

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are as follows:—"May it be acceptable in the presence of our Father who is in Heaven to cause us to hear the good tidings of our salvation and comfort, that our dispersion may be gathered from the four corners of the earth, and let us say Amen!" "May the Omnipotent have mercy on our brethren, the whole house of Israel, who are in trouble and in captivity, whether between the seas, or whether on dry land, and bring them forth from oppression to enlargement, from darkness to light, and from bondage to freedom, now, speedily, and in a short time. And let us say Amen!"*

2nd. The student of history demands an answer, finding it wholly impossible, in view of the existence and amazing vitality at the present day of the tribe of Judah (including that of Levi), to believe the other ten tribes have so wholly died out as to be absolutely unrepresented now by a single community on the face of the earth.

3rd. The unbeliever demands an answer in his confidence that none will or can be offered, in view of the acknowledged failure (as he maintains) of the Christian Church to prove the survival and existence of the ten tribes, with the fulfilment of the prophecies and promises in their favour found in the Bible.

4th. The believer demands an answer in his perplexity how to meet the challenge of the unbeliever, and in his utter inability to reconcile the literal fulfilment of prophecies of captivity and dispersion of the ten tribes, the literal fulfilment of prophecies of captivity for Judah and of restoration after 70 years to Jerusalem, but of ultimate dispersion with unutterable woes for them—to reconcile with these the non-fulfilment, apparently, of prophecies of preservation to the seed of Israel, with their ultimate settlement in a land of their own as a nation in possession of unlimited wealth, dominion, power, and pre-eminence over all other nations; a people numerous as the stars in the heavens, as the sand upon the sea-shore. And the believer must know—if he maintains, as so many do, that such prophecies will be fulfilled in a spiritual sense for a spiritual Israel—that the unbeliever triumphantly claims such an explanation as a tacit admission on the believer's part that there has not been, and that there never can be, a literal fulfilment for a literal race of Israelites of the prophecies referred to.

But there are other believers (and their number is daily increasing) who most readily take up the challenge of the unbeliever, while they challenge him in return to disprove the evidence which they will submit of the existence at the present day of one race of men, but only one, possessing in the fullest degree so many of the most valuable of the material and temporal blessings promised to the seed of Israel as to afford the strongest presumptive proof that the race referred to must be of that seed and no other!

We challenge him to consult the Bible with us, to take special note of all the material and temporal blessings promised to the seed of Abraham through Isaac and Jacob (but to no other race of men), and then to say if these do not present marks which should aid us in the identification of that race, if these marks are found in the possession of any one of the nations of men, whether it is conscious or not of such antiquity and origin, and of God's covenant with Abraham under which it bears such marks. As we cannot in this paper draw attention to more than a few of these, we confine our remarks to some which are so specific, and therefore noteworthy, that the possession of them by any one people at the present day should go very far to justify the conviction they must have inherited them as Israelites.

Study the following passages:—

"Thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, kings shall come of thee" (Gen. xvii. 5, 6). "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" (Gen. xxii. 17). "And ye shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase one hundred; and an hundred of you shall put ten thousand to flight" (Lev. xxvi. 7, 8). "Thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). "And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 12, 13). "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth under. 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 upon the top of the head of him that was separate 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 the thousands of Manasseh" (Deut. xxxiii. 13—17). "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more" (2 Sam. vii. 10). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

We will assume the unbeliever to have the candour to admit, after a careful study of these marks (possibly unobserved by him until now) that, though he could name more than one great nation in possession of one or more of them, there is only one which seems to possess them all—that the British nation alone can be said to command the gates to every ocean on the face of the earth—that they are the only people composed of a company of nations in their many colonies, each of them self-governing, but all owning allegiance, under the British flag, to King Edward VII., with a population of more than 400 millions, nearly one-third of the whole population of the world (estimated at 1,400 millions). He will perhaps admit that the British people are always at

* See BANNER OF ISRAEL, 26th October, 1904.

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the head, never at the tail; always above, never below other races—that it is the only nation which has been a lender to others, but a borrower from none—that while no nation has been so signally successful in war by sea and land as the British, yet it has surpassed all others in its efforts to obtain liberty for the captive, with freedom, justice, and security for life and property, for all under its government or protection, while from no other race have so many men and women gone forth as those who have left our shores,* carrying the Gospel to all nations, and seeking to fill the world with the fruits of righteousness!

If the unbeliever admits that we have not overstated the British case, we challenge him to account for its pre-eminence over other races, in the particulars referred to above. We maintain it to be so manifestly in fulfilment of prophecies in favour of the House of Israel alone, as to establish our descent from, and therefore our Identity with, that people. If he still maintains that these prophecies are unfulfilled, and therefore cannot have been from God, it is for him to explain how the British people, and they alone, have come into possession of the blessings specified in the prophecies, if not from God in fulfilment of His Word, and we challenge him to produce such explanation supported, not by assertion, but by evidence of incontestible facts.

(To be continued.)

The British Lion Alarmed.

By the Rev. J. Idrisyn Jones.

It was observed on one occasion, when a little mouse wandered into the cage of a full-grown lion, that the king of the forest trembled all over, yet that royal beast was well able to trample under foot a whole army of mice. The British Lion is also subject to fits of trembling, when the bear and the eagle and other beasts and birds of prey threaten to invade his den. Then the tremors are apt to seize him, as if he did not know his strength.

It is evident that there is less courage now among Britons than in former times, as when we think of Admiral Drake, who, when told, in the midst of a game he was playing on Plymouth Hoe, that the Spanish Armada, seven miles in length, was actually in sight, said that he would stay to finish the game. Would that be likely to take place to-day? Such Britons built our Empire and defied the world; yet he was not some mere bold and godless man who cared for nothing, for he is thus described: "A very religious man towards God and His houses, generally sparing the Churches wherever he came; chaste in his life; just in his dealings; true to his word; merciful to those who were under him." But so courageous was he, that the nations of the continent dreaded his name, especially the Spaniards, who concocted the following rhyme in those days:—

"My brother Don John
To England is gone,
To kill the Drake,
And the Queen to take,
And the heretics all destroy."

But happily it was Don John who came to grief, while Admiral Drake died in his bed during a voyage.

"His body's buried under some great wave;
The sea that was his glory is his grave."

Were he still alive, would he be frightened at the outlook of our times? Would he be alarmed when 40 millions of Britons stood behind him, who owned a fleet equal in strength to those of any two nations of the earth?

INDICATIONS OF PRESENT ALARM.

(1) *The Japanese Alliance.* It will be remembered that Jehovah's plan for the security of His ancient Israel was by His personal defence of her. Thus He spake, "One man of you shall chase a thousand, for the Lord your God He it is that fighteth for you, as He hath promised." Israel of old was thus quite independent of all alliances; they were, indeed, solemnly forbidden, not only because they were quite unnecessary, but also because they were perilous to the morals and religion of His people. How empathic was Jehovah's remonstrance when such unholy compacts with the heathen took place. "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord" (Isa. xxxi. 1). If, then, there is a nation of Israel anywhere found in existence to-day, have they a right to form a treaty with any Pagan nation—or even a non-Pagan nation? It is true the Mosaic Dispensation has passed away, but safeguards against distrust of the God of Israel and the moral corruption of His people must still be in operation.

The excuse for the Japanese alliance may be found in the fact that Great Britain is ignorant of her Israelitish origin. But ought she to be thus ignorant? A common-sense interpretation of the Bible, together with a discernment of the teachings of history, would be sufficient to drive this ignorance away. The Japanese are an intelligent and progressive people, yet there is the fact that Great Britain has allied herself with the heathen, and that in this alliance she shows distrust in the God of Abraham. To some of us these are painful facts, for we see Israel climbing down to a lower level; climbing down from that high altitude which the ancient covenant had assigned to her; for now we see her just as the nations of the Gentiles, seeking in their alarm to obtain help from other nations of the world.

But, viewed even as a matter of Policy, the Japanese Alliance may be questionable, for it may provoke in the Far East the very wars it seeks to avert. Will it surely preserve India from attack? Already the treaty has provoked bitter feelings of hostility in Germany and Russia, and if France is now silent, because she wishes not to disturb the "*Entente Cordiale*," yet France is fickle, and is liable to a sudden change of dynasty, and some day she, too, may throw her weight into the scales against our compact with Japan. Yet, on the other hand, it

* We rejoice to recognize, in our Anglo-Saxon brethren of the U.S. of America, so many of the marks referred to above as to establish their descent with us from the seed of Israel, but limit of space in this paper requires that our remarks be confined to our own nation.

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may be said that the God of Israel is behind the scheme, seeing Britain's blindness as to her Hebrew destiny as Abraham's posterity, and that He will overrule it for the good of our Empire, and for His own glory. But it is against the grain with some of us to see an Israel people alarmed at the sight of her enemies. If some would wish to minimize this by asserting that Japan is herself of Israel descent, we reply that Israel is nothing more than an ingredient in her constitution, and that nationally she is a Gentile and a Pagan race. This alarm is further seen in

(2) *The cry for Military Conscription.* We are hearing more of this of late, and strong pleas are issued in its favour. We are not sure how far Lord Roberts supports this movement, but he is an ardent advocate of universal military training for all the youth of our country. He would turn all our public schools and colleges into drilling establishments. Rifle-shooting, he thinks, should be the great competition of our land. But why so? Is he not alarmed as to our national safety? He notices how that hostile and envious nations are piling up their huge armaments, whose aim is undoubtedly Great Britain. That certain measures of national defence are prudent none need deny; and such measures were sanctioned by Jehovah in Palestine of old. Yet His people, Israel, was never to be alarmed, nor were their armies to be on an extensive scale. If Gideon proceeds to confront the Midianites in the field with an army of 32,000 men, all but 300 were to be sent to their homes, for Jehovah can deliver His people by a few, and the promise was that no weapon formed against them should prosper. But exaggerated military precautions were unnecessary in Israel.

War is one of those awful conditions of our world from which there seem no present way of escape. Those who think that it can be at present totally abolished are dwelling in a fool's paradise. Yet, all right-minded persons should be opposed to war as one of the most cruel and blighting scourges of the earth, which, therefore, ought, wherever possible, to be substituted by arbitration. But next to war itself is an UNIVERSAL MILITARISM. From this we have been so far mercifully exempted, partly arising from our insular position in the midst of the silver sea, and partly because it is repugnant to the instincts of the British people. But now, as the British Lion is alarmed, an effort is to be made to turn our country into one great military camp. Then we shall soon resemble the nations of the Continent, which have so long suffered by such conditions. Soldiering has great attractions for lads and men; the smart costumes, the handling of guns and swords, the shooting prizes, the rousing strains of martial music, all lend a fascination difficult to resist, and militarism will absorb the time and fire the enthusiasm of the rising generation. But will that be desirable? Will companionship with young men of all kinds of character not be perilous to moral life? Will the spare time taken up in learning how to kill an enemy, instead of being given to intellectual pursuits, and to social and moral reforms, not be a serious loss, and be perilous to the present and eternal interests of the young? Military training is no doubt of value in discipline and obedience; but these things will be obtained at too great a cost, for peace and righteousness are still greater things. It is a pity that the British Lion is so frightened.

THE CURE FOR THIS ALARM.

A large number of Britons—far more than some imagine—have found an effective antidote in the simple but far-reaching truth that this land is peopled by the seed of Abraham. The late Colonel Senior, now far away from wars and the rumours of war, when on his way to Africa shortly before his death, was one day told by an Austrian officer on board the ship, that if France and Russia joined their fleets against England it would be all over with her, to which the colonel immediately replied, "God and England are a match for France, Russia, and the devil." He was not frightened. If all the people believed as we do, neither would they be frightened. But now, regarding themselves as Gentiles, they expect ultimately to perish as a nation and empire, and that probably by the onslaught of other Gentile powers, whose envious and ambitious rulers are only waiting their opportunity.

But this is not the feeling of any of our British-Israelities, although to them the horizon is dark and lowering with advancing storms; but we shall survive them all and see all our enemies vanquished. Our country is safe, because placed under the sheltering wing of the Almighty. So that we could, without risk, withdraw from all alliances, and postpone for ever conscription, or an exaggerated militarism. Strong on the sea, we are well prepared for all that may come, with God to help us. We are strengthened by the prophetic message of Balaam—"There is no enchantment against Jacob, neither is there any divination against Israel." The nations may invent mighty cannon and ships of war; skilful generals may devise some new plans of battle; still we shall triumph, and our shores continue inviolate. Such a belief counts for much at such a time as this. We know that our country is safe, though thrones may totter and all kingdoms perish.

We may not be exempt from assaults and deep-laid efforts to compass our destruction, as was Israel of old. But Jehovah reassured them in the uplifting words of His Prophet, "And the multitude of all the nations that fight against Ariel (Jerusalem), even all that fight against her and her munitions, and that distress her, shall be as a dream of the night vision" (Isa. xxix. 7). That is a message for us also. Let us show to all around us that no threats of hostile peoples can ruffle our calm, and that we can lie down at night with no shadow of fear that before the morning the invaders may land upon our coasts.

This time of alarm is, however, favourable for our propaganda, for people will be more wishful to find out the secret of our confidence. The great need of the time is more frequent public meetings. Effective speakers sit silent at home because there is no call to them to speak. But there is one hopeful sign in the demand on all sides for a conference to discuss the situation. When such conference assembles, what more important work could it do than to get on foot a scheme of public meetings, which, like net-work, would cover the land. In ancient Greece and Rome it was the public orator who roused the people from

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their lethargy to do and to dare. Even Christianity would come to a standstill if her public meetings were to cease. Our Redeemer said, "Go into all the world and teach all nations," and one important item consists in proclaiming that a great modern nation of Israel is here, because Jehovah has been faithful to His Covenant.

A Suggestion.

By Douglas A. Onslow.

"For before these days there was no hire for man, nor any hire for beast; neither was there any peace for him that went out or came in because of the affliction: for I set all men every one against his neighbour." Zech. viii. 10.

The verse chosen to head this article is a very remarkable one. It is clearly a parenthetical interpolation, introduced in the midst of a prophecy which foretells the Second Advent of our Lord and restoration of Jerusalem, to indicate the condition of things at the time which precedes the blessing of Zion.

This chapter commences, "Again the word of the Lord of hosts came to me saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion [the Second Advent], and I will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain" (1—3).

These verses show that the time referred to is the Second Advent—that return of the Lord for which all true believers are looking and longing; and that when He returns *He is jealous with great fury.* It appears to me also to be quite clear that it is at the time of Gog's invasion of the land, for we read in Ezekiel xxxviii. 18, "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face." There is an almost parallel passage—in meaning, if not in actual language—in Nah. i. 2, "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies." Paul told the same thing to the Thessalonians, where he writes, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). It should, therefore, be perfectly evident that the events referred to in all these passages are identical. The time is that when the Lord returns to settle for ever the controversy of Zion, to destroy the enemies of the Gospel—which by their false doctrines and meretricious practices they have polluted—to restore the preserved of Israel, and reunite them with the dispersed of Judah.

It is not necessary to go into the question as to who the enemies of the Gospel may be. It can only be those who wilfully reject the truth of God, and deny the Divine Sonship of Christ, as well as those who have so perverted the teaching and practice of the Lord, His apostles and disciples, as to bring them into disrepute, and lead men away from the truth. But the adversaries and enemies of Christ are also the enemies of His people, which is plainly shown by the invasion of the hosts of Gog on the mountains of Israel. The return of the Lord will therefore be to save His people from the terrible affliction they are enduring, by the military incursion of the hordes of their enemies. At the same time He will inflict vengeance on those who deny the truth of His Word.

In the verse preceding the one at the head of this article, the people addressed by the Lord are thus encouraged, "Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built." Here we have a direct and distinct encouragement to the people of God, who take heed to the words of the prophet.

The reference here appears to be to the time of the return of the Jews from Babylon under the decree of Cyrus. Nehemiah tells us that just before this return, the people who were in the land of Judah were in "great affliction and reproach" (Neh. i. 3). These people were in the condition that "there was no hire for man, nor any hire for beast," nor was "there any peace to him that went out or came in," for when the walls of Jerusalem were being rebuilt, in anticipation of the rebuilding of the temple, which Nebuchadnezzar had destroyed, the workmen "which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon" (Neh. iv. 17). It was a time of trouble and not of peace, "for I set all men every one against his neighbour." The previous part of that same chapter shows us this.

Now it is remarkable, and may be looked upon as only a coincidence—though I do not so regard it—that before the first temple was built it was also a time of war and much fighting. For this reason also David was not permitted to build the temple, for which he had made such great preparations; because we read he had "shed blood abundantly, and made great wars."

If I am right in the view I take of this prophecy of Zechariah, and that the period it refers to in that 8th chapter is that of the approaching Advent of Christ, then before these days come we are to find such a condition of things in Israel that there shall be no employment for man or beast. At any rate, it will be so scarce as to be equivalent to that, for the marginal reading gives "the hire of man became as nothing."

Now seeing we contend that we are in the time of the end of this dispensation, and that the return of our Lord in glory cannot be far off, what do we find? Is the present a time of such prosperity that every man has employment, and none are seeking work? If we saw that agreeable condition of things existing, we might say the Lord's coming is not nigh—if we are to be guided by this sign Zechariah gives as heralding His approach. But it is not so. We have a remarkable and very anomalous condition of things in our midst.

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Though the nation is rich, and clearly in the enjoyment of the birthright blessings of Ephraim, and our wealth is such that the people are enabled of their accumulated capital "to lend to many nations," and do not require to borrow of them; nevertheless the nation to-day is face to face with the growing problem of the unemployed. We are told in one breath that the nation was never so prosperous, and in the next that there are twelve millions of our people on the verge of starvation! The question of the unemployed—what is it but that there is no *hire* for these men?—is becoming daily more acute and more difficult of solution. A remedy has been suggested for this very serious state of affairs, viz., to alter our fiscal policy and reform our tariff. The effect of this proposal has been to set one party in the State into violent opposition to the other, and in a sense every one has been set against his neighbour,—the Free Trader against the Tariff Reformer. In the meantime there is no hire for the ever-growing ranks of the unemployed. "Nor" is there to be "any hire for beast." What can this mean, and how are we to associate this with the case of the unemployed? Is it not remarkable that simultaneously with the falling away in the demand for man to serve—whether in trades, commercial undertakings, or professions, for the difficulty of finding employment extends to them all—we find an almost sudden and most rapid development of machine-propelled vehicles. These—from the numbers that are to be almost immediately put upon our roads and highways—must ere long displace the horse, and interfere with its hire. I maintain that the synchronizing of these two present-day facts is a distinct sign of the times, and a fulfilment of the prophecy contained in the verse at the head of this article. Colonel Garnier, in his recent work entitled "The Great Pyramid: Its Builder and its Prophecy," argues from the prophetic measurements of the Pyramid, that the year 1906 will see "the cleansing of the sanctuary, or surrender of the Holy Land by the Turks, and commenced return of Israel, and commenced open apostasy of Christendom" (p. 213). Elsewhere he says, "This year, 1906, which appears to mark the reappearance of the Jews on the scene as a people, is also remarkable as the year indicated by the Great Pyramid as the commencement of the final falling away and rejection of Christianity by the present nations of Christendom. Hence the commenced restoration of Israel to the land of their fathers would synchronize with the commenced casting away of the Gentiles" (p. 211).

This falling away from, and rejection of, Christianity has been going on apace all over the Continent; and the falling away is clearly visible amongst our own people. This apostasy from the faith will, and must, bring on the great tribulation which precedes the Advent of Christ, and ends in the triumphant reunion of Israel and Judah, and their restoration to the land.

Recognising, as we all do who call ourselves British-Israelites, that the end of the times of the Gentiles is rapidly approaching, I suggest to the students of our great subject that the want of employment amongst our workpeople, and the rapid increase of machine-driven vehicles of all descriptions which must reduce the demand for horses, indicate the fulfilment of the prophecy at the head of this article, and therefore also that we have another sign that the Second Advent is very near upon us. Let us all therefore vigilantly watch for the other signs that are given us in the Word, lest that day come upon us unawares.

Israel in the Apocalypse.

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

It has often been erroneously said, by those who reject the Truth of Israel, that its advocates confine their attention to the *Old Testament*, because they fail to find support in the *New Testament*. This foolish assertion can best be refuted by examining the books containing the New Covenant with Israel, and one of them is here taken for that purpose.

It has been accurately remarked that the *Revelation* given to the Hebrew Apostle, John, is the most Hebraistic book in the *Bible*. Its similies, types, symbols, and analogies are all Hebrew ones. Its plan and scope, its scena and personages, are equally so. To counteract the force of this evidence it has been said that the book is essentially Eastern in its character and colouring, in its style and arrangement. This fanciful theory may be refuted by comparing it with some genuinely Eastern ancient work; as, for instance, the *Zendavesta*, by Zoroaster, or the *Vedas* of the Hindoos, extracts from which are found in various books, where the extravagant fancies, imaginary unrealities, and fantastic ethics of Eastern writing are fully exemplified. The *Revelation*, on the contrary, in its sober seriousness, its disciplined order, and its logical sequences, belongs rather to the Western than to the Eastern type of mind. It was not written in the fantastic East, but in the reasoning West—in Patmos, belonging to that Greece which produced Hesiod, Herodotus, Thucydides, and Homer.

At the time of its inception Israel had been out of Palestine some seven centuries, not to return for at least nineteen centuries more. So the *Revelation* was not written in the Holy Land, nor in the East, but in Greece, in the West. Israel was then in a great measure already departed from the East and settled in the West, and especially in Asia Minor, to whose Churches Paul addressed his *Epistles*. The external circumstances and evidence, therefore, point to the conclusion that the *Apocalypse* is Israelitish as to its origin, purport, scope, style, and persons addressed.

As the book was written in Greece, and in the Greek language, so the title is Greek. For *Revelation* is simply the Latin translation of the Greek title of *Apocalypse* (that which is uncovered).

As to the design of the work, the Venerable Bede (*Apocalyph.* iv. 1) says: "It displays the history of the Church. But the Church is Israel, for where the Church is there is Israel, and where Israel is there is the Church" (Tipper: *Israelitish Origin of the Anglo-Saxons*, 1861). The grand subject of the book, therefore, is Israel in the Latter Days, its persecution by Babylon, and ultimate triumph over the enemy of Israel and Judah.

So Milton speaks of the *Apocalypse* as "The majestic image of a high and stately tragedy, shutting up and

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intermingling her solemn scenes and acts with a sevenfold chorus of hallelujahs and harping symphonies."

The Greek connection has been noticed, and Colonel Gawler showed the Hebraic origin of the Greeks (*Dan, the Pioneer*), while later writers have added fresh evidence. Suitably with this the *Apocalypse* commences with seven Letters to seven Greek Churches in Asia Minor; those very places and countries which are written to, as Israelitish, by the Apostle of Benjamin.

The Messiah desired *to show unto His servants* the future of Israel (i. 1), and Moses tells us *He declared unto me the children of Israel are servants* (Leviticus xxv. 55). This *Revelation* was signified to John by a messenger (i. 2), who, it seems, was none other than Elijah, the great prophet of Israel (Wilson: *Mission of Elijah*, 1881).

In the term *seven Assemblies* (i. 3), we have the first use of the number seven, so frequent in this Book. Thus we read of seven assemblies, spirits, lamps, stars, messengers, horns, eyes, thunders, heads, crowns, plagues, bowls, mountains, kings, seals.

Now seven is one of the Hebrew sacred symbolic numbers, and denoted perfection. Thus, four symbolised the earth with its four compass points, corners, winds, continents, etc., while three typified heaven as the dwelling of the Triune Deity. In Paradise heaven and earth were united, and this produced perfection for man (4+3=7), and were separated at the Fall, hence imperfection. But when heaven and earth are again united man shall regain perfection.

As we find seven so prominent in the Israelite *Apocalypse* so we similarly find it in the Hebrew *Old Testament*. There we read of seven clean beasts, well favoured kine, corn ears, sabbaths, altars, oxen, rams, nations, weeks, ways, priests, trumpets, parts, withs, locks, months, bullocks, counsellors, chamberlains, princes, maidens, troubles, abominations, pillars, women, streams, steps, cubits, shepherds, eyes, lamps, pipes, fold, men, stars, times, years, birds, days.

It is next declared that those addressed were to be a *kingdom to be priests* (R.V.). But this is exactly what Moses also declared of Israel, saying: "*Ye shall be unto Me a kingdom of priests*" (Exodus xix. 6). And of what Gentile non-Hebraic people was this ever said? In the symbolical vision of the Messiah which follows (9—20), the scene is evidently the interior of the Hebrew Temple at Jerusalem, with its High Priest, seven golden lamps, sacred trumpets, Urim and Thummim (Alpha and Omega), Book of the Law, priestly robe, mystic girdle, snow-white turban, golden sandals, altar furnace, voice from the Oracle, seven star-like flames, sword-like Shekinah, and Divine appearance therefrom. The inspired Apostle tells us the vision appeared to him on the Lord's Day, and this expression is used twenty times in the *Old Testament*, and always in reference to judgment. John was transported in spirit (as Ezekiel had been when prophesying of Israel in Media) into the Hebrew Temple, and from there beheld the judgment of Israel on the Gentiles. The voice was as a trumpet, referring to the sacred silver trumpets of the jubilee used in the Temple at solemn feasts, fasts, and festivals.

We are again reminded of the Greek Hebraistic connection in the solemn asseveration, *I am Alpha and Omega*, four times repeated, these being the first and last letters of the Greek alphabet.

The Messiah, in this Book, appears as *the Lion of the tribe of Judah*. It is, therefore, highly significant that He is seen with the keys of Hades and Death, for it was prophesied *the key of the House of David I will lay upon His shoulder* (Isaiah xxii. 22).

The Letters were to be sent to the Messengers of the assemblies, and the ministering Rabbi of the Jewish synagogue was called a messenger.

The seven stars are mentioned by the *Old Testament* prophet in connection with Israel (Amos. v. 8), and the group of seven stars called Pleiades (Job. xxxviii. 31) is in the head of Taurus, the bull emblem of Ephraim, alluded to by Jacob (Gen. xlix. 22, margin) as daughters. Now, the Pleiades and the Lamp were the emblems of the ancient British Church, which was Israelitish in origin, and the bull had long been a British symbol.

The promise to the faithful in Ephesus was to eat of the tree of life; and in the sanctuary in the Temple the walls were adorned with gold-covered cedar-wood trees, so that it was as a paradise of golden fruit-bearing palm groves.

To Smyrna disciples is promised *the crown of life*, reminding us of Corona in the Hebrew zodiac, or the sacred head-dress of the High Priest.

In the letter to Pergamos is mentioned Satan's throne. When Israel was in Asia this was at Babylon; but when they entered Asia Minor, Satan removed his throne to Pergamum, in Asia Minor, where it was in John's day. But when Israel entered Europe he placed it at Rome (called Babylon in *Revelation*), where it remains. In this letter Balak, Balaam, and Israel are mentioned, and manna is promised to the faithful, and a mystic stone is mentioned, "an allusion to the bright stones in the High Priest's breastplate, or the two onyx stones on his shoulders" bearing Israel's names.

In the letter to Thyatira, Jezebel, queen of Israel, is mentioned; and the promise is given of rule over the nations or Gentiles, and with a rod of iron. It was suggested some years ago that this metal rod might, perhaps, symbolically prefigure the power of the metal telegraphic wire; and we know that the telegraphic wires of the world meet in Britain, the covenant land, by which influence goes forth to rule the world. As a result, it is said *they shall be broken in shivers*. And many are the nations in Asia, Africa, and America, which, casting themselves against the bosses of Britannia's shield, have been broken into shivers. And, finally, *I will give him the morning star*. Balaam prophesied of this star, referring to the Davidic line; and the Israelite Magi came seeking *the King of the Jews*, saying, "*We have seen His star.*" So this token of Davidic royalty (Rev. xxii. 16) is promised to the faithful, and it has been long since set forth that the star of Judah's Davidic royalty reigns over Great Britain.

To the faithful is promised in the Sardis Letter that they should walk in white, clothed as the Hebrew priests, walking in safety in the Temple courts, and having their names enrolled in the Temple priestly registers.

The Assembly at Philadelphia are reminded that

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Christ *hath the key of David*, and he that overcometh shall be a pillar in the Temple of God, as Jackin and Boaz in that of Jerusalem, and shall finally partake in the ruling of the future.

Such are the Israelitish emblems, references, connections, and prophecies in the first three chapters of *Revelation*; and similar are to be found in the remaining ones.

A Plea for Reconsideration.

By H. A. Marchant.

For sixty-five years the subject of our Israelitish origin has been brought before the British race, and side by side with these views there have been advocated other prophetic views which have not taken into consideration the distinction of Ephraim-Israel from Judah-Israel. We will grant that the writers and advocates of these somewhat opposition views were actuated by a true desire to glorify God by making men see what they held to be the truth, for not all who have held these views have taken a decided opposition to British-Israel truth; but some of the leaders have been decidedly opposed and would not have our views under any consideration. The very mention of "Ten Tribes" or "Ephraim" was, and is, to them an irritation. Talk and write of the Jews, and the Jews only, but do not bother us about any other house of Israel, is their motto; but if we ask them to be somewhat charitable to Anglo-Israelites, and remember that we also desire God's glory, and to search out His truth, we find that this charity is not forthcoming and we have been represented as the enemies of God and His Christ. But as time rolls on we might ask some of the oldest of these advocates that remain, "Whose view is it that bears the test of time—yours or ours?" And when they see the Jews and the persecution they are enduring, do they think that as I open my paper, the *Express*, to-day, Saturday, Nov. 18, 1905, and see in large type "England, the Land of Promise: Thousands of Jews Fleeing from Russia," that I am at all likely to renounce British-Israelism for those views which totally ignore Jer. iii. 18 (R.V., margin "to"), "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the *land* of the north to the *land* that I have given for an inheritance unto your fathers" (also Hos. i. 11). Is it not time for those who only want Jews in their prophetic theories to reconsider the matter and find out where the stronger House of Israel is to whom Judah will at some time walk ere they return to Palestine? And cannot these Bible students see that Israel cannot be a poor, persecuted and downtrodden people, or what would induce the Jews to walk to them? They are more likely to flee to a strong power from the oppressor, and God's Word shows that that power is Israel. Other nations may wish to treat that nation as they can treat the Jews, but the overwhelming power of that nation strikes them with terror: "They shall be afraid because of Thee" (Micah vii. 16, 18). If they would like to try persecuting this other House of Israel let them try it, and they will find it is able to go through and tread down as a lion among a flock of sheep (Micah v. 8). They will find that though they may persecute one remnant they dare not touch with impunity her that was cast afar off to be made a strong nation (Micah iv. 7). And this strong nation must be in existence before the Jews are restored. "The daughter of My dispersed shall bring Mine offering" (Zeph. iii. 10; Isaiah xviii.). United Judah and Israel are a great and powerful people, and can invade Palestine and take it and contiguous territories when the time comes, and they are forced by circumstances to do so. Remember, "shoulders" means coasts in Isaiah xi. 14. And after they have by their own power under God taken possession of Palestine it requires an enormous confederacy to try and dislodge them (Ezek. xxxviii., xxxix.). Now, may I ask, with all kindness and a true desire to be friendly with all our Christian brethren, "How can it be some Anti-christ who will restore the Jews if the above Scriptures show that the Jews and Israel have power to do this in spite of all who hate them?"

Again I say, Is it not time for re-consideration? I have an old friend, a true British-Israelite, on the Corn Market. He often calls to see me when in Brighton, and he has a learned Jewish friend in this town who reads his Hebrew Bible, and when visiting this Hebrew scholar he said, "I want you to get your Hebrew Bible and tell me what you think of our translation of Jeremiah iii. 18: 'Judah walks to Israel,'" &c. He looked at the Hebrew, and lifting his hands he laid a finger of one hand against the other hand and finger and said, "Yes, it's as though this goes to that, and they go together there." So if the above is right, Israel must be in some locality to which Judah's eyes may turn when she is in need of a stronger brother to protect her; and as "Ephraim is My firstborn," and is kept as a shepherd keeps his flock in the isles afar off (Jer. xxxi.), it is not a matter of great surprise to the watchful Bible student that in the isles afar off we should find, as the *Express* says, "England, the land of promise." And woe be to us if we turn our backs on our brothers in distress. It is of the greatest importance that we should know not only "the whole duty of man," but our especial duty to our brethren of Judah, and here will be at least some of the good of our being Israel, and our need of understanding what we ought to be doing in these troubled times. Is it of no consequence that all British-Israelites throughout our Empire and the United States are working for Anglo-Saxon unity and extending a friendly hand to Judah? And we hope to see our numbers increased so that our testimony may carry everything before it, and lead united Ephraim and Manasseh to demand that the persecution of Judah shall cease. Then will that mysterious prayer of Moses receive its fulfilment: "Hear, Lord, the voice of Judah, and bring him unto his people" (Deut. xxxiii. 7). "The remnant of His [Christ's] brethren shall return unto the children of Israel" (Micah v. 3), and there shall be great joy in that day. They shall see eye to eye when the Lord brings again Zion. "Jacob shall not now be ashamed, neither shall his face now wax pale; but when he seeth his children, the *work of Mine hands*, in the midst of him, they shall sanctify My name; yea, they shall sanctify the Holy One of Jacob, and shall stand in awe

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of the God of Israel." The sight of lost Israel found shall have a glorious result: "They also that err in spirit shall come to understanding, and they that murmured shall learn doctrine" (Isa. xxix. 22—24). Then Judah shall be "grafted into their own olive-tree" (Rom. xi. 24; Jer. iii. 18), and our God and Saviour shall get Himself a glorious name, for all people shall see that what He hath spoken that He hath done, and we shall all sing, with a full heart, "To God be the glory, great things He hath done." And when our preachers love those glorious words in Isaiah lxiii. 7 about "the great goodness towards the House of Israel," and the lovingkindness of our God, they will be able to show that it is a literal fact instead of a spiritual fiction; and as the people think of His mercies and the multitude of His lovingkindnesses they will indeed and in truth cry from the depths of a grateful heart, "O, come let us worship and fall down and kneel before the Lord our Maker," and ascribe "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God for ever and ever. Amen" (Rev. vii. 12).

Shutting the Doors.

By JOHN BUTTERWORTH.

MR. CHAMBERLAIN'S great speech, delivered at Bristol on Tuesday, November 21st, 1905, will probably be remembered in English history as marking the commencement of a fresh epoch in the life-and-death struggle between Great Britain and "the Nations" for industrial supremacy throughout the world.

To those who cannot see in the British race anything more than a great and successful Gentile nation, this struggle is one of supreme moment. Its issues are so tremendous and the penalties of non-success so overwhelming, that we can hardly wonder at the depression under which so many of our unseeing fellow-subjects are suffering. We hear complaints that Great Britain is losing trade in all parts of the world; we find our country made the dumping-ground of vast stores of foreign-made goods, while foreign markets are closed to our manufactures; we see thousands of our workmen unemployed and starving, because our producers, no longer able to compete with those of protected countries, cannot offer them work. How can we expect anyone who has not discovered the great secret to be otherwise than uneasy under such circumstances?

For those of us who can accept as a fact that the British people are God's chosen race, these depressing phenomena are no more than trials of faith. We know perfectly well that in the end the triumph will be ours, and that the headship will never be wrested from us. Still, we do not know precisely how God intends to preserve us from the dangers which threaten, and therefore cannot but take an absorbing interest in the strife, and in the measures, offensive and defensive, adopted by our national leaders.

It may be useful to sketch, very briefly and in very general terms, the position in which we find ourselves to-day. For many years past we have been committed to a policy of what is called, by courtesy, Free Trade. Under this system we allow foreigners to send into the United Kingdom the majority of the things they desire to export, whether raw material, food stuffs, or manufactured articles, on payment of low duties. Our Colonies we have been accustomed to treat much in the same manner as we treat foreigners. To this system a rapidly increasing section of the British public objects, mainly on the ground that, as the underlying principles of free trade are observed only on the British side, foreigners have a tremendous advantage over us. While we let their goods into our country on easy terms, they tax ours so heavily that it is difficult for us to find markets for them in foreign countries. At the same time we are alienating our colonial fellow-subjects by our unbrotherly and ungenerous treatment of them.

It is now some time since conferences were held, in the course of which the Colonies urged on the Mother Country their right to preferential treatment for their exports over those of foreigners. Mr. Chamberlain, first as Colonial Secretary and then as a private individual, adopting the Colonial view, has never ceased to advocate a new policy of industrial defence coupled with Imperial preference.

This question of tariff reform, which will be so prominently in evidence during the coming elections, has a peculiar interest for Identity believers because of God's promise contained in Isaiah lx. 11: "Thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces (or wealth) of the Gentiles." Now, it seems fair to infer from this passage of Scripture that the "open gate" implies the absence of import duties of sufficient magnitude to lessen the influx into our country of "the wealth of the nations," as the Revised Version has it. Granting this to be correct, may we not point to another prophecy as qualifying it? In Isaiah xxvi. 20 we see that at a certain time of her history God will say to His chosen people, "Shut thy doors about thee." If an "open gate" implies light import duties, the "shut door" may well be held to signify increased duties. But may we not claim that a closed door is compatible with an open gate? No insuperable barrier is necessarily imposed to the entry of goods into a country by a guarded door so long as the gate is open.

Perhaps, then, the time is at hand when, by adopting a tariff which closes our doors to indiscriminate "dumping," without actually excluding the wealth of the Gentiles, we shall be preparing the way for the "indignation" which precedes the triumphant climax of the divine drama. The nations have long been saying to us, "Depart ye," and trying to isolate us in a manner fatal to our interests and highly advantageous to themselves. What if Mr. Chamberlain's policy be the result of God's loving care for us, constraining us to enter into our chambers and to shut the doors about us?

Naturally this new policy, fundamentally opposed as it is to "Free Trade," to which the country has adhered so long, has a large number of opponents, who prophesy all manner of evil as the result of its adoption. But Mr. Chamberlain, at any rate, harbours no doubts regarding the advantages it offers. He says, "It appeals to two of the strongest feelings that can animate any statesman—any philanthropist.

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In the first place, it means the social advantage and welfare of the masses of the people. In the second place, it means the pre-eminence of that great instrument for world-wide good, the British Empire—the two in this matter hanging together. We cannot secure the material advantages which are necessary if our growing population is to find comfort and ordinary happiness in this country, without, at the same time, entering upon arrangements and negotiations with our Colonies which will be, at any rate, important steps to that ultimate federation which will turn what is now an ideal into a reality, and will make us participators in the greatest Empire that the world has ever seen."

In other words, Mr. Chamberlain claims that tariff reform will help the British Empire to fulfil many of the prophecies regarding God's chosen race; to be the head and not the tail; to be a blessing to all families of the earth; to make the wilderness and the solitary place glad for us; to build up a company of federated nations in our Colonies; to alleviate distress at home, and free our unemployed from the bondage of penury; to be at rest and to dwell confidently.

To us, then, the question must be—Is this new policy of God or of man? If of man, and if opposed to the truest interests of God's Israel, we may be sure it will come to naught. But if of God—and surely it is God's intention that our great and dearly-loved Empire should develop into all that the prophets have declared Israel's Empire should become—we cannot overthrow it, lest haply we be found to fight against God. God's design must be Israel's ideal. Once having made sure what that design is, and what Israel's ideal must, therefore, be, we can follow, in trying to make that ideal a reality, no better advice than that given by Mr. Chamberlain to the multitude of our fellow-subjects who listened to him at Bristol—"Be not afraid—avow it boldly. Work for it with all your energy and zeal. Do not allow it to be subordinated to any party convictions or party considerations. While you enjoy all the privileges of this great dominion, remember you are sharers in its responsibilities, and that you are trustees of its influence and its power."

"God, the Dew of Israel."

By Henry G. Locke.

Brethren of Israel,—My sincere prayer this New Year is that you may be plenteously refreshed by the Divine dew from Israel's God; that our nation may not only participate in copious showers of heavenly blessings, but that 1906 may be conspicuous for the addition of a mighty increase in our Identity ranks, who will, with us, realize the force, the beauty and the preciousness of such an exquisite promise as that contained in Hosea xiv. 5: "*I will be as the dew unto Israel.*"

Methinks the man who wrote these words must have been a true son of nature. An inhabitant of the northern province of Palestine, he had frequent opportunities of gazing on the magnificent and picturesque scenery that abounds in that part of the world. As the prophet to our backsliding forefathers of the Ten Tribes—or the kingdom of Ephraim-Israel—Hosea wished to depict the glory of the *repentant* people of God in after days, and he felt that the most appropriate imagery for the purpose not only lay close to his hand, but would also be most appreciated by those to whom his prophecies were addressed. A day was coming when the material beauty of Israel's land would be surpassed by the *moral beauty of Israel's relation to his covenant God.* That delightful and much-to-be-desired epoch in our nation's history has not yet been reached. It is true that at times there have been manifestations of the Spirit—blessed be God for such outpourings—but only partial, and not in its fulness or entirety, merely as a foreshadowing of the "good things to come." I venture to put before you these three points, or subheads, and may the Eternal Spirit give them breath and life.

1.—God will be as the dew unto Israel; *i.e.*, Israel is to receive power.

At present this *power* is hindered, the dew from God is witheld, the rain of righteousness cannot fall, because the nation is not sowing to themselves in righteousness (and it is this attribute alone that exalts or magnifies the Israel of God), neither are they in the aggregate, or as a whole, seeking the Lord with all their heart, soul and strength, and thereby worshipping Him in the beauty of holiness. In fact, to our regret, vast numbers of our race are "backsliding"; we mournfully observe the pernicious "falling away," the intense love of pleasure and desecration of God's Sabbaths and the existing awful deadness in many of our Churches, because the Holy Spirit of Israel's God is so grievously limited, and in many instances quenched altogether. There are, too, I deeply regret to say, some of our clergy who, like Samson of old, "wist not that the Spirit of the Lord had departed"; hence the loss of *power* and the emptying, instead of filling, the temples of God. Here is a case of a well-known South London Canon of the Established Church, who has just been advocating on Sundays (after *Mass*, mark you) innocent (?) recreation, such as chess, cricket, football, etc. Another City of London clergyman is particularly anxious to improve the dulness and relieve the monotony of the Sabbath Day by deviating from the old paths entirely and substituting man's ideas as to how the Sabbath should be observed instead of enforcing the precepts of Him who made the Sabbath for man.

I strongly commend a little pamphlet, by the Rev. E. W. Moore, M.A., entitled, "Our Sundays: Are we losing them?" * I give the following extract:—

"Sunday observance is breaking down in England, and there are many reasons to account for it. The thirst for pleasure is one. If this statement is questioned, I should be inclined to reply, in the words of Samuel's famous enquiry to Saul, 'What meaneth, then, the bleating of the sheep in mine ears, and the lowing of the oxen which I hear?' (1 Sam. xv. 4). What means the click of the croquet-balls which I have heard before to-day in church while divine worship was proceeding? What mean the Sunday golf (with

* Partridge & Co. Price One penny.

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the boys who ought to be in Sunday-school carried off as caddies) and the Sunday tennis parties? What mean the parties down the river in the summer, and the dinner-parties and entertainments at all times of the year? What means the Sunday travelling to Volunteer Camps, which is so much on the increase? Are not all these things a plain infringement of Isaiah lviii. 13: '*Doing thy pleasure on My holy day*'?"

These are just samples indicating the present evil and perilous times and exhibiting the spirit of the age—*pleasurism*, worldliness, vice, religious indifference, secularization of the Sabbath, specious nostrums, and the absence of spiritual life. Now, if there is one thing more than aught else that God specially and emphatically requires, it is that ISRAEL are to preserve, throughout all their generations, the keeping, reverencing and hallowing of His Sabbaths—to be a sign between God and His chosen ones for ever. The one quotation I make from Isaiah lviii. 13, 14, should be hung on the walls of our memory and written upon our hearts. "If thou turn thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

What, then, may I ask, is to be the cure for Israel's present-day sins, iniquities, offences and shortcomings? I think the remedy might tersely be found thus:—

(*a*) *Look unto Me and be ye saved, saith the Holy One of Israel.*—In just the same method as our forefathers of old under Moses in the Wilderness, when bitten by the fiery serpents and dying as the result of the venemous poison in their system—because they had quarrelled with God's way and despised God's food—had to look upward at the serpent of brass, yet this remedy was provided for them, and it was *effectual.* It was not in looking to Moses, nor to Aaron and the priests, nor to ceremonials, or even at the pole itself, but the object to view was the brazen serpent, so the remedy in 1906—as of yore—for Israel's many sins today, including the grieving, resisting and rebelling against the Holy Spirit, lies in this one great central and imperishable truth—*look to Jesus Christ alone and live, and it is Israel's everlasting salvation* (*vide* Isaiah xlv. 17, 22).

(*b*) *Break up the fallow ground*—or let the people's hearts be emptied of everything contrary to God's law, for there must be an emptying before there can be a filling; and if we seek the Lord with all our hearts, then there will come, and we shall certainly obtain, a fresh supply, a fresh anointing and fresh power, for "*God will be as the dew unto Israel,*" and the rain of righteousness must follow (see Hosea x. 12, xiv. 1—9).

2.—"THE POWER IS TO BE IN AND UPON ISRAEL."

I have read that frequently at the great Roman games, the emperors, in order to gratify the citizens of Rome, would cause sweet perfumes to be rained down upon them through the awning which covered the amphitheatre. Behold the vases, the huge vessels of perfume! Yes, but there is nought here to delight you so long as the jars are sealed; but let the vases be opened and the vessels be poured out and let the drops of perfumed rain begin to descend, and everyone is refreshed and gratified thereby. *Such will be the precious dew from God unto Israel.* There is a richness and fulness in it, but it is not perceived till the Spirit of God pours it out like the rain of fragrance over the heads and hearts of all the living sons and daughters of Israel.

Oh, how we long and pray for this wonderful power to come, this priceless revivifying and precious dew, the very blessing of heaven above, as predicted by the dying Jacob, that should fall in the latter days upon the head of Joseph (*viz.*, Ephraim and Mannasseh), and which was reiterated and confirmed by Moses also when blessing Israel before his death. Ezekiel, too, declared that the *new spirit* would be given to dispersed and scattered Israel in their land, *i.e.*, the "specially appointed place" (Great Britain, her Colonies, and America), and the prophecy of Joel, we know so well, has yet to be fully completed. What great things, what rich blessings are in store! Brethren of Israel, ought we not to pray earnestly, daily, and constantly for this choicest gift, this refreshing dew, this power, this *Pentecostal shower*, this anointing and sanctifying unction from the Mighty God of Jacob, *even Himself in His Holy Spirit?*

The Apostles had to tarry at Jerusalem, and wait for the promise of the Father until they were endued with "power from on high," and in like manner Israel has had to tarry and wait in the isles of the sea for the realisation of the promises made to the fathers, which Christ came to confirm, for the shining of Jehovah's light, with His Divine moisture to fall upon them, and also for that period when they should arise, and the effulgent glory of their Lord would be abundantly observed by the Gentile world upon *God's hidden ones.*

The first work of God's dew or Spirit is to give life—*spiritual life.* He gives it, and He sustains it. If there is no life, it follows there can be no power.

That power is the Holy Spirit, perfectly fulfilling His own office and work, in union with the Father and the Son, and these three are one, and the glory of the Triune Godhead is an everlasting one.

It has been remarked that the Father plans, the Son executes, and the Holy Spirit applies. But I also believe they plan and work together, and in that grand and incomparable work of baptising and teaching all nations it has to be done in the name of the Father, and of the Son, and of the Holy Ghost. This commission was given in the first instance to Christ's disciples, to be passed on to their first converts of scattered Israel; then at various periods of our history, in order to revivify and prevent from stagnation, partial showers of Divine blessing have come (as experienced in the wonderful revival in Wales this very year) upon our nation. But all these will undoubtedly be eclipsed by the *real* outpouring of the Holy Spirit, resulting in the Anglo-Saxon race being born again, or, as St. Paul significantly declares, *life from the dead.* Israel is to be a holy nation, consequently all its people, every unit (for no one will be overlooked), will receive *power in and upon them;* they will become *Spirit-filled,* and be moved, infused and

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enthused, by the Divine electric energy—the old Apostolic power—when they each severally, collectively and nationally participate freely in such a glorious reality as "I will be as dew unto Israel."

(3) ISRAEL WITNESSING IN POWER; OR THE POWER IN OPERATION.

We find, the very moment that Solomon completed the Temple, when all was finished, those present were praising God with one heart, for there was no discord, and the glory of the Lord came and just filled the Temple as it had the Tabernacle. So under the New Covenant, the Shekinah glory of our God will rest upon His ancient people, and they all shall be the living temples of the Holy Ghost, and walking in the fruits of righteousness and of the Spirit.

Brethren, can you imagine anything more delightful? Israel, at last, hungering and thirsting after righteousness, *and being filled.* "I will pour My Spirit upon thy seed, and My blessing upon thine offspring" (Isa. xliv. 3). Israel's transgressions and sins, which now flood the land, removed, obliterated; aye, forgotten for ever by our loving and merciful God, whose goodness endureth throughout all generations. Israel, waiting on their God and Saviour daily, seeking His face, trusting and leaning on His arm, delighting in His ways, committing themselves unto Him, and praising Him with one heart, one soul, one voice.

Israel, with the Holy Ghost power, with the new life, the new *regime*, which will be the outcome of the "dew from the Lord," are to be co-workers with God; and what an irresistible magnetic force they will become to the world.

The witness of the Spirit is the witness of power. The greatest miracle this world has ever seen was the miracle at Pentecost, which is but a type of the general pouring out of God's Spirit, when He will be as the *dew unto Israel*, which we, His children of promise, so anxiously await.

When this momentous time arrives it will then be evident to the universe that "Israel has been formed for God's special praise and glory." So Israel, with the love of God shed abroad in their hearts by the Holy Ghost, whose task it is to put the world right, will draw all the Gentile kingdoms, who are now so full of jealousy and animosity against Israel, with the golden cords of love to Christ, the King of Love, and the personification of perfect love, and then, indeed, all nations shall call Him blessed.

Dear reader, let 1906 begin, continue, and end with the daily enquiry earnestly wafted to the Throne of our God, for the speedy consummation of His own sweet promise, "*I will be as the dew unto Israel*," and let our faith stand not in the wisdom of men, but in the *power of God.* Amen.

"*God, the dew unto Israel*, is a promise sure,
Then far and wide proclaim the precious, joyful sound;
For Jehovah's word *is* truth. It ever will endure
That Israel's glory may be seen the world around."

COMMONWEALTH OF ISRAEL. By LOUIS E. DE RIDDER.

THE ORIGIN OF THE CELTS. By ROBERT LAMB.

These valuable articles are in type, but we regret we are compelled to hold them over till our next issue on account of pressure on our space.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SIXTY-FIFTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South, and British Central Africa, &c.

The following list of Subscriptions and Donations received between November 18th and December 16th, are acknowledged with many and grateful thanks.

For some months past our receipts have been less than our monthly expenses, but being very reluctant to curtail the work in any way we have drawn on the balance that we had at the end of last year, so neither of the journals we send out have been lessened in number. Now this month we have been greatly helped through the generosity of our kind friend, "P.C.G." and also by H. G. Locke, Esq., who has most liberally presented to our Fund the whole of the profit from the sale of the British-Israel postcards he issued, first edition. So we are beautifully set forward for the closing expenses of the present year, and hope and trust that the Fund may be well supported as heretofore.

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Watford, Dec. 16, 1905.

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GIFTS OF LITERATURE.—Very timely aid has been afforded for our distributive work through most valuable gifts of Bath Broadsheets (L. E. de Ridder), from the Bath Anglo-Israel Association, and from Louis E. de Ridder, Esq., for which we have been most thankful. Thanks are offered also for a welcome little gift of new BANNERS (December 13th) from "a friend," per Messrs. R. Banks and Son.

SOWING THE SEED.

The distribution of literature since the Nov. Report has been :

Book-post packets of the BANNER OF ISRAEL, alone ...	726
THE COVENANT PEOPLE, alone	42
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The list of places given below show where we have been sending to through the year 1905; to most of the places weekly or monthly.

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The above list of places may, I trust, prove to strangers to our work that it must be high time to notice the widespread belief that the British are Israel if the spread of this truth is to be coped with by those who will not accept it.—E. M. RUSH.

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

Our Supplement.

THE THRONE IN THE HOUSE OF LORDS.

IT is hardly necessary to give a description of the plate presented with this number, as little is required to be said about it. On October 16th, 1834, the then Houses of Parliament were almost entirely destroyed by fire, though, fortunately, little of value was burnt besides the structure (and of that no one could possibly be proud). Parliamentary records, &c., were not stored in the building, and the contents of the library of the House of Commons were saved and stored in the Church of St. Margaret, Westminster, whilst the library in the House of Lords escaped the fire.

In this part of the building the two houses met for a formal prorogation of Parliament, the Peers sitting on one side and the Commons on the other. Some temporary premises were then found and in March, 1835, a committee was appointed to see to the rebuilding. In 1840 the designs of Sir Charles Barry were selected, and twelve years later, in February 1852, the present buildings (complete except the Victoria Tower, not finished till a later date) were opened by Queen Victoria. Our supplement only shows a portion of the interior of the House of Lords, the throne with its beautifully carved canopy, and above that can be seen portions of three fine frescoes. The throne is double for the King and Queen, with seats each side for the Prince and Princess of Wales. It is from here that the sovereign opens or dissolves the Imperial Parliament, delivering the "speech from the throne."

In front of the throne can just be seen a piece of the famous "Woolsack," on which the Lord Chancellor sits and as highest civil officer in the state presides over the House of Lords which, in addition to forming one of the "Three Estates of the Realm," is also the supreme court of the British Empire.

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No. III. (*November*) contains:—"The British Ecclesia the Oldest in Europe," "Do We Owe Our Christianity to Rome?" (by Rev. Dr. W. D. SPRINGETT, Rector of Pluckley), "The Mithraic Tablets" (by Rev. A. B. GRIMALDI, M.A.), etc.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Commonwealth of Israel.

BY LOUIS E. DE RIDDER.

WE are often asked what has our being Israel or not to do with salvation? And it is held that our individual salvation has nothing to do with our being Israel. Being saved we belong to the Commonwealth of Israel.

Our being Israel has much in every way to do with our salvation. We should answer this question by asking another—

Is individual salvation the whole Gospel of the kingdom of God? The whole Bible is a living witness that it is not.

The meaning of the word Commonwealth is "a State" or "a Body Politic." Now, this is what the Commonwealth of Israel really was, for if we go back to the foundation covenants of that Commonwealth as given by God to Abraham, and back to their God-given charter, we find that the Commonwealth had a two-fold polity—"A national and a spiritual life."

The Abrahamic covenant contains seven clauses:—

1. His seed to be a great multitude as the dust of the earth, the sand of the sea, and the stars of heaven.
2. A great nation and a multitude or company of nations (Heb. *goyim*).
3. The land situated in the centre of the land area of the earth as their endowment.
4. That in his seed all the nations or families of the earth should be blessed, this being the spiritual life of the nation.
5. That they should possess the gate of their enemies.
6. That kings should come from him.
7. That Jehovah said, "I will be their God."

This covenant was established in Abraham's seed from generation to generation—an everlasting covenant—admitting of no break or parenthesis.

THE CHARTER

runs thus (Exodus xix. 5—6), "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto me a kingdom of priests, and an holy nation."

Here we have the national and spiritual polity foreshadowed in the Abrahamic covenant established in a charter to the nation of Israel.

The condition laid down in this charter was swept away when God promised a new covenant to Israel (Jer. xxxi. 33, 34). The God of Israel, in giving this new covenant, practically says: Your fathers broke the covenant I made with them at Horeb, although I was a Husband unto them. Now I will give you a covenant that shall not be in your power to break, and I, your God, will not break, as long as you remain a nation before Me, which shall be as long as the sun, moon, and stars shall endure, and these ordinances of heaven shall be My witnesses for ever. And in Jer. xxxiii. 17—26, God turns His promise, made to David by the Prophet Nathan, into an everlasting covenant with the sun, moon, and stars as witnesses; and the covenant also includes the Priests and Levites, which was necessary, they being the executive of the spiritual life of the nation appointed by God Himself.

The God of Israel sent His only begotten Son, Jesus Christ, to redeem, rebetroth, and restore Israel, the kingdom (not Judah in the land), back to God again as His covenanted witnesses, and He became the King and High Priest of this regenerated and

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living nation of witnesses to the whole world, a nation with every condition swept away from its charter. That the Apostles of our Redeemer understood this to be the case is plainly shown in their writings.

NEW CHARTER.

Peter writes to a portion of them as the elect strangers of the dispersion, and under Divine inspiration reminds them that they are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light."

The Revised Version describes these people as "an elect race," "people for God's own possession."

We find three points of importance here:—

1. It is the people, or the nation, or Commonwealth of Israel which are the ministers of God under the new covenant; not a non-Hebrew Gentile people or Church.

2. That the old form of sacrifice under the law is swept away and a spiritual sacrifice substituted for the worship of the Commonwealth under the new covenant.

3. That the conditions laid down in the old charter given at Mount Sinai are swept away; this new charter, as well as the new covenant of Israel, being without a single condition, the Holy Spirit being within the hearts of the people or nation.

Thus we have a spiritual life within the national life, which so few people seem to understand, or comprehend the great importance to be attached thereto. It being a complete revolution, changing the entire work of the Commonwealth of Israel (not Judah) from under the law to that of the spirit of the new covenant, as sons of the Father, and His witnesses or light-bearers to the whole earth, and that light being Christ, the Son of God, the Redeemer, the Holy One, and King of Israel, who told His redeemed people that "where two or three are gathered together in My name there am I in the midst of them." Thus showing that, being under the new charter as priests and ministers of God, every Israelite has the right to minister one to the other in the name of Christ. This seems to me the reason why little missions here and there dotted all over the country conducted by laymen have so great a success.

From the above it will be readily seen that no one has the right to dethrone Israel from their national position as the priests and ministers of God, and place a Gentile non-Hebrew people or Church in their place, any more than they should dethrone Christ from being King over a literal Commonwealth of Israel in the past or in the world to-day.

To see that this is so we have only to turn to Isaiah lxi. 6, where it is shown that in the "latter days," after Israel, the kingdom, has been working in the world fulfilling all the covenants and promises of God, and about the time of their coming glorious return to their covenanted land, they are thus to be made manifest to the world. "But ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat (R.V.) the wealth of the nations, and to their glory shall ye succeed (ver. 9), and their seed shall be known among the nations, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord hath blessed." This shows conclusively that there is no such thing as a "spiritual Israel," but that there has been, and is to-day, a literal Commonwealth of Israel working silently as God's hidden ones; a nation with a spiritual life within the nation, which is an entirely different thing to what we are taught.

Thus we see that the Bible proclaims to all who will prayerfully search that there is to-day in the world—the sun, moon, and stars being God's witnesses to the fact—a Commonwealth of Israel—comprising a national life and a spiritual life, with a king of the seed of David on David's Throne, ruling as the viceregent of Christ, their Redeemer-King; with priests and ministers as the executive of the spiritual life of the nation, and that nation or Commonwealth must be high above all nations of the earth, which befits the kingdom of our God.

Now, let our readers look round the world, and what one nation responds to this national picture of Israel's Commonwealth, doing the will of God as a nation to be His witnesses to all nations and peoples of the earth? Let the centenary meeting of the British and Foreign Bible Society, whose meeting is reported in our papers to-day, be our witness as to that "Israel of God."

OUR OPPONENTS' VIEW.—THE JEWS.

Being saved, we belong to the Commonwealth of Israel. We are taught by our religious teachers that the House of Israel returned with Judah from the captivity of Babylon, and that to-day the Jews include all the twelve tribes, and that they are the only Israel in the world to-day. These opponents say there are no Lost Tribes. Very well, let us see where this teaching leads us.

The Jews are not a nation, they have no king of David's seed, no throne, and no new charter, and no new everlasting covenant, and therefore have no Commonwealth of Israel in any form whatever. Consequently, by our religious teachers' own teaching there is no Commonwealth of Israel existing. How, then, can a saved person belong to that which they prove does not exist? We are thus, by this teaching, brought down to the standpoint of the intelligent infidel, who says: There is no God; why worship? There is no salvation; why seek it? There is no eternal life; why believe?

GENTILES TAKING ISRAEL'S PLACE.

Those who say, Christ has broken down the middle wall of partition, therefore the Gentiles have come in and taken the place of Israel (referring to Ephesians ii. 13, 22), making what they term a Gentile parenthesis—these teachers are in the same untenable position as the "Jew" teachers in having no Commonwealth of Israel to which to belong as saved people, their teaching also leading down to the infidel's standpoint.

GENTILE CHURCH.

Those who pin their faith to a Gentile non-Hebrew Church taking the place of Israel are even in a worse

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plight; for to bolster up their position they have to raise what they call "the Catholic Church." I have asked several clergymen to explain which Church? Also whether they include the idolatrous Churches of the East and West—the Greek and Roman Churches. The answer has come—Yes, certainly; they teach Christ, and therefore belong to the Catholic Church.

Then, I have said, to bolster up your position you would break down the work of the Reformation and destroy the Protestant character of the Church of England, and welcome idolatry in the land. Many had not seen it in that light before.

When Israel was in the land their priests taught them to worship the gods of the heathen around them. What was the consequence, but that Israel and their teachers were cast out of the land which necessitated their being redeemed and re-covenanted as they are to-day.

LOST TEN TRIBES.

There is another large body of clergy who have a hazy belief in there being ten Lost Tribes, and who have looked for them amongst the lowest races of the world; in fact, everywhere except where the Bible teaches us to look for them. I reserve further reference to these opponents' views in the hope of bringing it forward in another paper advocating a new departure in our work.

THE DIVISION.

It can be shown conclusively that the statement that the House of Israel returned with Judah from the captivity of Babylon, and the parenthesis error, as well as the Gentile Church fallacy, are diametrically opposed to God's own teaching in His living Word.

For instance, briefly, God proclaims that the House of Judah (the lesser) shall walk to the House of Israel (the greater), and they together should come as an immense multitude from the *North* and West and Isles of the Sea—a glorious, triumphant return.

Oh, no! say the teachers of a past generation; God did not mean this. He meant the House of Israel (the greater) to walk to the House of Judah (the lesser), and together come from the *East*—a poor, despised and small body of people who had to have protection from the people that they passed through, and ill-treated when they got there. This error has been handed down to the present generation of teachers, who have accepted it without examination, and gone on blindly falling into one error after the other, because they could not make it fit in with the teaching of the Prophets and God's Word generally.

The Parenthesis and Gentile Church fallacy cannot be found anywhere in the Bible, and has arisen from this first error of a spiritual Israel to take the place of a literal Israel with its Commonwealth under their new charter and covenant.

We must not, therefore, think that the present-day clergy are altogether to blame in all these matters, as "the Spiritual Israel" fallacy was first introduced by Origen in 250 A.D., and has been growing ever since, for even in his day God had bidden his "wanderers" to these Isles of the West—the land of Israel's rest. They had waited for the new covenant, and then began to join their brethren in these Islands.

Many a young clergyman has confessed to me that the more they worked the more they felt that they had been turned out of college without being properly equipped to meet the knowledge that was in the world, and especially amongst infidels, and our subject seemed to come to them as a light out of the darkness

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are coming into existence all over the land for the express purpose of proving that our God—the God of our fathers, the God of Abraham, the God of Isaac, the God of Jacob, which name God said should be His name for ever, and His memorial unto all generations—is a covenant-keeping God, and that the Commonwealth of Israel exists to-day, and is known as the British (or covenant-man) race; and that, therefore, there is a Commonwealth of Israel, that there is a God to worship, that there is salvation for all, both Israelite and non-Hebrew Gentiles, and that there is an eternal life.

This knowledge seems to be coming up from the earth to the people, and from the people to the clergy, as though in fulfilment of Hosea ii. 22, "and the earth shall hear Jezreel"—whom God soweth—Israel.

The Identity at Doncaster.

WE have pleasure in publishing the following report of another lecture delivered at Doncaster by our energetic advocate, Mr. T. W. Plant, which appeared in the *Doncaster Gazette* of December 15th, and also in the *Doncaster Chronicle*:—

"LOCAL LECTURE ON THE 'LOST TRIBES.'

"*Can the Anglo-Saxon race be identified with the Lost Tribes of Israel?*

"On Friday last, December 8th, an interesting lecture was delivered to the members of the Wesley Guild, Oxford Place, by Mr. T. W. Plant, on the above subject, the title being 'British-Israel Truth examined in the light of Prophetic Fulfilment.' After drawing attention to the unique position held by the English-speaking race in the world to-day, the question, Is it all chance, or is it due to the working of Divine Providence for the carrying out of His plans in relation to mankind? was suggested to the meeting. The statement that all Jews are Israelites, but all Israelites are not Jews, was explained by comparing it to the statement that all Yorkshiremen are Englishmen, but all Englishmen are not Yorkshiremen. The Kingdom of Solomon, after his death, was divided into the Northern Kingdom of Israel, under Jeroboam, and the Southern Kingdom of Judah, under Rehoboam, and the testimony of the Jewish Rabbis and historians was given to prove that the Israelites did not return with the Jews from Babylon, and have not yet been joined nationally to the Jews, because after that event has taken place 'They shall be no more two nations, and they shall dwell in the land for ever' (Ezek. xxxvii.). The migrations of the main body of the Israelites were traced from the south-west corner of the Caspian (the locality of their captivity) through Europe, to the Isles of the West or Sea, in sections under the various names of Saxons, Normans, Danes, Jutes, Angles, etc. The

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historical links being stated, the lecturer gave a remarkable series of predictions relating to the Israelites, dealing with the position they were to attain in the latter days, *i.e.*, the Christian dispensation between the first and second advents of Christ. They are known in Anglo-Israelite writings as the "Identifications," and the following are some of the most important:—(1) Their name of Israel removed. (2) Their language (Hebrew) supplanted by another. (3) Their religion changed and the people divorced from the Mosaic law. (4) Developing during the Christian dispensation into a nation and a company of nations of apparently Gentile origin. (5) One portion to break off and become a great separate people. (6) Very prolific in population. (7) A northern power, occupying the Islands of the Sea or West. (8) Possessing the gate of their enemies, otherwise known as the chief strategic positions of the world, such as Gibraltar, Malta, Cyprus, West, South, and East African Settlements, Perim, Aden, Socotra, The Straits Settlements, Rangoon, Hong Kong, the Falkland Islands, and the gateways into India. (9) Becoming the chief of the nations. (10) Possessing a magnificent heathen empire. (11) Inhabiting the "desolate heritages of the earth," and causing them to blossom and bud. (12) Mistress of the Seas. (13) Possessions forming a great girdle round the Gentile nations. (14) Immensely wealthy, lending to many nations, but never borrowing. (15) Living under a Monarchy which can prove Davidic descent. (16) Becoming the chief Christian nation of the world, redeemed from the Mosaic law. (17) The chief missionary power on the earth. (18) A Sabbath-keeping race, nationally and by law. (19) A people reverencing the whole of the ten commandments. (20) Called by Isaac's name—'Saac-Suna, sons of Isaac, (I)saacsons, Saxons. (21) Prone to idolatry, and nationally addicted to the vice of drunkenness. (22) Blind as to their origin—(If otherwise it would not be necessary to lecture about it). (23) Ever declaring here, in Great Britain, they are not God's people Israel, yet continually acknowledging that they are God's people Israel in the services of the Established Church. (24) Kind to strangers; making Great Britain the asylum of the foreign refugee. The Davidic covenants were quoted and the genealogy of our Royal house was linked on to the last surviving King of Judah (Zedekiah), according to promise and prophecy. In conclusion the lecturer asked the audience to investigate the matter for themselves. The Jews certainly do not answer to the description; the two destinies cannot belong to the same people, they are so contradictory and are to run simultaneously, hence you are compelled to turn to the migrations of the Northern House of Israel (the ten tribes) and see if they are inheriting the promises made unto the fathers, and you will find that the links of national history are all complete and that not one promise of Jehovah has failed; also that the little understood and difficult portions of the prophets contain a fulness of meaning and an accuracy that constrains you to acknowledge that the Bible is indeed the inspired Word of God, containing His revealed will to mankind, and is based on Divine foreknowledge, which alone could be known to the Creator. An interesting series of questions was asked and objections stated by several members at the close of the meeting, and suitably answered by the lecturer, he stating that he should be very pleased to advise investigators what books and publications to read to acquire a knowledge of this branch of Bible study

"A very cordial vote of thanks to the lecturer terminated the meeting, over 100 members and friends being present.

"The above lecture was also delivered to the members of the Y.M.C.A. Debating Society on Monday evening, December 4th."

Hath the Scripture Been Broken?

By R. Scott Moncrieff.

(*Concluded from page* 15).

If the unbeliever contends, as so many do, that because they neither call themselves, nor are called by other people, Israelites, because they do not speak Hebrew nor practise the rite of circumcision, therefore the British people cannot possibly be Israelites, we reply that in two of these facts there is further fulfilment of prophecy concerning Israel. We find the people of Israel called God's servants in several passages, such as, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art My servant: O Israel, thou shalt not be forgotten of Me" (Isa. xliv. 21). But elsewhere it is written of the Israelites—"The Lord God shall call His servants by another name" (Hosea ii. 17); "By men of strange lips and another tongue will the Lord speak unto His people" (Isa. xxviii. 11.). And as to the rite of circumcision, the Israelites, when, led by Jeroboam, they separated from Judah and became worshippers of Baal, renounced their covenant with God as His people, of which circumcision was a token, and eventually ceased to practise the rite. But their abandonment of it could no more deprive their posterity of the fact of descent from Israel than the uncircumcised descendants of Jews who had become converts to Christianity can lose their descent by blood from Jewish stock because of their not having been circumcised.

And how literal have been the fulfilments of prophecy in the forfeiture by the Ten Tribes of the name of Israel and in their loss of the Hebrew tongue! Nor is it a detail to be passed over as wholly unworthy of notice—that the one tribe left by God in possession of its own name and language, is that tribe which rejected our Lord Jesus Christ, as they crucified Him and cried "His blood be upon us and our children." For we find another mark to have been put upon them in prophecy by which their descendants are identified to this day in every part of the world, as follows:—"For Jerusalem is ruined, Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of His glory. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isaiah iii. 8, 9). No such sentence has been pronounced against the Israelites.

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Will the unbeliever say now that the prophecies in their favour remain unfulfilled and, therefore, cannot have been from God? If he replies that we have picked out the prophecies that seem to fit the facts, we challenge him to prove that there can be no connection between them. The prophecies were uttered many hundreds of years before the facts came to the surface, and if the latter fit the former it is for him to explain the fact apart from the prophecies. Will he maintain that there is no connection between the sufferings of the Jews—continuous since their crucifixion of our Lord to the present day—and the prophecies in which, with terrible distinctness, they were forewarned of these?

Nor is there failure of evidence in history, ancient and modern, of the routes followed by the Israelites after their escape from captivity in Assyria, in their wanderings, ever westward, until, in the British Isles, they found themselves planted by God (though they knew it not) in a place appointed for their own; this, however, is field for enquiry into which we cannot enter here.

But, as there are very many most devout believers in the word of God who, confessedly unable to meet the challenge of the unbeliever, yet do most firmly but conscientiously refuse to believe in the only answer to it which is unanswerable—the existence at this day of children of Israel, as a nation, possessing as the British people the blessings promised to the Israelites alone—to such we say most respectfully, If you admit the facts stated above, must you not further admit that, as the British people are the only nation upon whom God has bestowed in such full measure the blessings referred to, *He must have chosen them alone* from among the nations to be the recipients of these blessings? Do you not see that such an admission demands your assent to the following very grave conclusions—that, though He hath said, "But thou, Israel, art my servant, Jacob whom I have chosen" (Isa. xli. 8), and again, "O children of Israel, you only have I known of all the families of the earth" (Amos iii. 2), you, nevertheless, believe God to have chosen (according to your judgment) besides Israel another people, unknown to the prophets—one of the "families of the earth"—because you find Him to have bestowed on this unknown family the blessings referred to above? You know that there is not one word of promise of such blessings to our race; that, as a people, we have been and are utterly unworthy of them; but as you are convinced that God could not have bestowed these blessings upon our race if we had not been a people chosen above others in His sight, you rejoice with thankfulness therein, as a proof of His special favour for us—a mark of distinction conferred by Him upon no other people. You cannot escape from this conclusion if you acknowledge that we are in possession of the blessings, since you are wholly unable to account for the fact otherwise than as due to the marked favour of God for our nation alone.

But you also know that these very blessings were specially promised to the people of Israel as the only chosen people of God, and yet you think that He cannot have kept His covenant with them, since you are *unable to find a people called Israelites* in possession of them, and you will not believe it possible for that race to be still in existence, and in full possession of all the promised blessings under any other name. In your unbelief that He would call His servants Israel by another name, you cannot escape from this other conclusion that there has been no literal fulfilment of His promises to Israel, though you maintain that the Scripture cannot be broken! Is it a light thing in His sight that you thus judge God, confirming the unbeliever in his bold assertion that the non-fulfilment of these promises proves the Scripture to have been broken? Is it a light thing that, in your judgment, you assume the British nation to be a people chosen of God, whereas you know that, in His word, He repeatedly declares Israel alone to be His chosen people, His servants? Is it a light thing that you despise identification with that race "to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law, and the promises; whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 4, 5)? For though the new covenant of grace in Christ Jesus is the "power of God unto Salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. i. 16), God's covenant with Abraham, assuring His seed of very great temporal as well as spiritual blessings, shall be fulfilled as surely as the sun, moon, and stars are upheld by Him in the heavens.

But if indeed, as you maintain, we are not of that chosen seed, then we are, as a people, only one of the "families of the earth," aliens from "the commonwealth of Israel," and in that case what portion have we in that covenant? For though, by the grace of God, innumerable multitudes of our people have been "made nigh by the blood of Christ" (Eph. ii. 13), what security have we, as a nation, of the continuance to us, by God, of the blessings which He has bestowed upon us in such unlimited measure?

In conclusion, we utterly repudiate the charge brought against us by some that we claim for our people that they are Israelites for the glory which this will bring to the British race; nor do we claim it for the sake of glory to the race of Israel. It is written: "Therefore say unto the House of Israel, Thus saith the Lord God: I do not this for your sakes, O House of Israel, but for Mine own holy name's sake, which ye have profaned among the heathen, whither ye went." "Not for your sakes do I this, saith the Lord God, be it known unto you. Be ashamed and confounded for your own ways, O House of Israel" (Ezek. xxxvi. 22, 32).

Most deeply ashamed and confounded before Him for many of the ways of our own people, and because His holy name has been, and still is, grievously profaned by them among the heathen, we nevertheless venture, in all humility, to believe our conviction that this race is of the seed of Israel to be warranted by the word of God, and, therefore, we say, in deepest reverence, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake"! (Psa. cxv. 1), for the Lord hath said, "THE SCRIPTURE CANNOT BE BROKEN!"

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

BISHOP RYLE ON THE TEN TRIBES.—"Let it be noted that the 'twelve tribes' are four times mentioned in the New Testament, here (Luke xxii. 30) and in Matt. xix. 28; Acts xxvi. 7; and James i. 1. It is clear that, although the Ten Tribes never came back from captivity, they were regarded in the New Testament time as still existing, distinct and separate, and not lost and mingled among the nations. We need not, therefore, doubt that the Ten Tribes exist now somewhere on the face of the globe, and in due time will be brought forth and shown to the world.—DR. J. C. RYLE on Luke xxii. 30.

MISSIONARY PIONEERS.—An important missionary pioneer expedition to the Sudan is being despatched by the Church Missionary Society. The sphere of work has been selected by Lord Cromer, and comprises a region about four times the size of England, inhabited by pagan tribes, the majority of whom are men of immense stature, and some of whom are cannibals. The region is largely one of sudd and swamp, being intersected by the Upper Nile, which will form the principal route of communication. The tribes inhabiting this district includes the Nuers, Dinkas, Shilluks, Baris, and Niam Niams. In addition to the clergy who go with the pioneers, the party includes a doctor from Poplar Infirmary, a carpenter from one of the County Council technical schools, and an agricultural expert.

THE RESURRECTION OF EPHRAIM.—Hosea, the prophet of Ephraim, referring to his future rising and restoration to Divine favour, says:—

> "*For I will be unto Ephraim as a lion:*
> *Till they acknowledge their offence.*
> *After two days will He revive us:*
> *In the third day He will raise us up.*"

One typical day equals one prophetic year: equals 360 prophetical days, or 360 natural years. Therefore two such days equal 360 + 360 or 720 years. *In the third day* would be in its middle, or half a day, or 180 years, thus making in all 720 + 180, or 900 years. Hosea is dated by Hales B.C. 793. Two days (720 years) from that would reach B.C. 73, when Ephraim would have reached northern Europe. The middle of the third day reaches to A.D. 107 (107 + 73 = 180), and long before that, *i.e.*, A.D. 38, the Gospel had been planted in Britain by Paul, Joseph, Simon, etc., and in A.D. 179 reigned Lucius, the first Christian king, so that Britain became the first Christian country and possessed the first national Christian Church.—A.B.G.

LOOKING UP AND LOOKING DOWN.—The late Sir Robert Morier—a good judge — considered Lord Cromer's work in Egypt as the finest exhibition of English capacity for rule which the world had ever seen. Transposing Bonaparte's well-known address to the French troops at the Pyramids, Sir Robert once said to the present writer: "Forty centuries may have looked down on Bonaparte's men; forty centuries will look up to Cromer's."—ARNOLD WHITE in *Daily Chronicle*, Nov. 10.

COLONIAL TREASURE TROVE.—While playing in the grounds of a Dutch Church at Kroonstad, Orange River Colony, two Boer children have made an interesting discovery. With small spades they were digging a hole, and just below the surface several gold coins were unearthed. They continued to dig, gradually adding to their precious store. Strolling upon the scene, the sexton was astonished to see the youngsters with a miniature pile of British golden sovereigns. Very soon he also, with his own shovel, was at work, and it was not long before treasure to the value of nearly £1,000, in gold and silver coinage, was brought to light. Inquiries were made with a view of tracing the owner, but so far the money is unclaimed. During the war the church was used as a hospital and for housing refugees, and it is surmised that the treasure must have been buried by someone who is now dead.

A NEGRO M.P.—Dr. Shadd, a negro, has been returned to Parliament for the new Province of Saskatchewan. He is the first negro elected to the Canadian Legislature.

MORE ISLANDS FOR THE EMPIRE.—The British flag has been hoisted on Ashmore Islands, which lie between Timor and King's Sound, on the north coast of Western Australia.

THE SITUATION IN RUSSIA.—I have had an extensive acquaintance with Russia in the past, and a few days ago re-entered the capital after an absence of four months. Four months only! But in that short time what a change had come over this huge nation, noticeable, not so much to the eye as to the sympathetic mind, the mind endowed with natural instinct and the power to feel. Russia to-day is ill, sick unto death, but a death which is in reality a birth—regeneration social and political. To the casual observer there is little to suggest revolution, but beneath that smooth surface is a seething crater; the placid exterior of the great Russian people is merely concealing from view the signs of the greatest upheaval that the world has ever seen. The revolution so long prophesied has come, and is asserting itself in the most marvellous way hour by hour, day by day. Every day changes are occurring of most vital importance to the future of Russia. The nation is making an impetuous onrush towards the goal of liberty and equality. Her progress is not to be expressed in so many degrees or inches, as formerly year by year, but in miles day by day. Russia's nervous system to-day is bearing a strain which no other people in the world could bear without breaking; her heart is beating with a force born of centuries of desire. But all will be kept under control until the crucial moment.—DR. H. P. KENNARD, in *Standard*, Dec. 23rd.

CANADIAN RAILWAY BUILDING.—It is officially stated that Canada is about to build new railways, or extensions of existing lines, amounting in the aggregate to 7,444 miles, and involving an expenditure of £36,400,000.

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The Origin of the Celts.

By Robert Lamb.

The origin of the Celts is of interest to every Britisher, for Dr. Boyd Dawkins has declared that "there is probably not a single family in Britain but has *some* Celtic blood in their veins." In compiling what facts are known of them we will for the moment put to one side our conviction of the Hebrew origin of the British people and look at the subject from the cold matter-of-fact view of an outsider.

To begin with, the word "Celt" is not a name, but a description meaning "warrior," and was applied to several distinct races. The term tells us nothing in a racial sense. What we are interested in is the origin of the so-called Celts—the Goidels, Gaels, or Gadhelians who arrived in these islands about 278 B.C., and their kinsmen, the Brythons or Khumry, who came over the Channel 101 B.C. Mr. J. Romilly Allen, F.S.A., in his work on "Celtic Art," tells us what is known of them. He writes as follows:—"The Celts make their first appearance in history at the end of the sixth century B.C., when, however, they are referred to not by their name as a people, but by the name of the country they occupied. Thus Hecatius, of Miletus, writing about 509 B.C., mentions Marsailles as being a Ligurian city near the *Celtic region*. Herodotus, writing half a century later, is the first historian who uses the word 'Celt' as distinct from 'the Celtic region.' In the two passages in which the Celts are mentioned he says that they inhabited the part of Europe where the Danube has its source, and that the only other people to the westward were the Cynetes or Dog-men (*i.e.*, the Iberians). Plato says that the Celts were a warlike nation, who liked wine and drank it to excess. Pythias, *circa* 300 B.C., is the first author who includes the Gaul of Cæsar within Celtic territory. According to the earlier historians, the parts they occupied at the end of the fourth century B.C. were the coasts of the Adriatic from Rimini to Venice, Istria and the neighbourhood of the Ionian Gulf, and the left bank of the Rhine from the lake of Geneva to the source of the Danube. Polybius, B.C. 205—123, gives more definite and satisfactory information about the Celts. From him we learn—(1) That the Celts of Upper Italy did not come from the Gaul of Cæsar, but from the *valley of the Danube*, and more particularly from the northern slopes of the Julian Alps. (2) That this people were primarily divided into Cis-Alpine and Trans-Alpine Celts, that is, of the Alps and of the north of the Alps. In the third century B.C. Polybius and others call the Trans-Alpine Celts by the name of Galati. (3) That the Cis-Alpine Celts who, from a remote period long before the fourth century B.C., inhabited the wide plains of Lombardy from the Alps to the river Po, were for the most part an agricultural and sedentary race, living in luxury and in a state of civilisation without any doubt greatly superior to that which could have existed in Gaul. (4) That the Galati on the contrary—the Trans-Alpine Celts—although kinsmen of the former, were still half nomads, shepherds and warriors chiefly, always ready to run the risk of a raid, armed from the fourth century with a long iron sword, an iron-headed spear, and a shield. They lived under a sort of military aristocracy, as proud as they were poor. As Professor Rhys has pointed out in his 'Celtic Britain,' the soundest distinction between the Gael and Brython, *i.e.*, the Trans-Alpine and Cis-Alpine Celt, rests on a peculiarity of pronunciation in their respective languages. In the corresponding words in each language, where the Brython uses the letter P the Gaels use Qv; hence they have been termed the P and Q Celts. The most familiar instance of this is where the Brythons or Welsh use the word 'Ap' to mean 'son of,' and the Gaels use Mac."

History finds our Celtic ancestors on the southern bank of the Danube, and tradition, which is unwritten history, brings them from the Bosphorus. In the Welsh Triads is the record of "The Three National Pillars of the Isle Prydain." It reads thus: "Hu Gadarn (*i.e.*, Hu the mighty) first conducted the nation of Cymry to the Isle of Prydain. They came from the summer country which is called Deffrobani. They came through the Mir Tawch (*i.e.*, the calm sea) to Ynis Prydain, where they remained."

It is recognised by all authorities that Deffrobani is the district where Constantinople now stands, and was separated by the Bosphorus from the ancient kingdom of Lydia on the Asiatic side of the water. Sardis, the capital, was in a direct line to the southward.

Dr. Rollin, in his "Ancient History," has the following:—"A formidable army of Scythians from the neighbourhood of the Palus Mæotus had driven the Cimmerians out of Europe and was still marching under King Madyes in pursuit of them. The Cimmerians *had found means to escape* from the Scythians, who advanced as far as Media."

And under date 680 B.C.:—"Ardys, who reigned 49 years. It was in the reign of this Prince that the Cimmerians, driven out of their country by the Scyth nomads, went into Asia and took the city of Sardis, with the exception of the citadel."

And under date 618 B.C. ("Hist. of Lydia"):—"Halyattes reigned 57 years. This is the Prince who made war against Cyaxares, king of Media. He likewise drove the Cimmerians out of Asia."

Now to drive them out of Lydia and Asia was feasible only by driving them across the Bosphorus, and, as a matter of fact, it was subsequently known as the Cimmerian Bosphorus. This expulsion happened previous to B.C. 595.

These Cimmerii are acknowledged by Sir Henry Rawlinson to have been the Celtic branch of the British people. He says in his "Origin of Nations": "Gomer should therefore be a warlike people not averse to taking part in the raids of other nations dwelling somewhere in the north country, or in the region between Syria on the one hand and the Black Sea and Caucasus on the other, and powerful in these parts towards the close of the seventh century before our era. Now these requirements are all met by a race which the Assyrians called Gimiri, Kimmiri, and the Greeks Kimmerii, who warred in North-west Asia from about B.C. 670 to B.C. 570. They have *probably* been identified with the Cimbri of Roman times, a portion of the great Celtic race, some of whose tribes were found in Britain when the Romans conquered it and came to be called by them Cambri, and their

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country Cambria. The descendants of these Cambri still hold a portion of our country and know themselves by their old name of Cymry, utterly ignoring the name which we English give them of Welsh. Others of the same stock maintained themselves for some centuries in the north and gave to the mountainous district which harboured them the appellation it still retains of Cumberland."

So much for the *name*; but how about the *people?*

A comparison of dates will show that *our* Cimmerii were snugly at Sardis for the best part of a century, while those of Rawlinson were powerfully warring in North-west Asia, and it is a curious coincidence that King Halyattes expelled them into Europe at the same time that he received the northern invaders with open arms.

Our ancestors were not powerful, but fugitives fleeing for their lives from the pursuing Scythians, the same people some years afterwards causing their expulsion from Sardis across the Bosphorus into Europe, at that district called Deffrobani. They were the peaceable, unarmed multitude of Esdras, who came to grief after crossing the head waters of the Euphrates and Araxes, when they fondly imagined they would find in Central Europe "a land where never man dwelt."

Dean Prideaux says concerning Northern Israel:—"They 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*, their *memorial*, and were never any more spoken of" (Doyley and Mant).

In Hosea i. their destiny is portrayed in an interesting domestic picture. They had hitherto borne their father Jacob's name of Israel; now they were to be known by that of their mother, and the name given to their mother is *Gomer*. "Gomerites" is the name by which they are known to others. But they *call themselves* Cymri, which they pronounce Koomry, and their country Khumree. This was the Assyrian name of the kingdom of Israel. Thus: "The tribute of Jehu, the son of (or successor of) Omri (Yahua ab il Khumri)"; and in another cuneiform inscription, "The land of Beth-Khumri . . . the population . . . the goods of its people . . . to Assyria I sent . . . Pekah, their king, they had slain." Again: "By the help of the sun I captured the city of Samaria (Khumro) and carried into captivity 27,280 of its inhabitants."

These latter are described by Renan as the *elite* of the nation, the ruling classes and men of influence, and as such were sent to the farthest point of the Assyrian Empire, viz., Media, from whence, according to Tobit, the scattering of Israel was to be accomplished; and a new name they acquired in Media was Saka, which was the equivalent of Gimiri in the south-west of Asia. Sir Henry Rawlinson says: "The ethnic name of Gimiri occurs in the cuneiform records as the Semitic equivalent of the Aryan name Saka, or Sacæ."

THE Publishers of the BANNER have a good stock on hand of the New Year's Double Number, and they will be glad if friends will assist in the circulation by purchasing copies to send to friends or sending a remittance for free distribution.

Lecture by Dr. McKillop on the Anglo-Saxon Race.

A FRIEND at Halifax, Canada, has favoured us with an extract from the *Evening Mail* of that city for December 15th last, by which we observe that Dr. R. S. McKillop, author of *Britain and America the Lost Israelites*, has been lecturing there on the Identity. Below we have pleasure in reproducing the report, and trust that the doctor's address may have a powerful effect not only on the local Association but the general public:—

Rev. Dr. McKillop lectured before an excellent audience last evening in the Masonic Hall on "The Origin of the Anglo-Saxon Race," Rev. Dr. Armitage, who kindly consented to act as chairman for the evening, introducing the speaker very happily. Dr. McKillop, who brought with him a supply of the very interesting literature bearing upon the destiny of the British race "as foretold in the Scriptures," held the close interest of those present from beginning to end of his lecture, in beginning which he referred in terms of high praise to the energy of the local Anglo-Israel Association. The claim put forth by the Association is, it was stated, that the Anglo-Saxon race are the descendants of the ten lost tribes of Israel—that the identity of the latter, lost for upwards of a thousand years, has lately been found in the people of Britain and America. That those do not bear the cognomen "Israel" does not, said the speaker, militate against the fact, for Scripture explicitly teaches that Israel, when found, would bear another name. The word "Saxon" was shown to mean "sons of Isaac." The British people, it was claimed, were the

PEOPLE OF THE COVENANT.

How may the fact, it was asked, be disclosed? "By observing certain prophetical signs," was the answer.

As the past governs the present, says Louis E. De Ridder, vice-president of the Bath Anglo-Israel Association, and the future, we should not be wise and intelligent men did we not allow the past to guide us in the consideration of the present and future of an imperial race which historians like Sharon Turner and Du Chaillu trace so far back into the past. But to get a clear understanding of present-day events we must go back to the origin of the race. If we are endowed with the attributes of wise men we must believe that there is an Infinite All-wise Power, which is the Supreme Great Architect of the universe, ruling this earth and the destinies of all the races upon it. That being so, we must believe His declaration, "That all the earth was His, and that He elected a certain race upon the earth to become His executive for the purposes of religion, of war, and of peace, and stated that they should be a nation above all nations in praise, in name and in honour."

"When for their sin of idolatry He delivered them into captivity to Assyria, He confirmed to them His covenant promise that this race should forever remain His executive kingdom on earth. These people, known as the Ten Tribed House of Israel, were deported to the borders of the Caspian Sea, to which

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district historians trace the British race, and it is from this district that wave after wave of migration came westward, some by way of the north and others by way of the south of the Black Sea, and eventually found their way to these islands, coming at various times and under different names. They found these islands colonized in different parts by colonies of their own race, who had left Palestine, coming westwards by sea hundreds of years before."

SCRIPTURE CITED.

Dr. McKillop cited Scriptural passages to show that Great Britain corresponds to the place prophesied as the trysting place of God's banished ones, and other passages to substantiate the claim that the Anglo-Israel race are God's chosen people, who shall ultimately dominate the earth. It was shown that since Britain became a nation she has never lost a war with an alien race. The war with the United States was a "family affair," so to speak, and in this connection it was shown that prophecy declared that the descendants of Manasseh and Ephraim should become two mighty and competing nations—one great (the United States) but the other (Britain) greater. The lecturer concluded with a plea that the race, realizing its destiny, show proper thankfulness to God, and seek to be worthy of the blessings which it enjoys.

Egypt, Assyria, Israel.

BY M. JERRIM.

UNDER the heading of "Miscellanea" in the BANNER for November 29th there appeared a paragraph, "O Lord, send the English," which was the prayer of some of the Egyptians before that important event took place. That prayer has brought to mind an interesting letter published in the *Liverpool Courier*, October 19th, 1882, signed "Inkmark," and later copied in the BANNER OF ISRAEL. The writer pointed out that the occupation of Egypt by the British, which had just then taken place, seemed to show that the time was very near of the fulfilment of the promise that Egypt, Assyria, and Israel, the third with them, should be blessed and be a blessing (Isa. xix. 24, 25). At the foot of the copied letter the late esteemed Editor of the BANNER wrote, "We are waiting for light on the question, 'What modern power represents Assyria?' in the above quotation."

A few weeks before "Inkmark's" letter appeared, the late Canon Hoare had preached a very instructive sermon on Egypt, showing how literally and truly all the judgments threatened on Egypt had been fulfilled. He seemed quite to realise that at that date, 1882, the only unfulfilled prophecies concerning Egypt are those of Isa. xix., from the 17th verse. Canon Hoare shows that there is a political and also a religious restoration promised to Egypt; that if we look at the map at the geographical position of Egypt, Palestine, and Assyria, remembering that God promised to Abraham's seed all the land from the river of Egypt to the Euphrates, we might look for a powerful combination of the people of those countries; but, as is only too usual, he seemed to speak of the Jews only as Israel. Almost at the end of his sermon Canon Hoare says, "So much for the political, and now we come to the religious. The prophecies seem to point to a religious movement in Egypt. It does not say that they shall all be converted; but still it says that there shall be a cry unto the Lord from Egypt, so that we may look for spiritual work, for spiritual inquiry, and spiritual prayer from this down-trodden people. . . . How is this all to be brought about? You will see in the 19th chapter a statement made, and it is a very important one, 'He shall send them a Saviour, and a great one, and He shall deliver them.' Who is that Saviour, the Saviour who is coming—the great one? I cannot tell; I cannot venture to give an opinion. It may be the glorious Saviour that is yet to come. It may be some great and glorious political deliverer."

No! Canon Hoare did not know then; but had he realised and recognised that the English people were of Ephraim, descendants of that Joseph who, more than 3,000 years ago, was such a saviour and blessing to Egypt, he might have seen even in the events which suggested the preaching of that sermon—when all other foreign powers were standing aside and leaving the British, who are Israel, to deliver Egypt from anarchy, and with the consent of the Ottoman Sultan, who is the nominal ruler, taking over the government and doing away with the oppression and misrule of ages from which the Egyptians suffered—he would indeed have seen in the British that saviour.

Arabi Pasha, the leader of the Egyptian revolt in 1882, rejoices in the way that God has blessed and delivered His people, although it was not by his own hand. The *Church Missionary Gleaner* for this month gives an extract from a missionary's letter, who had an interview with Arabi not very long ago. He says, "As we sat together in the dim light, the old agitator was gradually drawn into giving me his view of the revolt. . . . How it was for the good of the country. . . . How he had tried one way and God had chosen another, and he was content. His talk passed into theology, in which he proved himself a Moslem of the Moslems, unmitigated in a harshest view of predestination."

In the time that has elapsed since 1882 the prosperity and progress of Egypt show very conclusively that the British have proved to be that saviour which was to come. Isaiah xix. states that Israel was to be the third with Egypt and Assyria, so that it seems very evident that the Turks, who had been in Egypt for some time past and who are still the Suzerain power, must be the modern representatives of the ancient Assyrian power. If the Turks are not the Assyrians, they are yet to appear in some other people, which would really make a fourth on the Egyptian scene. We, as Israel, do not as yet hold the land which God gave to our forefather Abraham, but the Ottoman Turks, who sprang from the region about the Euphrates, are holders of the ancient land of the Assyrians; their power is still paramount about the Tigris and Euphrates, so that, geograpically, they may be termed Assyrians, as are the people of Egypt, Egyptians.

From the sentiments expressed by some of our writers and leaders, we might almost think of the Turks as utterly beyond redemption; they have been fierce and cruel, like the Assyrians of old. Isaiah xix.

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4 and 20 give a glimpse of the fierceness and cruelty of the Assyrian against Egypt. The Assyrian power soon after that became broken and dispersed for a time, lost its name and was forgotten; but in later history they reappear as Turks from the old Assyrian region with all the Assyrian characteristics, and, like the Assyrians, used by God as His instruments of judgment on His own apostate people, for it was against idolatrous, superstitious, so-called Christianity the Turks directed their attacks. We cannot wonder that the Turks so hate and despise Christianity if they judge it from the character of those who form the Christian Churches under their own rule. How very degrading to the name of Christianity must be the scenes of rivalry and hatred shown by the representatives of the different Churches in the holy places about Jerusalem, where at different great gatherings the Turk is obliged to keep the peace by armed force. Even the Balkan troubles seem to be caused more by rival Christianity than by the fault of the Turks—so-called Christians "hating and devouring one another" until something too outrageous happens; then the Turk interferes and punishes promiscuously.

If the Turks are the Assyrians they are to be blessed and to become such a people as to be called the work of God's hands, and to become a blessing with Israel and Egypt. The fact that Turkey has never persecuted our brethren of Judah, but has often been to them a land of refuge, justifies the belief that the Turks will have a share in the promise to Abraham. "I will bless them that bless thee, and curse them that curse thee." We know not how the Holy Spirit will deal with them; but we know He can, and believe He soon will, teach them to know that Jesus, whom they even now look upon as a good prophet, is truly the Son of God, and their Saviour as truly as ours.

Is it not likely, too, that when the Sultan sees us acknowledging ourselves to be Israel he will act like Pharaoh of old, when he gave the land of Goshen to Joseph, and gladly make over that land of Palestine to the rightful inheritors? We hope so.

Correspondence.

FARRAR ON THE TEN TRIBES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I see in to-day's issue, p. 525, of THE BANNER, you have inserted an extract of Prof. Geo. Adam Smith's from the "Expositor's Bible"; may I be allowed to give another from the same source by the late Dean Farrar on 2 King ix. 6? Commenting on this verse, in a note on the words—"Thus saith the LORD God of Israel, I have anointed thee (Jehu) king over the people of the LORD, even over Israel"—the Dean says, "The expression is remarkable, as showing how completely the prerogative of the chosen people seems to rest with the Ten Tribes as the most important representatives of the seed of Abraham." To this I would add that the same distinction might be observed of the passage in 2 Sam. vii. 10: "Moreover I will appoint a place for My people Israel," &c., which should read as it stands in the Hebrew, "I will appoint a place for My people, *even* for Israel," &c.—the "even" in italics of the latter passage being required as much as in the former.

In my reading a few days ago, I saw it stated that the phrase—"My people" (meaning the Jews, in the author's mind), occurred 160 times in the Bible. Accordingly, I traced the words out, and I find that it refers to both the Houses of Israel and Judah 72 times, to Israel alone 45 times, and to Judah alone 42 times. Rev. John Wilkinson, in his book, "Israel, My Glory"—which between the lines he reads as "Judah, My Glory"—says that Judah has as much right to the title "Israel" as the Ten Tribes had; yes, *cum grano salis* we say, very true, but not to monopolise it, as he and so many others do, for Judah alone.

I beg to remain, dear sir, yours sincerely,

J. S. BARTON.

29, Blenheim Gardens, Willesden Green, N.W.,
Dec. 20th, 1905.

THE DERIVATION OF "SAXON."

To the Editor of the "Banner of Israel."

DEAR SIR,—I thank you for publishing my letter on the derivation of "Saxon" and for your comments thereon. May I point out a misprint in the last paragraph but one—"Greek nations before Abraham" should be "*great* nations," &c. The fundamental belief which I alluded to was not that "Saxon" comes from "I-saac-son," however probable this may be, but that the name "Sacæ" was "originated and first used by the tribes on leaving Media"; and I am glad to note your remark thereon that "they were never heard of . . . until after Israel's captivity." This was the point I desired to see elucidated. Yours truly, HENRY JOHNSON.

London, Dec. 21, 1905.

MISTRANSLATIONS.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is to be regretted that the old *mis*translations of Holy Scripture are perpetuated when there is so much opportunity for gaining clearer light than formerly, and which is always kindly supplied on application made to a Hebrew Rabbi.

In the Dec. 6th issue of the BANNER OF ISRAEL, "D. W." of Manchester, quotes Jer. xxiii. 5—8 in the old style, whereas the real words from the Hebrew are (verse 6): . . . "And *He who shall call* TO HER (Judah) *is* The LORD our Righteousness." How very different and easy to understand is the verse when rectified.

The promise is given by the prophet Isaiah (xli. 27) (when correctly translated), that JEHOVAH Himself will tell Judah where and who "Israel" is: "*I, first,* shall say to Zion: Behold, behold *them.*" And about 139 years later we have the prophet Jeremiah saying further in detail . . . "He who shall call to her (Judah) *is* the LORD our Righteousness." Nothing about a city! Yours truly, M. B.

Dec. 12th, 1905.

MR. HILLS TO HIS CORRESPONDENTS.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I, through the hospitable correspondence column of the BANNER, do what it is impossible for me to do otherwise, viz., reply to the numbers of friends who have written long, kind, and interesting letters *re* my forthcoming book "About Ourselves." As my correspondence is growing to such an extent, will all friends kindly note that I cannot guarantee any reply unless stamped and addressed envelope is enclosed. Most gladly will I continue to answer queries, and give of my best to the furtherance of our cause, but this, in view of the growth of communications, can only be possible by a judicious sharing together of the burden. *Re* the book, it will be out in a few weeks, price 1/-. All good wishes for New Year.

LEONARD HILLS.

West View, West Hoathly, Sussex.

THE ANGLO-ISRAEL ALMANACK AND DIARY for 1906. The Publishers announce they cannot supply more copies of the 3d. edition. It is now out of print. A few copies remain of the shilling cloth and fivepenny interleaved editions. Early applications should be made for these.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.



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

THE BANNER OF ISRAEL.

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

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The Hand of God in the History of the British Race.

BY R. SCOTT MONCRIEFF.

I.

"This people have I formed for Myself, they shall shew forth My praise."—Isa. xliii. 21.

THESE words were spoken by God of that people Israel to whom He had said by Moses when they were in the desert, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you" (Deut. vii. 7). And to the same race Moses said, by the Word of the Lord, "And thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, thou shalt not be beneath" (Deut. xxviii. 13).

If such words were really spoken by Moses by command of the Lord, the race to whom they were declared must be in existence as a nation distinct from all others at the present day. If they are not, the prophecies have failed and therefore cannot have been from God. One tribe of Israel is certainly in existence at this day, that of Judah (including Levi), scattered among the nations, but everywhere distinct and separate from all other people. The Jews have ever been known as money-lenders to the nations, never as borrowers from them—and yet ever at the tail, never at the head—ever below, never above other races. In these respects, therefore, the prophecies of pre-eminence for Israel have wholly failed for the House of Judah, but may they not have been fulfilled in other tribes of Israel? If so, where are these tribes? We hope that a true answer to that question will be furnished in the course of lectures, the first of which I am now to deliver.

The whole history of the Israelites from the day of their exodus from Egypt, shows the forming of them as His chosen people by God to have been a very gradual process, not only when "He led them like a flock by the hand of Moses and Aaron," but throughout their long occupation of the promised land. From time to time in their history, the hand of God appeared in one great crisis after another, followed by results very far-reaching and wholly unexpected by the actors in them; but these we see now to have been successive stages in God's forming of the people toward furtherance of His great design that they shall shew forth His praise.

Of the separation of Israel, under Jeroboam, from Judah, the Lord said by His prophet Shemaiah, "this thing is from Me" (1 Kings xii. 24). It was of God, in fulfilment of His Word, that Israel was carried into captivity in Media, to be afterwards dispersed among the nations. It was of God that Judah was carried into captivity in Babylon, and seeing that He brought them back (as He had promised) after seventy years, can we suppose for one moment that He who scattered Israel will not gather him, and keep him, as a shepherd keepeth His flock (Jer. xxxi. 10), as He hath promised? or that since men have forgotten Israel He will forget them, who hath said, "And yet for all that, when they are in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, to break My covenant with them: for I am the Lord their God" (Lev. xxvi. 44)?

In my studies of the history of our nation, I have been greatly struck with the evidences so frequently presenting themselves of the forming of this British people by the hand of God, even as He formed the Israelites that they should shew forth His praise

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These evidences are apparent not only in the control by God of events which led to the birth, it may be said, of our nation, but in numerous instances in its subsequent history, in which we now see Him to have over-ruled, for the furtherance of His forming of our people, the misgovernments, the tyrannies, the wickednesses of kings and rulers blind to His workings. And when I consider the vast and ever-increasing extent of the British Empire, with its dependencies in every quarter of the world, and how with its expansion, century after century, God has never failed to raise up from our people, and to send forth, men and women eager "to declare His glory among the Gentiles," I see more and more clearly, and with increasing wonder and adoration, that this has been His purpose for our race in forming it for the possession of dominion so vast and in raising it to its present eminence among the nations.

You may say, But was it not of Israel only that such a purpose was declared by God? True, but has there been no such forming of our race by Him as to justify the belief that the words must apply to our race as well as to that of Israel? If they are non-existent as a people, His purpose for them must have been abandoned when they become dispersed among the Gentiles. But how can the British race, and it alone, have come into possession of the blessings promised only to Israel, as it has advanced "from precedent to precedent" to its present greatness, unless God had formed the people for it? And as He cannot have cast off Israel, and as not a single promise in favour of the British race is to be found in His Word, the people on whom He has bestowed the blessings promised to the race of Israel must be of that race, and of no other, and the forming of the British people must be a continuation of the forming of Israel under the name British! And this is entirely in accordance with the prophecy, "The Lord God shall call His servants by another name" (Isa. lxv. 15), for it is written, "I have formed thee, thou art My servant, O Israel, thou shalt not be forgotten of Me" (Isa. xliv. 21).

When and where was the birth of the British race? Were they a numerous and powerful people when first brought to the notice of the civilized Roman world 2,000 years ago? Their condition was the very reverse, and as Moses said of the Israelites when they left Egypt, "Ye were the fewest of all people," there could have been no people in Europe dwelling in isolation from all others, so few in number comparatively, and so insignificant in the eyes of other nations, as were the inhabitants of Britain at the time of the Roman invasion. The country was covered with such vast forests and extensive morasses that the inhabitants were widely scattered, and much divided into tribes very frequently at war with each other, and, so far from being powerful as a nation, it was owing to their frequent inter-tribal wars that the Romans were able eventually to complete the conquest of their country from Land's End to the Frith of Forth.

What the population of the British Isles may have been at that time it is wholly impossible to estimate. At one time the whole population must have been worshippers of Baal, but they had for the most part abandoned that for the Druid religion long before the arrival of the Romans, though in some parts of Scotland, of Wales, and of Ireland, the worship of Baal survived for several centuries after it. The Britons were well known to the dwellers on the coast of France, Belgium, Denmark, and Norway, as there had always been sea-borne traffic between the former and the latter; but to the Romans, and to the inhabitants of the countries bordering on the Mediterranean, Britain and the British were wholly unknown, save by the reports of Phœnician traders who, in order to keep in their own hands the trade with Britain, spoke of it as a very poor country, inhabited by barbarians very fierce in war, and always hostile to any strangers seeking to land on their coasts.

Cæsar, the greatest general of his age, had conquered Gaul (now called France), but not without much opposition on the part of the inhabitants, and he had found their armies so frequently re-inforced by barbarians, arriving in fleets from a large island visible on the north from cliffs on the coast of Gaul, that he resolved to invade it, in order to put a stop to further assistance from Britain reaching the people of the conquered province of Gaul. He landed on the coast of Kent in 56 B.C. with a Roman army of 10,000 men, but meeting with a much more formidable resistance to his advance inland than he had expected, he abandoned the invasion after a few months' stay in Britain, and withdrew with his army to Gaul.

In the following year, 55 B.C., Cæsar again landed in Britain with a fully-equipped army of 40,000 men, and succeeded, after much fighting, in forcing his way north as far as the Thames, crossing which river he established his camp at a place in Hertfordshire, now known as St. Albans. But, as if the word had gone forth from the Most High, "Hitherto shalt thou come but no further," Cæsar, again finding much heavier than he had anticipated the enterprise on which he had ventured, withdrew his army a second time to Gaul, nor did he again attempt an invasion of Britain; for the great conqueror knew not that he had been but a servant, sent by the King of kings to spy out the land of the British people, even as the spies had been sent by Moses, at the Word of the Lord, to spy out the land of Canaan, which He had promised to give to His chosen people; and the spies, having done what He desired in Britain, were set aside. It had been needful in the mind of God that the Romans should see Britain with their own eyes, and have personal knowledge of its people. And it had been no less needful for the latter that they should have personal experience of the might of a Roman army, and should see in the conquered Gaul something of its progress under Roman government. We need not be surprised, therefore, to learn that a great increase of their trade with the Gauls followed the departure of the Romans from Britain, and that it led eventually to a large trade between Britain and Rome, and with other cities on the shores of the Mediterranean.

As Emperor succeeded Emperor at Rome, it became the desire of each to add the British Isles by conquest to the vast Empire under his sway; but the King of kings had appointed that ninety-eight years should pass before another Roman army should invade Britain.

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During these ninety-eight years a fulness of time had come, bringing that great crisis for the whole human race when God sent to this very earth His well-beloved Son Jesus Christ, made of a woman, cradled in a manger, to be crucified in His manhood between two thieves, to be buried, to rise again from the dead, and eventually to ascend to His Father in heaven, in the presence of His disciples, having commanded them to "go into all the world and preach the Gospel to every creature."

That, in obedience to this commission, they went forth in every direction preaching the Gospel, we learn from the Acts of the Apostles and from the Epistles of St. Paul; and it is a well-established fact of history, that within thirty-five years after the crucifixion of our Lord, so very many people had embraced the Christian faith that Nero sought to exterminate them in Rome, and in some of the provinces, by the persecutions which have made his name and his memory so infamous. St. Paul was one of the numerous martyrs who sealed their testimony with their blood before Nero died in 68 A.D. That there were Christians in Britain before his death seems a well-established fact, but probably so few in number that they were left undisturbed by the Roman authorities, even if the latter had received orders for their extermination, for there is no evidence that the persecutions ordered by Nero were carried out further than in Rome and in some of the provinces nearest to that city. His was the first of ten persecutions of Christians under orders from Roman Emperors during that and the following 300 years, now in one province, now in another, now with greater, now with less severity, but never, so far as is known, throughout the whole of the vast Roman Empire at the same time, and as the persecuted in one city or province would naturally escape, if they could, to other provinces in which they would find safe refuge, this result followed—that, carrying their Christianity with them, it spread in a remarkable manner, even to countries in which it had been previously unknown, and especially in those, in Africa as well as in Europe, by which the great Mediterranean Sea is surrounded.

It is not my purpose in these lectures to enter upon any continuous history of our British race, but merely to draw attention to manifest evidences at certain periods of our history of the hand of God in its favour, not only in His so overruling the actions of men as to further greatly the spread of Christianity in the British Isles, but in the selection and training of certain men whose labours in preaching the Gospel to the Pagan inhabitants of them He blessed with signal success. For we cannot but see, in such dealings with our race, at times after long intervals, proofs of a special purpose on the part of the Most High God to form His people, though very gradually, for Himself.

When the Romans invaded Britain successfully in the year 42, the great majority of the inhabitants were of the Druid religion, but the worship of Baal still lingered in many places, and especially among the Picts in Scotland, and in Wales. There were many worshippers of Baal in Ireland, also, but the majority of the people were of the Druid religion. As we find all spoken of as Pagans by the earliest English writers on the history of those times, we shall use that name for both, whether we speak of Druids or of worshippers of Baal. The Romans, when they had conquered the country as far north as to the Tyne, built a very strong wall from the Tyne to the Solway, in order to protect the conquered province from inroads by the Picts dwelling to the north of it. Within forty years from the date of their arrival, they had advanced their conquests as far as to the Frith of Forth, and they built a second wall of great strength from that to the Frith of Clyde, where they raised a fortress on the rock of Dumbarton, and made it the capital of the new province. Meanwhile, followers of Christ (but we have no reliable information as to who they were) had arrived in England, and, following in the wake of the Roman legions, had been preaching the Gospel under their protection, not only with a safety which they would have sought for in vain had they entered the country before its invasion by the Romans, but with a freedom from persecution by the latter in a degree probably unknown by the Christians in any other province of the Roman Empire; for it is now maintained by the latest and most trustworthy of the historians of those times that there is no evidence that will stand criticism of any persecution of Christians on the part of the Roman authorities throughout the whole period of their occupation of Britain, from their arrival in the year 42 till the last of their legions was withdrawn in the year 430. By that time Christianity had been accepted as their religion by the whole of the British inhabitants throughout the country under Roman occupation, the hand of God restraining the people who, in other provinces of the Empire, were cruelly persecuting those of the Christian faith.

And yet, though the British people enjoyed peace and great prosperity under Roman government, they experienced the horrors of war from time to time, when bands of pirates from other lands would arrive in the mouth of one or other of the large rivers, and proceeding inland with fire and sword, would carry off into slavery those whom they spared from slaughter, with all the spoil which they had gathered, before being driven back to their ships by Roman soldiers. More than once had Picts from the North crossed the Frith of Forth and ravaged for a time, with great calamities for the inhabitants, the country between the two Roman walls; but one of these inroads proved to be an invasion of a character so formidable that its success for a time seriously shook the Roman Government in Britain. In the year 360 a very large force of Picts and Scots (for the latter had come from Ireland for the assistance of the former and at their request) broke through the North wall, and, hurrying onwards, carried the South wall by storm, advancing into England an army of warriors which the Roman legions were wholly unable to resist in its progress. Southward still it went, with great destruction of towns and villages and slaughter of inhabitants (though readily assisted, it is said, by many British, who were wearied by the Roman yoke), until they reached London, which they captured and sacked, and there they halted and remained for a time. Meanwhile, in answer to an urgent appeal from the Roman authorities in Britain, those in Gaul were collecting a large army to be sent to their

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assistance, and this arrived at length under the command of an experienced General, Theodosius (whose son, of the same name, rose eventually to become a Roman Emperor). The undisciplined hordes from the North were quickly driven out of London by the disciplined veterans of Rome, who gave them no rest until the last of them had re-crossed the northern Roman wall to their homes in the mountains. And now the Picts would gladly have seen the Scots return to Ireland with such booty as they might have gathered in their joint invasion with them of England, but found to their surprise that the Scots had come to stay, and that they were strong enough in numbers to offer fierce resistance to any attempt by the Picts to drive them out of the country. It ended in their being allowed to occupy as their own the peninsula of Cantyre, and a large part of Argyle, with Mull and other islands to the west of it. And there, having taken for their king one of the sons of the king of Ireland, the Scots established themselves in a little but independent kingdom of their own. The sequel will show, when we come to the story of St. Columba, that this thing, too, was under the hand of God!

(To be continued.)

Holding the Gates

(Gen. xxii. 17).

By John S. Anderson.

In the *Daily Telegraph* of Thursday, November 30, 1905, there appeared a most interesting article by the naval correspondent of this paper, at the head of which was a sketch map comprising Europe, China, India, Australia, Africa, and the British Isles.

In this map are marked the

"BASES OF THE BRITISH FLEET."

"A Strategic Chain from West to East."

To wit:

Gibraltar	Singapore
Malta	Colombo
Aden	Sydney
Bombay	Simonstown (Cape of Good Hope)
Wei-Hai-Wei	
Hong Kong	

The following is the article complete, which we hope the Editor of the Banner of Israel will not find too long for insertion, considering the immense importance, with their various ramifications, of the interests involved:—

The great scheme, initiated ten years ago, and developed in later years, for providing the British Navy with a chain of bases stretching from the British Isles to the Far East on the one hand, and to the Southern Cross on the other, is nearing completion. It has been a colossal task, but the British people will not fail to perceive the virtues of the plan now that the Fleet has been redistributed to meet the present needs of the Empire, and they realise that the old scheme of naval bases, now almost finished, and the new scheme for the disposition of the squadrons, dovetail into one another, and are, in fact, complementary. If the Administration of Earl Spencer in 1895 had not planned the provision of a national harbour at Dover, the construction of a breakwater at Portland, and the creation of docks at Gibraltar, we should have been compelled to begin these works to-day. They were desirable ten years ago; they are now essential. The original proposals have been remodelled and expanded, but the germ of the policy may be traced to the first Naval Works Act of 1895. The series of colossal projects are now approaching completion, and, with the exception of £2,500,000 which is to be spent in converting Rosyth, on the Firth of Forth, into a first-class naval base, all that is necessary has been done, and it remains for the present Board merely to round off the series of undertakings and close the accounts opened in connection with the successive Acts. The Rosyth dockyard will be paid for not by loan, but out of the Navy Estimates from year to year, and, apart from this strategically-important scheme, the task of providing the fleet with well-placed and defended bases may be regarded as finished as soon as the works now in hand are completed. Apart from the Rosyth scheme, the total outlay will reach almost £25,000,000.

The rôle of the Admiralty in time of peace corresponds to that of the maker of chess problems. The latter, by one means or another, sets his pieces on the board, and then, having tested his scheme, he tells the solver, "White to play and mate in two (or it may be three) moves." In the same way, the Admiralty set out the British fleets and squadrons during the halcyon times of peace, and when the day of war suddenly dawns they must be in a position to say to the Admirals commanding the ships at sea, "There is the board; you see the pieces upon it; you are 'white' and the enemy 'black.' Now 'white' is to play and checkmate 'black' in one move." The secret of successful war is preparation, and the secret of no war is an enemy's knowledge that all is in readiness to annihilate him. In order to have everything prepared for the denouement, on the outbreak of hostilities, the authorities at Whitehall must think and plan ahead. They must place out their fleets so as best to suit their preconceived plans, and these fleets must consist of ships so designed and constructed as to enable the strategical and tactical policy elaborated by the Board at Whitehall and communicated to the admirals afloat in advance to be carried to a successful issue. Wherever a naval force is stationed a base has to be provided, so that the ships can be docked, repaired, and provided with stores and ammunition, while other anchorages—less expensive to provide—must be created to serve in case, in any probable move, a force of ships has to lie at anchor awaiting events. Such an anchorage must be torpedo-proof, and it can be made so only by a breakwater and a certain measure of land defence. This planning for war and provision of "jumping-off" places must be done while as yet there is peace, because "bricks and mortar" cannot be thrown together in a day. When this work is completed the Admiralty must still study the strategy of the Empire in its relation to other nations, so as to adapt the defence to the probable offensive of an enemy. This policy of watchfulness never ends, and now and again changes may become necessary, but the gratifying fact may be accepted that the plans now in course of execution are as final as any such matters—dependent on the initiative of other Powers—can be.

As may be seen from the accompanying map, the chain of bases of the British Fleet, linking the West with the Far East and the Far South, is a very pretty one, as well as a very correct one strategically. One end of this chain is at Rosyth, and the next link is at Dover, 470 miles south, with Sheerness, the new base for destroyers, in between. These two places are seated at the two exits from the North Sea, and lie across the track of any foe desirous of getting either eastward or westward. From Rosyth, at the northern exit of the North Sea, across to the Naze, on the Skagerrack, is a matter of about 400 miles, or not more than a summer day's run of a 23-knot vessel; while from Dover, which commands the other end of the North Sea, the water narrows down to a matter of twenty miles only, not more than gunshot distance, the gun being either of the 12 in. weapons which are to be mounted to defend the new National Harbour. Rosyth is about to be converted into a first-class naval base, with a closed basin of the largest size, an entrance-lock, which, in case of need, can be used as an additional dock, a large dry-dock, wharfage, workshops, and all the equipment necessary for effecting the repair of men-of-war. When these works are completed, it will be ready to become the home of the Channel Fleet. Dover, on the other hand, will never be either a dockyard or a naval base, in the ordinary acceptation of the word, but merely a point of concentration, a

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place of shelter between Portsmouth and Rosyth, and a station for torpedo craft—both above water and submarine. In the new national harbour, which involves an outlay of 3½ millions sterling, a fleet will be able to lie in comfort and safety at the permanent moorings which have just been laid down. The torpedo-proof water provided by the breakwaters now being completed will have an area of 610 acres. Though Dover will never become a dockyard, if necessity arose the Granville and Wellington commercial docks would, of course, be available. It will be thus seen that from Rosyth and Dover, the Admiralty, if given adequate force, could practically block the North Sea.

Coming to the English Channel "command," we have at one end Dover and at the other Gibraltar, with Portland as a place of concentration. Portland, like Dover, is merely a torpedo-proof harbour, the provision of which has led to an expenditure of £650,000, and it will be available for use in war for concentrating a watching force, besides serving as the base of the Channel Fleet in time of peace until Rosyth is ready to share the honours. The English Channel, owing to the venue of the old wars, is particularly well supplied with bases. Portsmouth and Devonport are the principle dockyards of the Navy, and each is proof against torpedo attack and supplied with a variety of docks. New docks and workshops have been built at Portsmouth, and not less than £4,175,000 is now in course of expenditure at Devonport. This work will be completed in about twelve months, and then the western yard will offer even greater facilities than Portsmouth, which has always been the premier naval port.

An entirely new dockyard has been created at Gibraltar, which has now become the base of the "pivot" force of the Navy—the Atlantic Fleet, commanded by Vice-Admiral Sir William H. May—which can swing round either into the English Channel and North Sea, or into the Mediterranean, as events may decide, while so long as it remains at "the Rock" it can prevent the junction of squadrons coming from the Mediterranean on the one hand, and the English Channel on the other. Gibraltar is separated from the African coast by a strip of water less than twelve miles broad—an ideal passage way for torpedo operations by a flotilla based on the new naval port. The old mole has been extended, and a detached one built at an outlay of £1,239,000, while, largely at the cost of the "colony," the commercial mole has been lengthened at an expenditure of £669,000—thus providing a great torpedo-proof harbour with an area of nearly 450 acres. A large tract of land has been reclaimed for the new dockyard, and three docks, the largest 850ft. long, and the others 550ft. and 450ft. respectively, have been made at a total expenditure of £2,145,000. It is hoped to have the dockyard complete in all respects by next spring, and by that date the aggregate expenditure will have reached nearly four million sterling. In return the British Navy will have been placed in possession of a base at one of the most important strategic centres in the world. Gibraltar will then be not only a fortress as in the past, but a dockyard as well.

The Mediterranean "command" has at one end Gibraltar and towards the eastern end is Malta, the home of the Mediterranean Fleet, which Lord Charles Beresford now commands. A matter of a million and a quarter sterling is now being laid out at this island in the construction of two new docks. There are four here already. Nearly a million sterling additional is being devoted to the construction of a breakwater to protect the harbour against torpedo attack. It is hoped that all the work will be finished by the middle of the year after next, and then Malta will be one of the best-equipped dockyards in foreign waters.

Between Malta and Hong Kong there are only two points of noteworthy interest from a naval point of view—Aden and Singapore. The former is a well-defended commercial harbour, and is used by the navy for coaling, but Singapore is to the Far East what strategically Gibraltar is to the West. It lies right across the track of practically all merchant ships passing from Europe to the Far East, and is an ideal spot for a torpedo station and for operations against commerce, which form a useful subsidiary phase of naval warfare. Singapore is well defended by land guns, and has a number of docks and good coaling facilities. The docks and wharves have recently passed under the control of a harbour board, who will administer them in the interests of a local community. The Navy will be the gainer by the transfer of this property from a company to the Colonial Government, and the Eastern Fleet will make use of the port more frequently in future, but there is no intention of converting Singapore into a Government dockyard, though it may become the home of a flotilla of torpedo craft. It already offers practically all the facilities the Navy needs. The Eastern Fleet, consisting of the East Indies Squadron, with Bombay and Colombo as its main bases; the China Squadron, with Hong Kong as its home, and the Australian Squadron, which is based on Sydney, will concentrate at Singapore at least once a year for conferences between the admirals, and for joint manœuvres.

Hong Kong dockyard is being considerably increased, at a cost of £1,245,000. A tidal basin of 9¼ acres is in course of construction, with a dry-dock 550ft. long. Wei-hai-wei, which has amused the small political mind, is the health-station of the China Squadron, a hospital being in course of construction, and, in case of need, it would be used by the fleet as a naval base. It is an ideal retreat from the trying climate at Hong Kong.

The Cape of Good Hope is the "junction" between the great Western fleets and the Eastern fleet, and its dockyard at Simonstown is being greatly improved, at an outlay of £2,500,000. A tidal basin is under construction, together with a graving dock 750ft. in length. The work was to have been finished in the course of the next twelve months, but owing to the war and other causes it has been greatly delayed.

This completes a short review of the colossal task of providing the Fleet with bases which has been in progress for ten years past, and is now approaching completion. Some work has also been undertaken at the Bermuda and Colombo dockyards, but the main feature of present interest is the chain of bases stretching from Rosyth in the Far West to Hong Kong in the Far East. *The British Empire has a unique asset in this series of naval points d'appui*, and the nation will rejoice that such good use has been made of them. The cost has been great, but it cannot be denied that the outlay has been a wise investment, since it will enable the Fleet to fight in practically any sea.

With all this before us, it would seem to be unnecessary to go through the reasons for our belief, so strongly set forth week by week in the BANNER OF ISRAEL—that we are undoubtedly God's chosen people—during just 29 years, to say nothing of numerous other publications, almanacks, reports of meetings, &c., of the same nature, so we will conclude by alluding to the bases left unnoticed in the described map, with a few others of incalculable importance as detailed in the article, and they are more worthy of notice seeing that they all exist at home.

Had not our Administration in 1895 planned a natural harbour at Dover, the construction of a breakwater at Portland, and the forming of docks at Gibraltar, we should have been compelled to commence them now, which it must be admitted might not be particularly convenient, considering the unsettled state of affairs on the other side of the Channel.

It is most satisfactory to learn that the series of colossal projects are now so nearly approaching completion, and that the only work not complete is the conversion of Rosyth, on the Frith of Forth, into a first-class naval base. The payment of £2,500,000 for this undertaking will be seen to have been arranged for in a most satisfactory manner.

The remarks about Wei-Hai-Wei show that the critics on the position of this port were quite "at sea."

We may thank God for His great mercy in thus providing us with means under His protection to meet any emergency, and take comfort from His promise contained in Psalm cxxi. 4—8, A.V.

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MISCELLANEA.

THE FIRST CHRISTIAN KING.—The relics of Lucius, the British King, are deposited in the church and convent of Coire, in Switzerland. He is said to have resigned his throne, wandered over the Continent as an evangelist, and lived and died as a hermit at Coire. The father of Caractacus possibly and probably became acquainted with St. Paul at Rome when captive there, and brought from Rome a knowledge of Christianity. St. Paul, in his second imprisonment, mentions a Christian British lady, Claudia, implying thereby the certainty that Christianity was known and taught in Britain. These and other reflections compelled me to believe also the possibility, or very great probability, that Lucius was the Llewer Mawr of Llandaff; that he was instructed in youth by his mother, the daughter of Pudens and Claudia. The letter of Lucius to Pope Eleatherius is quoted by Collier, Williams, and Butler, *et al.* In the Coire church are shown the skulls of Lucius and his sister, adorned with gems and jewels and surrounded over the foreheads with flowers, being kept in boxes. *Journal* by Prebendary Townsend, 1851, p. 279.—A. B. G.

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THE DIVINE REMEDY.—The remedy for overcrowding consists in migrating to where work can be found, and, if need be, give further proof of the continued vitality of Anglo-Saxon colonisation, in the birth and growth of new British communities, one instance of which is seen in Rhodesia. It is in accordance with our destiny that when the people find their land too cramped for them they must "break forth on the right hand and on the left," resulting, as it has resulted in the near past, in the creation of "a company of nations" federated to the Mother Country, already resulting in ten organised States in Canada, seven in Australasia, and others in Africa—O.K., in leading article of *Dorset and Somerset Standard*, November 9th.

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AN INTERESTING TERCENTENARY.—The tercentenary of the occupation of the island of Barbados was celebrated on November 30th, the day being proclaimed a public holiday. In the morning Sir G. T. Carter, the Governor, dedicated a memorial, erected by public subscription, to mark the spot where the English set up a cross. A review of detachments from H.M.S. *Diamond* and the West India Regiment, with the local forces, followed, after which the members of the Legislative bodies passed a loyal address to the King, stating that the people of Barbados looked back with a feeling of legitimate pride on the course of their past history, and gratefully recognised the privileges of freedom and justice which they had enjoyed under British rule. In the afternoon sports were held for the people, and His Excellency laid the foundation stone of a monolith, to be erected by public subscription, "to commemorate the first landing near this spot of the Englishmen from the *Olive Blossom*, some time about July, 1605."

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THE USEFUL GATES.—The Whessoe Foundry Company (Limited), of Darlington, have received a contract from the Admiralty for the construction of 23 huge tanks, which, on completion, will be erected at Gibraltar and stations in the Mediterranean for the storage of oil to be used as fuel by the Navy. Each tank will have a capacity of 1,640,000 gallons, or an aggregate for the 23 tanks of 37,720,000 gallons. This follows on an initial order for four trial tanks, which are partially erected at Portland.

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MODERN "MURMERING."—Abuse of English customs is, of course, the most obvious characteristic of English intelligence, the ear-mark by which one recognises the thorough Briton. When the foreigner or the American—the distinction is, one believes, now courteously made—has learned to know the land and its inhabitants well enough to realise this, he accepts native judgment upon native institutions with reserve. If, in addition, he appreciates the national passion for writing to the newspapers in a strong vituperative style, this feeling will be deepened, and first-hand observation alone will satisfy his curiosity and guide his criticism. — Harrison Rhodes, an American journalist, in *Standard*, Dec. 13.

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OLD TESTAMENT HISTORY.—At the Victoria Institute, Adelphi Terrace, on December 11th, Canon Girdlestone gave an address, entitled "The Bearing of Recent Oriental Discoveries on Old Testament History." He said there had been an outburst of a scholarly, persistent, and professedly Christian attack upon the historical character of the Old Testament. The historical references of the Old Testament had a wider range than those of any other ancient book. Oriental research had come frequently and sometimes startlingly into line with the Bible history. The unexpected testing of the Books of Chronicles had resulted in a contrary verdict. As regards Daniel, no books of the Old Testament had been so unsparingly criticised, and its accepted date was about 168 B.C.—four centuries after Daniel's death. As a matter of fact, the Book of Daniel was written about 536 B.C. Professor Flinders Petrie, by excavations in the remains of Egyptian temples, discovered that there was constant commercial intercourse between Babylon and the west, and that was the channel by which the Greek music and instruments with Greek names mentioned by Daniel in his account of a Babylon state ceremony could have reached Babylon long before 536 B.C.

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EXCLUDING UNDESIRABLES.—Mr. Whelpley, an agent of the Immigration Department of the United States, has visited London to confer with the authorities there regarding the British measure for the exclusion of aliens. The idea is to assimilate the procedure under the British and American statutes. It is understood that the British proposals deal with undesirables in the same way as do the American statutes, and co-operation is sought by which the rejected of one nation shall not seek an asylum in the territory of the other. To this end, lists of those deemed to be undesirable, or who have been rejected, will be exchanged by the two countries.

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The Search for Religious Truth.

A Comment by the Rev. Leonard Hills.

Thus Mr. Henry A. Reeves headed a vigorous article in the *Daily Mail*. The title is a bit unfortunate, for the adjective "religious" weakens, by its very qualifying property, the great noun, truth. Truth is one of the great words which stand like home, love, song, peace, best without any qualification at all. The first paragraph deals with the manifesto of the considerable number of "liberal-minded" clergy of the English Church urging the application of the methods of Higher Criticism to the New Testament. Well, what are the Higher Critic's methods? They are simple, surely. First, start with the premises that the matter under criticism is not likely to be true, ought not to be true, is undoubtedly at variance with "established facts," doesn't "stand to reason" (whose reason, pray? the Higher Critic's?), and then the descent is easy. Start by having an honest doubt as to the authority of the Scriptures, set your heart on proving that these things are not so, and the result is not difficult to foresee. But! Liberal-minded Churchmen forsooth! In the very next paragraph we are treated to a selection of these liberal minds on either side—reads like the jury list from "Pilgrims Progress." Mr. Reeves begins by befogging himself, and then seeks the "Encyclopædia Biblica" as the best way out of the darkness, and quotes the Holy Gospel according to T. K. Cheyne. With paragraph four we entirely agree as to the "searching the Scriptures," "proving all things, holding fast that which is good, and strongly approve the desire of all who wish to follow these instructions, and to court the fullest inquiry." This will be best accomplished by leaving the "manifesto" of the liberal-minded in the pages of the "Encyclopædia Biblica" and both of them on the top shelf behind a few bound vols. of "Church Bells," and judge the book on the very lines laid down by Jowett, of Balliol, as quoted in paragraph five. "Before we can make the Old and New Testaments a real part of education, *we must read them*, not by the help of custom and tradition, in the spirit of apology or controversy, but *in accordance with the ordinary laws of human knowledge*" (the italics are mine). But, my dear Mr. Reeves, that is just exactly and absolutely what these fools of British-Israelites have claimed all along and still claim. Moreover, by adopting such method they have arrived at the extraordinary conclusion that the Bible actually means what it says and is proveable to demonstration. They dispense with the "Encyclopædia Biblica" and use a concordance instead, and as for the "liberal-minded ones," we fear that they have been known to smile alike upon their liberality and their minds. At any rate, the writer has had the experience of hearing a rough-and-tumble English working man, with no knowledge of any tongue but his own, by the simple method above advocated by Jowett, of Balliol, rout out of the field altogether both cultured sceptic and college-bred critic, and this in the open air, as recently as 1904, and no further away than Brighton beach. In the second section of the article, which deals with the advisability of encouraging students ("learned and sincere," you say, but I fail to see how you can exactly call a student learned, or call him a student at all, if you doubt his sincerity), we are also glad to note that the fact is fully realized in this article of the intelligent and large section of the laity who in these matters read and think for themselves. Shades of Carlyle! how long since is it that the laity gave over their thinking rights and abilities to a creed-bound conventionalism of the cleric? As British-Israelites, we are neither surprised, alarmed, nor distressed at the 18 per cent. who attend places of worship; nor are we scared nor horrified one whit at the paucity and inferiority of candidates for Holy Orders. The answer to all this is: "Great is Truth and will prevail." With the next paragraph, *re* the sensational drum-beating, magic lanterns, recitations, and ritual, etc., borrowed from Paganism, we again agree *in toto* as to their indications of unsoundness; neither are we amongst those who fear the results of the Higher Criticism. Indeed, we go so far as to cheerfully wait with some little amusement those results; nay, further, we prophesy that the position of the Higher Critics will very shortly be that of the rat which gnawed the file, and, as the filings of his own teeth grew a goodly heap under his jaws, thought he was proportionately destroying the file. History saith that the file suffered not, but that ye rodent's digestion was impaired somewhat. You are at liberty to revise your Bible when and how you please, and most probably you *will* live to see the desire of your heart in the restatement of the Christian position; but such restatement and position will but prove the truth of the promises sworn unto the fathers, vindicate the honour of Jehovah of Israel, and cause the acceptation by a wondering world of Israel's Messiah. We accept your own rationalistic estimate of the spread of rationalisim and quail not—at least it is as honest as the bulk of the so-called orthodoxy—but regret that we cannot, as believers in God, Truth, and God's Truth as asserted in the Bible and manifested in the events of the day among the nations, give you any ultimate hope of the deification of secularism. If truth was neither great nor prevalent; in short, if truth were a lie, we might hold out sanguinely as to the success of rationalism as the hope of the future, piloted by able and advanced liberal-minded Churchmen and "conspicuous" Nonconformists. The *Church Times* assures us that the bulk of the working classes are indifferent." To what? To Church-going, sermon-hearing? Yes; but to Truth as Truth, no, a thousand times no. Also, according to the same "liberal"-minded journal, most of the intelligent artisans are agnostics. Well, we fear, on mature consideration, that in relation to the *Church Times* they *are* undoubtedly agnostic—thanks be to the eternal principle of eternal Truth. As for the reverend Wesleyan theological professor and his abolition of hell, I can only congratulate the Connexion on their possession of a modern miracle-monger who has so successfully abolished that which he has successfully proved never existed. We deeply regret the implied love of the Wesleyan ministry for that state and place, but can only hope that in this respect, as in some others, Mr. Reeves has been misinformed. We welcome investigation; we know that the hour is not far off when our little systems will

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have had their day and ceased to be, but that in the same hour will Truth arise, and with the hour the man.

An Identity Rural Retrospect.

By W. McNaughton.

"And thou shalt remember all the way which the Lord thy God hath led thee."—Deut. viii. 2.

In the spirit of these words and commands we have sufficient divine warrant to look back upon the circumstances and landmarks of our own life and work in the cause of Identity Truth in the district or area in which we may be living, with a view to help, strengthen, and increase our faith in the cause of Truth, as well as of those in other parts who may be less favoured with suitable opportunities, by the publication of pioneer experiences from time to time in the spreading of one of the most wonderful aspects of the Truth of God's word—the discovery of lost Israel in the British race.

In this spirit and purpose it was thought desirable by a very large number of friends and people in three separate districts with which the author was one time connected, that he should give effect to his thoughts and write an epitome of the experiences of Identity teaching and preaching as nearly as possible from memory, so as to afford profit as well as pleasure by its perusal. As the pioneer of that movement in the places hinted at above, I feel grateful to be able to do so, with the Editor's permission, in the pages of the Banner, that has become so popular in those parts.

It was somewhere about 1886-7 that I was looking over the hedge of a pretty rural garden in Ashurst Wood—near where I lived—and saw a dear young friend of mine busily engaged therein. Well knowing his great love and predilection for ancient and modern history, I ventured to refer to the most noble and royal descent from David of our own famous royal family. This so astonished him that he begged for further light, and asked his father—Mr. G. J. Vince—for permission to have me in their house for this purpose. The result was a family Bible Class on Friday evenings—when the father, happily unknown to me, was preparing much argumentative matter to overthrow me, or the Truth. The first evening passed, and I could not help noticing the very thoughtful expression of his and their faces as I unfolded the Scriptures to them upon the royal lineage, and explained the Union Jack and national standard. Their desire knew no bounds; they longed for the Friday evenings, which resulted in a complete victory of the Truth over their former prejudices, while others of the village—ministers, superintendents of Sunday schools, and teachers—were invited to the class. The Truth grew fast in the gladdened minds of the wondering listeners. I also went other times for three or four hours, by Mr. Vince's wish, to have a Bible Study, when he found everywhere that Israel faced him, thus overthrowing the old system of spiritualization of the Word.

He became anxious to make known the truth to his congregations at West Hoathly, Turner's Hill, and Copthorne—which he did with great diffidence and anxious care—and invited me to give lectures upon the subject of Israel. The way in which the Truth was taken in these places was marvellous. If it filled the chapels and made firmer many friends, it also caused a painful breach and separation among other friends, who would have none of "the stuff." But the work went on steadily, winning its way among many fresh adherents, while the lecturer was appointed as a preacher on their plan in consequence, but against some opposition from those who hated and feared the Truth.

It was at this time that the author and lecturer wrote, with the Editor's wish, several series of Identity columns in the *East Grinstead Times* (editor, Mr. E. Steer), and referred to by the never-to-be-forgotten and much-lamented Philo-Israel, then editor of the Banner of Israel, in terms of warm eulogium.

The interest and enthusiasm of the congregation knew no bounds; while on the other hand, great opposition was experienced, causing a division into two camps. The Pastor (Mr. Vince) fought on, dealing out the truth with wonderful force and persuasion.

Poor Pastor! He was indeed beginning to look thin and careworn in the battle, for being a man of a very peaceable, loving turn of mind—yet firm for principle—he was greatly distressed at the estrangement of some of his best friends. But his deliverance and success was to come. Let all other seed-sowers and speakers and seekers throughout the kingdom take heart and courage, for Truth is mighty and must prevail.

Many of the local preachers planned under Mr. Vince became very uneasy and restless, and were losing favour with the people by their indiscreet and unreasonable opposition, and raised their voices in protest to the Superintendent of that district and to others of an influential position connected therewith. The Pastor suffered bitterly in these times, and sometimes felt sorry that he ever met the Truth itself or the pioneer. But he took heart, for were not the people themselves on his side? He would not deny the Truth of God's faithfulness to his people Israel. He maintained it with the inviolable courage of a martyr in its defence. God's undying, never-ending, and most unchangeable faithfulness in fulfilling His promises to Abraham was the key that kept Mr. Vince, with the aid of the author of this article, ever unlocking and unfolding the treasures of the Divine Word. Ah! what happy days they were!

Many looked upon the writer with angry feelings, as being the cause of this breach in their hitherto smooth way of expounding the Word, and changing the mind of the minister whom they so deeply loved and respected. But the Truth went forward firmly and surely. The severe trial came at last. The torrent of opposition could no longer brook the way. A meeting of the London Head Ministers of this denomination was demanded, together with the local spiritual powers to join therein, and was to meet at Copthorne, representatively of the three places. In the meantime the financial position of these chapels, owing to the "new doctrine" as it was called by some, had greatly improved, as well as the attendances, against which nothing could be said; but the

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fate of the Pastor's position, and of course of the Truth itself, was in the balance with the above great meeting to be held in view.

The meeting took place with an imposing array of clerical and lay powers. The chapel was crowded with, evidently, the maximum part of the people in favour of Mr. Vince. It was felt that there was a high feeling of warmth and enthusiasm, as well as sympathy, for him—which could not have failed to impress the authorities by its influence. The Pastor was accused of preaching Identity matter to the exclusion of the old Gospel, and of rarely mentioning the name of Christ; that the old-fashioned Gospel of God's Love and Redemption were kept in the background—all of which were easily refuted.

I must say that the leading ministers from London were very open-minded, candid, and honest in their methods of finding out the facts of the case. After much earnest inquiry by them, and discussing impartially with the people upon the matter, Mr. Vince was afforded an opportunity for his defence; when the aforesaid authorities found that the Pastor, far from hiding the Gospel or keeping it in the background, made it many times more living and important and vital by his setting forth the promises of the faithful Jehovah, whose word could never be broken. The authorities, having heard him themselves, saw how matters stood and felt that nothing could be done against the Pastor, only they begged him to be careful to keep in more prominent view the Redemptive work of Christ, which, it appeared to them, was Mr. Vince's own aim and desire by presenting the larger and broader aspect of the Truth.

The result was much cheering and enthusiasm of the people present, to the discomfort of those who had hoped for the Minister's dismissal.

So ended the long-pent-up opposition—and so ended the long struggle of the Pastor and the Truth he preached. Thenceforward his way was easier, but it was still a little turbulous, especially at West Hoathly and Turner's Hill for a time. Yet in spite of all, there was a growing confidence in the Truth as expounded by Mr. Vince and his friend the writer.

About this time we had an old friend of mine from Brighton—the well-known Mr. Marchant—with whom I discussed the Truth together as far back as about 1879 in that town. He made a very excellent impression upon the people. Soon after this, about 1890, the author left Sussex for Essex for the Ministry near Chelmsford, not without feelings of sadness in leaving his former scenes of work with Mr. Vince, but not unmixed with joy that a friend (Mr. Marchant) would be a very fitting substitute in the writer's place with Mr. Vince, although the long distance from his home precluded him from any continual or regular assistance. Mr. Marchant is a noble and "Ironside" defender of the Great Truth. When living at Brighton we made up our minds to ask permission to give a lecture in the room of the Windsor Hall. He gave it. At the close he said to me that he felt he must give the subject a more careful study before speaking again, and he did, and the public know with what result. I wish we had a few more Marchants of this stamp. Then, again, in the very place (West Hoathly) where the opposition was a little more open, there springs up another advocate, whose beautiful writings in the BANNER OF ISRAEL delight the simplest minds as well as attract the most illustrious intellects.

I think that West Hoathly and neighbourhood have much to be thankful for in having Rev. Leonard Hills in their midst. His influence must be very powerful—like a warm ray of healthy sunshine, and I wish I were among them.

And now, dear friends, may I hope that this epitome of the past may be a fitting agreement with the text quoted at the head of this article, and that the same may inspire us all to study God's Word more and more, to Whom be all the praise. Amen.

IDENTITY BIBLE CLASS.

MISS BELL, lady superintendent of the Mariner's Home, Egremont, having asked Mr. Geo. F. S. Boston, to conduct a Bible-class for the mariners, that gentleman commenced his labours on November 22, with an attendance of about 20. By desire of the members, the subject of our Identity as Israel is to be taken. There are seventy men in the main building and a large number in the cottage Homes in the grounds. The prayers and work of Mr. J. W. Bamber, with distribution of literature, given from the fund for this purpose, thus bears good fruit.

BELFAST.—The Association here is going to hold a social meeting on Tuesday, January 23rd, at 8 o'clock, in Clarence Place Hall, May-street, when all British-Israelites will be very welcome. The Ulster Hall demonstration has been deferred in consequence of the elections and other matters.

Correspondence.

AN EIRENICON FROM REV. PHILIP CARLYON.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—I sit down to write an eirenicon, and I address it to you as an old friend. You and Dr. Aldersmith and Dr. Hanan and I are brothers in Israel; let us not fall out on the way. We travel with one aim and object and we all take the Bible as our guide, and by the Bible we are ready to stand, to judge and to be judged. Our Bible has taught us that GOD'S commandments are exceeding broad. Then what better principle can we adopt than *broadness?* Let the query remain, *how* are we to practise it? If I were contending for unity in the Church, I would be guided by our learned and judicious Hooker; but it is the unity of mankind and peace of nations that this eirenicon seeks to settle. Happily I can again appeal to the Book and find ground to stand on, in "*the words of the King*," "Ye believe in GOD, believe also in ME"; "I and My Father are One." Thereupon follows the whole of that beautiful chapter, S. John xvii., containing prayers and promises that *we* may be one as *they* are. An awful *warning* drives it all home at this crisis to our hearts and souls. *Now* it is high time to awake out of sleep! Yea, *the time is come.*

Your Brother in Israel,

P. CARLYON.

Falmouth, 27th December, 1905.

A NEW YEAR'S LETTER.

To he Editor of the "Banner of Israel."

DEAR SIR,—Once again I send you a few lines, wishing you a Happy Christmas and a Prosperous New Year, and that our valuable paper, the BANNER OF ISRAEL, may open the eyes of the world, as it has mine. I have taken it for years and look forward for it as eagerly as ever I did, because it has been and is my greatest help to find just what I need from God's Holy Word. I lend and give all mine away; also do my best to

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show the truth to my friends and all I come in contact with—how blind I find some of them. The other day I tried to show a man who Israel was a Christian man, too. He said he was not going to puzzle his head about who was Israel; all we have got to do is to get ourselves right. Well, I was talking to him a long time, but could not make much impression. I wrote him out several different chapters to study from the Bible, where God has made it beautiful and plain—1 Kings xi.; Romans ix. and xi.; Isaiah xix.; Matt. xxi. (where the kingdom is taken from the Jews and given to a nation bringing forth the fruits thereof); and Jeremiah iii. 18 (where the Jews are said to walk to Israel); Hosea i., x., xi.; and Ezekiel xxxvii. The division between the two Houses is so plain, that I do wonder how anyone can be so blind as not to see it, but we read that they are to be partly blind, so even that is being fulfilled; but I am sure if anyone values the Bible and studies God's Word, He will help them to see. His Word says, "Enquire of Me," but most of our preachers study the traditions of the college; whilst they keep their eyes on and study that, how can they expect to see God's Word clearly? Oh, that their eyes may be opened more to God's Word, then their flocks will be shown God's beautiful promises to Israel, His chosen people, and, instead of being mystified and puzzled by the sermons we hear now, then we shall be enlightened with wisdom and understanding. May God open their blind eyes for the nation's sake, His chosen people, Israel. Excuse me troubling you with such a long letter.

May God bless our BANNER, that it may be a means of opening the eyes of the people, for Christ's sake. Amen.

Yours faithfully, G. D. DEBBAGE.

Bracey's Buildings, Marsham, Great Yarmouth.

A SUGGESTION.

To the Editor of the "Banner of Israel."

DEAR SIR,—In my article, under the above heading, in the New Year's number of the BANNER OF ISRAEL, I ventured to suggest that, possibly, Zechariah viii. 10 might receive fulfilment in the case of the unemployed, which is rapidly becoming a very serious social problem, and also in the possibility that the rapid increase of motor-driven vehicles would so soon displace the horse as to make his hire of little value. A fortnight after writing that article I read what appears to me to be a remarkable confirmation of my ideas on the subject of the hire of the horse, in the account of an interview with the celebrated electrician, Mr. Thomas Edison, which appeared in the *Daily Express* of Dec. 26th, 1905. The following is an extract from that account, though the whole of it is remarkable reading:—

"THE SECRET OF ELECTRICITY.

"EDISON'S FORECAST.

"'We are groping on the verge of another great epoch in the world's history. It would not surprise me any morning to wake up and learn that one of the 300,000 scientific men who are investigating all over the earth has seized the secret of electricity by direct process, and begun another practical revolution of human affairs.'

"In these words Mr. Thomas Edison, the world-famed inventor, begins a remarkable forecast of the future of electricity which he has given to an interviewer, writes the New York correspondent of the *Express*.

"'The first great change in the production of electricity will abolish the carrying of coal for that purpose. Instead of digging gross material out of the earth, loading it on cars, and carrying it, say, five hundred miles, there to put it under a boiler, burn it, and so get power, we shall set up plants at the mouths of the mines, generate the power there and transmit it wherever it is needed by copper wires.

"'It is preposterous to keep on putting the coal mines on wheels. It is too clumsy. It is too costly. There is no necessity for it. We can ship a 100,000 horse-power over a wire quicker and more economically than we can send the equivalent in coal over a railroad track.'

"THAMES POWER STATION.

"'An Englishman told me a little while ago that he intended to set up a power station on the Thames, bring down coal by barges, and sell electric power to London. I said to him, 'How foolish! Why not run a copper wire between London and the coal mines, and develop your power where the coal is? If you build that power station, it will be obsolete inside of fifteen years.'

"'Everything points to the fact that in the near future electricity will be produced for general consumption in great power houses at the mouths of the coal pits.

"'Electricity will soon have completely taken the place of horses. It will solve the traffic problem in cities. My new electric storage battery itself will make electricity cheaper than horses. You see the new factory going up out there? Well, in the spring we will be ready to furnish the new batteries. Not only will they mean half the space of horse traffic, but they will go twice as fast. They can be stored on upper floors by means of elevators. The saving of stable space in New York City will cover at least £40,000,000 worth of property.'"

If Mr. Edison's forecast is realised, and electricity can be used as he predicts—and who is to say that it will not?—it seems pretty clear that the days of the horse's utility as a means of traction, except for the wealthy, are numbered. But what about the unemployed? Is the Right Hon. John going to solve that very difficult—and likely to be troublesome—problem for us? We shall all be grateful if he does, but I "haie me doots."

Yours faithfully,

DOUGLAS A. ONSLOW.

THE CROSS.

To the Editor of the "Banner of Israel."

DEAR SIR,—In a letter in the BANNER, No. 1,513, p. 536, the writer says: "In spite of its abuse by Papists the Latin cross is the real one, and the one in which St. Paul gloried." What proof has the writer for this statement as to the true cross? The *New Testament* gives no support to it. The Greek word used is *stauros*, which simply means an upright stake. The Romans very often despatched persons by affixing them to a stake which had no cross-bar. If the cross of Calvary was a huge timber beam with a great cross-bar (as Popish painters depict it), how could Christ, or Simon, or any other man carry it? Homer uses *stauros* to mean simply a stake, in his *Iliad* (xxiv. 453), and so also in the *Odyssey* (xiv. 11). So does Thucydides (*History*, iv. 90), and Xenophon (*Anabasis*, v. 2, 21), and other Greek writers. Even as late as the middle ages the word meant a mere stake, as Suidas, Eustathius, and Hesychius all affirm. Lucian affirms that Jesus was fastened to a *skolpos*, or single piece of wood. The five places in the *Bible* which speak of Jesus as *hanged upon a tree* (Gal. iii. 13; 1 Peter ii. 24; Acts v. 30, x. 39, xiii. 29), or wood, in nowise convey the impression that they refer to two pieces of wood nailed together. There is not a single intimation in the Bible that the instrument of death was cross-shaped (Parsons: *Non-Christian Cross*, 1896).

As to the Latin cross, we obtain it from the Romish Church, which obtained it from the Pagan Church. It is the symbol or cross of Tammuz (Ezek. viii. 14), and this idolatrous, pagan, popish cross is really an unclean Phallic emblem, and so utterly unfit to be a Christian symbol. Mr. J. Houghton Spencer, in his learned work on this subject, concludes that the Latin cross is "a corruption of the pure form of a primæval cross, and further, that it does not represent the shape of the instrument upon which our Saviour yielded up His life" (*Crux Mundi, &c.*, 1894, p 20). So the learned Hislop also: "That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians" (*The Two Babylons*, 1862, p. 289). In fact, the Latin cross is the idolatrous, impure, pagan emblem found on pagan monuments much older than A.D. 1.

To say that Paul "gloried" in the Latin cross is to reduce this inspired apostle to the level of idolatrous papists who kiss and worship the Latin cross, and *glory in their shame*. The sainted apostle, of course, alludes to the saving doctrine of Christ's death for man's sin. To say that reverence for the Latin cross grew out of Paul's *glory in the cross*, "that is, in the doctrine of Christ crucified, is a mere absurdity, a shallow subterfuge and pretence" (Hislop, p. 288). Dr. Adam Clarke explains the passage: "in the grand doctrine, that justification and salvation are only through Christ crucified" (*Commentary*, vi. 256).

A. B. GRIMALDI.

Dec. 25th, 1905.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Evidence—Biblical and Historical.

BY ROBERT ADCOCK.

AGAIN and again as we bring before friends the grand subject of our National Identity with the redeemed, re-gathered, and re-covenanted House of Israel, frequently referred to in the Holy Scriptures as Ephraim (see Isaiah vii. 2, 8, 9; Jeremiah xxxi. 9, 18—20; Hosea v. 3, 11—13; amongst many other passages), we are met with the objection that there is not sufficient "evidence" to warrant our "assumption," or to confirm our "views," or to support our "theory." This, at any rate, is my experience, and it has induced me to write this short paper on what "evidence" the devout student of the Word of God requires in order to trace the fulfilment of ancient prophecy in the annals of modern history. I have in my mind three Scriptural incidents which, I think, illustrate the kind of "evidence" which the Lord Jesus once for all stamps with the hall-mark of His approval. The first is the case of Thomas, who, with outspoken frankness, declared (not that he could not, but) that he would not believe until he had the evidence of his bodily senses; and although in his case this evidence was graciously granted, it was not without a tender and loving rebuke for the unbelief involved in the rejection of reliable personal testimony (see St. John xx. 24—29). Alas for the number who reject this kind of evidence! The next case which I think bears on the point is that which is recorded of John the Baptist in St. Matt. xi. 2—6. The course of events had been so entirely contrary to what he thought would have happened that the fearless open-air preacher began to doubt whether, after all, the Lamb of God was the Christ of God; and so He sent two of His disciples to ask of Jesus the simple but important question, "Art Thou He that should come, or do we look for another?" To this question what was the Master's reply? He simply referred His great forerunner to the fulfilment of prophecy in the miracles He had performed, and no other "evidence" of His Messiahship was vouchsafed to the proto-martyr to whose greatness those Divine lips there and then so sweetly testified. The third case to which I wish to refer is the journey to Emmaus, recorded in St. Luke's Gospel xxiv. 13—32. Cleopas, the spokesman, and his unnamed companion, had a unique and very blessed experience as the dear Lord so beautifully "expounded to them in all the Scriptures the things concerning Himself"; but He reproved them for their unbelief, and surely that rebuke applies to all who fail to discern "the signs of the times" in current events, which, when viewed by the eye of faith, are unmistakable fulfilments of the "more sure word of prophecy" (2 Peter i. 19).

Having, as I think, established the principle on which the Lord expects His children to accept evidences, I will select a few of the features or characteristics which distinguish our race from all other races, and which, as we think, warrant us in the assertion (not assumption) that we must be the nation of whom, although it is now said "Ye are not My people," it will hereafter be said "Ye are the sons of the living God" (Hosea i. 10).

Be it remembered that the Jews represent but a small section of the chosen people; they are the tribe of Judah, and are not much more than one-twelfth of the Hebrew nation; that the remainder must be somewhere, and that they must be far too numerous to be hidden away; although, according to Divine prediction, they are to be called by another name and God's Word communicated to them in another tongue (Isa. xxviii. 11). This was doubtless in order

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that their Identity should be concealed, even from their own knowledge, for centuries—to be revealed "in the fulness of time"; a time which yet lies in the future, but the mystery is clearly discernible in our days by faith, as many of us know to the great joy of our hearts. Abraham's seed, through Joseph's sons—Ephraim and Manasseh—were to become a multitudinous people; the former was to be the progenitor of "a multitude of nations," and the latter of a people which also were to be great. Could these Divine forecasts become accomplished facts and not force themselves upon the observation of the devout student of prophecy, who must also look diligently for the "signs of the times"? Surely not; and the fact of the existence and rapid development of Great Britain and her Colonies, and the phenomenal rise and progress of our kinsmen of the United States of America, warrant the belief that the one must be Ephraim and the other Manasseh, so long and so literally working out the destiny indicated in Deut. xxxiii. 17, where their action towards the aborigines of New Zealand, South Africa, and North America are accurately and literally described three to four thousand years in advance. What a wonderful Book is the Bible, and yet how powerless we are to discern its teaching unless its Author, the third Person of the ever blessed Trinity, do for us as the Lord Jesus did for His disciples when "He opened their understanding that they might understand the Scriptures" (St. Luke xxiv. 45).

I submit, then, the evidence of current events should induce at least a candid and prayerful investigation, Biblical and historical, of the claims we put forward that we are none other than the remnant of Jacob, and that in Micah v. 7 (R.V.) we have the mission of the Church, and in the following verse the functions of the nation so recently and so terribly exercised in the late South African war. This allusion to the Church's mission leads up to evidence of another kind. The various missions to the Jews and to the heathen have been originated by this nation or by the people of the United States. Take away, for argument's sake, the Anglo-Saxon contribution to the conversion of the Jews or the heathen, and what would be the remainder? I have no hesitation in saying that to the Anglo-Saxons the living oracles have been Divinely committed. The Society for the Propagation of the Gospel, the Church Missionary Society, the London Missionary Society, the China Inland Mission, the Missions of the Presbyterian, Baptist, and Methodist Churches, the great American Missionary Societies, and above all the grand and noble British and Foreign Bible Society, all bear witness to the fact that we are, *par excellence*, the custodians of "the lively oracles."

In passing, I would like to mention one or two items to illustrate the marvellous work of the British and Foreign Bible Society. In 1904 that Society sent out portions, texts, and Bibles at the rate of twelve copies for every minute in the year, night and day. During the same period twelve new languages were acquired by its staff (never before were so many added in one year), and the grand total of dialects into which the Society has translated the Holy Scriptures is 390! Can we think of it without uttering a *Laus Deo?*

Thus are we fulfilling the sure Word of prophecy; and if students and teachers of what is generally called second Advent truth will search the Scriptures with an open mind, they will soon discover that there are certain things which the Lord has declared His intention of doing by His servant Israel which were certainly not accomplished before the first Advent, and it is equally certain cannot refer to the Millennium; they must therefore be fulfilled in these latter days, when, as old Jacob told his sons (Gen. xlix. 1), various and magnificent earthly blessings should be poured out on their posterity. During the Millennium (and not until then) universal peace will prevail; it must therefore be previous to that golden age that Israel is to be God's battle-axe, and in that capacity be instruments of violent, national upheavals, according to Jer. li. 20, and following verses. It must also be before the Millennium that Ephraim and Manasseh are to push the people together, and the remnant of Jacob is to make terrible havoc amongst the nations, according to passages previously quoted (Deut. xxxiii. 17; Micah v. 8). That these things must occur before the swords are beaten into ploughshares and the spears into pruning-hooks is perfectly obvious.

How shall we deal with these evidences—our national developments, our colonisation, our acquisition of territory—is it not all in pursuance of our "Imperial Destiny"? And shall we doubt that ours is the nation whom God has chosen to be His executive in His dealings with other nations, as predicted by Moses and the prophets, and that, if so, we must be Ephraim (God's firstborn)? For to none but to the descendants of Abraham, Isaac, and Jacob, could be committed such foretold functions, including the custody and dissemination of the sacred Scriptures, even as it is written, "He showeth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any (other) nation, and as for His judgments, they have not known them. Praise ye the Lord"! (Psa. cxlvii. 19, 20).

Some Landmarks of the Commonwealth of Israel.

By Louis E. de Ridder.

In the article appearing in the Banner of January 10th, the foundation covenants of the Commonwealth which God gave to Abraham and his seed for ever were enumerated; and it was further shown that God gave Israel a national charter at Mount Sinai, which we endeavoured to show became unconditional and of far greater importance and far-reaching character under their New Covenant, of which Christ was the Mediator when He came to redeem and rebetroth Israel back to their God. But to fully understand God's dealings with His kingdom it is necessary that we give briefly other of the main landmarks in the history of His nation.

After the charter and the giving of the covenant of their laws, and when the people were becoming to be settled in their promised land, or that part which was occupied at the first and before their exile, we

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have the demand of the people that they should have a visible

KING.

B.C. 1120.—1 Sam. viii. 4—7, "Then the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. 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."

Saul was thereafter made king, but was rejected by God because of his evil reign. In Hosea xiii. 11, God says, "I gave thee (Israel) a king in Mine anger, and took him away in My wrath." David was anointed king in the place of Saul, and he became the Vice-regent of God upon earth (1 Chron. xxix. 23) and his seed after him for ever. For a proof of the everlasting character of David's throne and seed we have 2 Sam. vii. 12—16; here it is clearly shown that should David's son Solomon commit iniquity it should not destroy this promise to David, and in ver. 16 God says, "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

That David understood this promise of God to be an everlasting *covenant* is shown by what He says in Psalm lxxxix. 35—37: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

B.C. 590.—By the mouth of Jer. xxxiii. 17—26 God confirms this covenant as one of the triune new covenants upon which He would re-build and plant His kingdom Israel, taking as His sign and witness to the everlasting nature of these covenants the ordinances of heaven in these solemn words (vers. 20—22): "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me."

We must never cease asking our teachers where this everlasting kingdom, throne, and seed of David is. For we have the sun, moon, and stars shining to-day, therefore as God is true so must the kingdom, throne, and seed of David be in existence to-day.

That David's seed were only punished for their sins, and that without in any way placing in jeopardy the covenant of the everlasting kingdom and throne of David, is clearly shown when we read carefully the account of God's dealings with the kingdom after the death of Solomon.

THE DIVISION.

B.C. 980.—In 1 Kings xi. and xii. we have the history of the rending of the "Kingdom" or Commonwealth from Rehoboam by the directly-stated intention of God.

This is a key to the whole Bible, and opens up the prophecies in a wonderful manner. From this time the children of Israel are divided into the House of Israel, the Ten-tribed Kingdom, and the House of Judah, the three-tribed Kingdom, if we reckon the tribe Levi. But Judah and Benjamin are usually included as belonging to the House of Judah; this should be carefully noted.

We thus get two kingdoms, two distinct histories, two distinct sets of prophecies, two main national captivities, two separate and distinct returns—the one being from the Babylonish captivity and the other the two nations in union. Our readers should read everything respecting this division most carefully.

It will be seen that Benjamin was left to represent the kingdom of Israel before God in Jerusalem, showing design in God's action. This design we see running through the whole of their history.

THE CAPTIVITIES.

B.C. 740.—Tilgath-pilneser, King of Assyria, carries away two and a-half tribes of the House of Israel and plants them in Halah, and Habor, and Hara, and by the River Gozan (1 Chron. v. 26).

B.C. 721.—In the ninth year of Hosea the king of Assyria (Sargon) took Samaria, and carried Israel away to Assyria and placed them in Halah and in Habor by the River Gozan, and in the cities of the Medes (2 Kings xvii. 23).

Large bodies evaded the captivity by flight, especially towards the North.

Rev. Sailman (pp. 20, 21) states that many of the Ten Tribes did not go into captivity but evaded the calamity, going off with their flocks and turning nomads (or wanderers), and that the chief, or prince, whom they appointed, could muster 120,000 horse and 100,000 foot.

The king of Assyria brought men from Babylonia and placed them in the cities of Samaria instead of the children of Israel (2 Kings xvii. 24).

It is important to bear this in mind because it shows that the children of Israel of the House of Israel, or the Commonwealth, had no inheritance to which they could return. They became lost to history as Israelites, and are spoken of as the Lost Ten Tribes.

B.C. 701.—Sennacherib, king of Assyria, came up against all the fenced cities of Judah (2 Kings xviii. 13), and on column iv. of a cylinder found on the site of this king's palace by George Smith, the late Curator of the British Museum, it is stated that he captured forty-six strong cities, fortresses and small cities without number, and took away to Nineveh 200,152 people, with an immense amount of plunder, including an ivory throne, and that Hezekiah sent his daughters with the eunuchs of his palace, with male and female musicians, after him to Nineveh.

This immense body of the House of Judah never returned.

B.C. 610 and 609.—Nebuchadnezzar, king of Babylon, came against the House of Judah, and took captive King Jehoiachin and all the chief men and

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men of valour, and carried them to Babylon, leaving only the poorest sort of the people of the land, and made Zedekiah king over them (2 Kings xxiv. 14; 2 Chron. xxxvi. 6, 7).

In Jer. xxix. 10 we find that their captivity was to be for seventy years.

B.C. 599.—Nebuchadnezzar came again against Judah; slew the sons of Zedekiah before his eyes, then put out the eyes of Zedekiah and bound him in fetters of brass and carried him to Babylon (2 Kings xxv. 4—9).

B.C. 588-7.—Nebuchadnezzar made Gedaliah ruler over the remnant that remained in the land. He was killed by Ishmael, of the seed royal, at Mizpah, and the people fled into Egypt, taking Jeremiah, Baruch, and the king's daughters.

The Bible and Josephus state that the land was left void and desolate for the seventy years, so that the House of Judah had their inheritances left for them to return to, thus showing a distinct intention on the part of God that the House of Judah should return at the end of seventy years, but that the House of Israel should not.

MINOR CAPTIVITIES.

Those who read through the second book of Kings and the second book of Chronicles must be struck by the number of devastating wars which were waged against both the House of Judah and the House of Israel by the surrounding nations before their final captivities as shown above.

In these wars large numbers of captives were taken and of whom there is no account of their return, but we may rather infer that they did not do so. In 2 Chronicles xxix. we find that Hezekiah in the first year of his reign told the Levites to sanctify themselves and the House of the Lord. Ver. 9: "For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this."

WHAT BECAME OF ALL THESE CAPTIVES OF ISRAEL?

When God tells us that not a seed of Israel should fall to the ground, we may be certain that the God of Israel sowed the earth with them for a purpose, and the day will come when we shall know that purpose, when we see this and that race of the earth rising in the light of Israel's glory and shouting out for recognition. We also are of Israel—we are no Gentiles—only living in a forgotten and Gentile condition.

THE RETURN OF JUDAH.

B.C. 536.—Cyrus gave permission for Judah to return. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the House of the Lord at Jerusalem" (Ezra i. 5).

The total which returned with Zerubbabel was	42,360
Servants and maids	7,537
	49,897
B.C. 457.—Ezra returns with	1,854
	51,751

Ezra, Nehemiah and Josephus all clearly state that only those of the House of Judah and Benjamin returned.

The question arises, What became of the vast multitude of this captivity of Judah, and Sennacherib's 200,152 captives? This very forcibly explains why St. James addressed his epistle to the twelve tribes of the Dispersion (R.V.).

ISRAEL'S BILL OF DIVORCE.

B.C. 629.—"I have put her (Israel) away, and given her a bill of divorce, yet her treacherous sister Judah feared not" (Jer. iii. 8).

B.C. 712.—"Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? . . . Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother [Israel, the Commonwealth] put away" (Isa. l. 1).

It will thus be seen that Judah and Benjamin were not divorced, but returned to the land as a remnant. Israel became "not My people."

ISRAEL'S RE-BETROTHAL.

B.C. 785.—"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 ii. 16—20). By referring to the New Covenant (Jer. xxxi. 33, 34) it will be seen that this last is one of the clauses of that covenant.

Christ by His death re-betrothed Israel back to God again, as is being shown very clearly by Mr. Douglas Onslow in his splendid articles now running in the *Covenant People*.

Had the House of Judah in the land accepted their King, Messiah, High Priest, Redeemer, and Mediator of the New Covenant, they would have become "The Kingdom," as they had with them their God-appointed, undivorced, representative tribe of the Commonwealth — Benjamin — and in Asia Minor and Greece large bodies of the House of Israel were ready, waiting for their King. But Judah rejected Him as their King, and the Kingdom was taken from them, the representative tribe, Benjamin, being left; and the Kingdom and the New Covenant were given to the House of Israel, the apostles having been taken from the tribe of Benjamin, except Judas, who represented the tribe of Judah and betrayed his King, the apostles being told to go to the lost sheep of the House of Israel.

ISRAEL'S RESTING-PLACE.

B.C. 1042.—God, through Nathan the prophet, says, "Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (2 Samuel vii. 10).

It must be remembered that the whole of the tribes were at this time in Palestine, and united as one nation under David as their king.

B.C. 750.—Micah, addressing the House of Jacob (Israel), says: "Arise ye, and depart, for this is not your rest, because it is polluted it shall destroy you" (Micah ii. 10).

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The date shows that this was written only a few years before the two and a-half tribes were taken into captivity.

B.C. 606.—Jeremiah says, "Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest" (Jer. xxxi. 2).

There are other places in the prophecies which go to show conclusively that God had appointed another place than the land for His people to migrate to, and found a National Commonwealth of Israel, and where He would be unto them as a little sanctuary.

We know that in Solomon's days these Islands were well-known, and were called the Tin Islands, and later they were known throughout the East as the Isles of the Sacred Fires. We also know now that centuries before Christ a very high state of civilisation existed in these islands, as is shown by Canon Lysons and other writers.

THE GREAT MODERN LANDMARK.

In my opinion we have too long neglected one, the most important, landmark of the Commonwealth of Israel that we have plainly before our eyes to-day, and that is the name of our race and of our nation. I have not time to do more than throw this out as a hint to our Hebrew scholars for further investigation.

Brit-ish (Hebrew), meaning Covenant-man.

Brithan (Briton for short), Covenant people.

Brithan-nia, Britan-nia (Britain for short), Covenant land, or the land of the Covenant people.

Engeland (the old name), now England. Angleland, Angeland, Angelicia, &c. &c. This name carries us back to the standard of Ephraim, and it is as though the people who had this name came to these islands saying we are Ephraimites, with the Ephraimite standard for our name.

That this land was well known to the people of Palestine is clearly proved by the Vatican MS. quoted by Baronius, stating that Lazarus, Mary Magdalene, Martha, with her handmaiden Marcella, Maximus, another disciple, and Joseph of Arimathea, migrated to these islands and died here (this was quoted in the BANNER a few weeks back). The question arises, Would these beloved of the Lord have come to these islands if they were not "Divinely led" to join members of their own race, and to be free from the coming woes of Palestine?

It would seem that they, indeed, came to join here the Commonwealth of the House of Israel, a covenanted land equally precious with the land of Palestine.

Israel in the Apocalypse.—II.

BY THE REV. A. B. GRIMALDI, M.A.

THE Hebraistic and Israelitish connections of the first three chapters of the *Revelation* have already been pointed out (BANNER No. 1,514), and the Hebraistic character and meaning of the following portions may therefore now be examined, which will be found to confirm and enforce the Israelitish character of the Book.

THE CHERUBIC VISION.—IV.

This second vision is taken from the Hebrew Temple in its imagery. We have the throne, of which the Ark was the footstool (Psalm xcix. 5). Around it was the Rainbow, the symbol of the covenant with Noah, which was renewed to Abraham, to be fulfilled to his descendants in the Latter Days.

Around the throne were twenty-four seated elders in white robes, synchronising with the twenty-four courses into which David divided the Levitical priests (1 Chron. xxiv. 18); standing for the twelve Hebrew patriarchs of the old Covenant, and the twelve Hebrew apostles of the new Covenant.

From the throne proceeded *voices*, corresponding to the Divine voice proceeding from the Shechinah above the Ark, which communed with Moses.

Before the throne was *a sea of glass*, as in the Tabernacle there was the *molten sea*, formed out *of the looking glasses* of the Hebrew women (Exodus xxxviii. 8), while the seven lamps correspond to those of the golden lampstand of the sanctuary.

About the throne were the four living creatures of man (Aquarius), lion (Leo), bull (Taurus), and eagle (Aquila). These are the Hebrew cherubim bearing the emblems of Reuben, Judah, Joseph, and Dan (Tomlin: *Interpretation of the Revelation*, 1868, p. 31). These four were the representatives of the whole Hebrew nation (Numbers ii.). They rendered the same ascription of praise as in the Temple (Isa. vi. 3). All the priestly elders wore golden crowns, though under the old covenant only the high priest was thus distinguished.

In this vision, therefore, while the non-Hebraic nations are nowhere represented, we behold the whole Hebrew tribes worshipping before their Messiah's throne.

THE BOOK OF THE COVENANT.—V.

At Babylon the Hebrew prophet Daniel (xii. 4) was commanded to *seal the book* of the covenant between Messiah and Abraham in reference to the realisation of the promises to be fulfilled to the Hebrews in the Latter Days. The book was to remain closed *to the time of the end* of the Hebrew dispensation.

Consequently at Patmos (where John, like Daniel, was in exile) the book of the covenant with Israel was seen by the Hebrew apostle to be opened by Messiah, and the history of Israel, in its conflict with Babylon of Rome and its ultimate complete triumph, is there shewn.

As the book refers to Israel, Messiah in opening it is represented as *the Lion of the tribe of Judah* and the *Root of David*, and He symbolically appears as the Passover *Lamb as it had been slain*. The vision is completed in its significance to the Hebrew temple by the addition of golden harps and golden bowls of odours, corresponding to the harps and incense of the Levitical service. The covenant with Israel is here, therefore, the very substance of the vision.

THE SAXON EPHRAIM.—VI.

The *Apocalypse* is dated A.D. 100, and John tells us the things he predicts would *shortly* commence. The scene of the prophecies is evidently Europe, where Babylon of the seven hills was installing herself

but by A.D. 100, and onwards, Europe was gradually being occupied by Israelites from Media under the name of Goths, or the good people (goth, got, god, good). These prophecies, therefore, cannot refer to some non-Hebraic Gentile people, but must be the prophetic history of Israel.

When we examine the details we find this conclusion borne out. Thus the opening of the first seal exhibits *a white horse, and he that sat on him had a bow.*

The white horse was the well-known emblem of the war-like conquering Saxons, and it is cut out, in gigantic dimensions, on the Berkshire and Wiltshire hills; and the volunteers of Kent (where the Saxons first landed) bear as their official badge a white horse. It is said that the rider *went forth conquering and to conquer.* The motto under the Kentish horse is *Invicta* (unconquered).

The rider wore a *crown* and held a *bow.* The Saxons on taking Britain elected kings who wore crowns, and so continued till 1066, though we do not read of the earlier British princes using them. It was predicted of Joseph that *his bow abode in strength;* it should be a conquering bow; and the battle bow of England was its chief weapon by which its conquests were obtained.

The chronology agrees with the symbols. We may give 200 years for the fulfilment of the prophecies on the seven Churches. This brings us to A.D. 300. By that date the Saxons were a formidable power in Europe, opposed to Rome and going on conquering. Such was their power that in 285 Carausius, by the aid of the Saxons, made himself master of Britain, in opposition to Rome, and parts of the Continent were even named Saxonicus.

We then have typified the results of these conquests by red, black, and grey horses, emblematic of war, famine, and death.

The fifth seal mentions the persecutions of the Gothic Israelite Christians by the Romans; and the next, the national ruin brought upon Rome by the Gothic Israelite invaders.

THE SEALED HEBREWS.—VII.

The next vision gives the confirmation to all the former conclusions. On account of these fearful desolations in Europe 144,000 Christians are sealed, and thus preserved from the danger. The angel who sealed them came from the *East*, or Palestine, and the sealing is analogous to the blood mark which protected the Hebrews at the Passover in Egypt.

We are then informed exactly who these 144,000 were. If John had called them simply Israelites we should have been informed by the Commentators it meant spiritual Israel, *i.e.*, non-Hebraic, Gentile Christians. But the apostle goes much further; he actually tells us the very tribes to which they belonged. These protected and sealed Hebrews consisted of 12,000 out of each Hebrew tribe. Here, therefore, we must either accept the literal statement in its plain, honest sense, or renounce every attempt to understand prophetic *Scripture.* But this Hebrew sealing dominates not only this but the previous visions also. Thus, as we are obliged to take this Israel-sealing literally, it follows that the previous portions refer to Israel also, for they depend one on the other; they are portions of one great European Hebrew revelation.

EPHRAIM'S MULTITUDE.—VII. 9.

After this Hebraistic sealing, we read that there appeared *a great multitude* in white robes holding palms. It will be noticed that Ephraim does not appear among the twelve sealed tribes. How can we account for this extraordinary omission of the prophetic Firstborn? Jacob declared that Ephraim should become a *multitude of nations*, and John saw a *multitude, which no man could number, of all nations.* The *multitude of nations* of Jacob is manifestly the *multitude of all nations* of John. Thus we find represented the sealed Christians of all the tribes, and then the sealed Christians of Ephraim. It is mentioned that they came from all parts of the world, for Ephraim has inherited waste places in every continent. But how could this be said of any non-Hebraic people? They were clothed in white, which is the righteousness of the saints who have accepted Christ, as Ephraim has so pre-eminently done. They bore palms, again identifying them as Israelites; for the palm was a Hebrew emblem, and when Titus took Jerusalem his medals bore a palm on them, and when Christ entered Jerusalem the Hebrews strewed and waved palms.

Tomlin thus explains this vision of the *great multitude* (9—12): "Here, I think, we have a reason tacitly assigned for the omission of Ephraim amongst the twelve sealed tribes. For Ephraim was to become *a multitude of nations.* This prediction concerning Ephraim becoming *a multitude of nations* exactly corresponds with what John saw in his vision. This exactly defines and explains the prophetic import of the term *multitude of nations.* Ephraim did not become *a multitude of nations* before he was taken captive with the Ten Tribes into Assyria" (pp. 83, 84).

Wilson takes the same view, saying: "The sealing thereof to the multitudinous seed, and the recognition of the lost children of Ephraim, who were to obtain in Him the birth-right blessings, we find in Jer. xxx., xxxi."—(*Book of Inheritance*, 1871, p. x.).

LECTURES BY THE REV. LEONARD HILLS.

ANGLO-ISRAELITES in the North will be glad to hear that Mr. Hills has been induced by the North of England Council to give a series of lectures in Lancashire and Yorkshire. The following fixtures have already been made, and we trust the friends will come out to the meetings in large numbers:—MANCHESTER (Onward Hall, Deansgate), January 24th. ASHTON-UNDER-LYNE (Berkeley-street Mission Hall), January 25th. HULL (Seamen's Mission Hall), January 30th. ST. HELENS (Y.M.C.A.), January 31st. LISCARD (Concert Hall, Manor Road), February 1st. SOUTHPORT (Assembly Room, Cambridge Hall), February 5th. HEATON CHAPEL, Drawing Room Meeting, at Miss Darbyshire's, February 7th.

OUR NEW YEAR'S DOUBLE NUMBER.—We have still a fair supply on hand of this issue, and we shall esteem it a favour if our readers will order additional copies to send to friends.

REPRINTS of the leading article, "Evidence—Biblical and Historical," for enclosing in letters, can be had of R. Banks and Son, or direct from the Author (Bracondale, Norwich), 3d. per dozen, post free.

MR. R. BANKS acknowledges for Rev. M. Bergmann, the following sums:—R. D. Yule, Mataura, N.Z., £1; Mr. Carle, N.Z., £2; Mrs. Wince, U.S.A., 8s.

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MISCELLANEA.

THE GREATEST EMPIRE AND THE GREATEST EVENT.—All eyes are now turned toward Great Britain and the announced changes in the ministry arouse the deepest interest. It is not too much to say that the most important event that can occur in the entire political world is the change of a British ministry. It is the leading Empire of the world, extending to every quarter of the globe, and whatever affects it has a direct interest for all mankind. And hence the resignation of one administration and the creation of another to take charge of the affairs of Great Britain are of more consequence than the election of a President of the United States or the coronation of an Emperor of Germany. The Chamberlain idea is the absorbing question in British politics—the federation of the British Empire. Mr. Chamberlain is a great man and a fighter. He would consolidate the Empire. He would have Canada, in a political sense, as much a part of England as Kent. He would make Australia, South Africa, and the isles of the sea as loyal as Nottinghamshire, Buckinghamshire, and Yorkshire. He would accomplish this by a fiscal policy that England discarded threescore years ago. There are some strong and virile arguments on both sides of the question, but it is evident that at present Mr. Chamberlain is in a hopeless minority. No one is better aware of this than Mr. Chamberlain himself, and he expects that it will be ten years before his idea triumphs. If he should prevail within that period, it would have a tremendous effect on the nations of the entire world.—*Daily Reveille*, Bellingham, U.S.A., Dec. 2nd, 1905.

FIRST IN NEWSPAPERS.—No French publicist, I may say no French reader, may speak without gratitude of the British Press, because it has been an example to our own. The English were the first to imagine a newspaper as an organism open to the world, drawing to itself, after the fashion of a pneumatic machine, news from all over the globe, and selling each day to its readers for a few sous the harvest of the night.—Georges Villiers in *Standard*.

UNITY.—The Toronto correspondent of the New York *Herald* says that a joint committee of Presbyterians, Methodists, and Congregationalists have decided to form a United Church of Canada. The code will be submitted to the Canadian denominations for final approval, but the vote of the entire membership will not be obtained before 1908.

DWELLING ALONE.—Few single facts have had a more distinct influence upon the course of English history than the fact that our country is an island, that we do not belong to the Continent, physically or racially, and that in the phrase of the Roman historian we have been, and shall always be, *Alter Orbis*, another, or a separate world. This fact has been the pivot of our policy since, in Anglo-Saxon times, Alfred proclaimed himself not merely king of the English, but guardian of the Island-Empire; and the basis on which that Empire has invariably rested, and must for ever rest, is the sovereignty of the seas. There was a time when every foreign ship lowered her topsails in acknowledgment of that fact. Van Tromp's broom was not a long-lived boast. The rumble of Drake's older drum has far outlasted it, and even Russian men-o'-war have learnt the lesson that England is supreme within the narrow seas in fact, however politic it may be, in these tangled days of international balance, to conceal material evidences of the truth.—*Daily Telegraph*, Dec. 26th, 1905.

THE NEARNESS OF THE ESSENTIAL.—The Rev. W. L. Watkinson, preaching in the Wesleyan Church, St. John's Wood, on Dec. 24th last, from Prov. xvii. 24, made a few remarks which are very interesting in view of the monotonous policy of our opponents, who would take us to "the ends of the earth" for the Lost Tribes, and are quite blind to the evidences of Israel's presence round about them. As reported in the *Daily News*, he said: "I wish to speak to you this morning on the nearness of the essential. Jeffries, the naturalist, declares that the best birds'-nester in the village is the village simpleton; for when the poor lad goes on his quest he never gives the birds any credit for extraordinary subtlety, and in consequence finds what he wants before his face; whereas the clever people suppose that the nest is hidden in secret and difficult places, and, as a result, come away without discovering it. Now that is an exact parable of human life. We are always supposing that the precious is the hidden, that the desirable is the remote, that the best is always the impossible. 'Wisdom is before the face of him that hath understanding.' Before his face. 'The eyes of a fool are in the ends of the earth'—in the remote, the imaginative, the romantic, the impossible."

HEBREW ORIGIN OF BEER—England has long been famous as a beer-producing and drinking country, and the Anglo-Saxons were noted for their great beer-drinking propensities. Israelites could have developed this taste during their long sojourn in Egypt, for the origin of beer is traced to that country. A recent writer remarks: "It is said that Osiris, as early as 1960 B.C., taught the process of extracting the juice from barley and fermenting it" (*Pearson's Weekly*, Aug. 25, 1900). It was clearly shown in former BANNERS (Nos. 1,369 to 1,373) that Osiris was the same as Serapis, and that Serapis was Joseph deified. So that by this account the national English drink was invented by their great progenitor, Joseph the Vizier of Egypt.—A. B. G.

GOING OUT OF FASHION.—Twisting the lion's tail, which used to be such a popular pastime in this country, has gone pretty well out of fashion. There has been a practically general recognition of the fact that no two nations in the world should stand in closer relations than the United States and Great Britain, not only on account of ties of blood, language, and systems of jurisprudence, but because of mutual interests.—*Gazette*, Pittsburgh.

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Flashlights.—No. 1.

By the Rev. Leonard Hills.

Already the New Year is speeding on to its goal, and some of us have hardly yet buckled armour on. "Quit you like men, be strong." This year comes fraught with tremendous issues. Never had we, as British-Israelites, so fair a field or so fierce a fight as now. Leaders have been called away and the gaps are many; and there are yet the great foes of Ignorance, Prejudice, Indifference, Pre-occupation and Vested Interest to wage uncompromising warfare against. Our faith will have to be contended for, and that earnestly. The faith that costs nothing is worth nothing. In the past we may have given and met apparently only an ungracious return. This year let us give to our God, for those who give to the Giver will never have to complain of ingratitude. It is noteworthy that before Jesus taught His disciples to pray He taught them to give. Give yourself.

George Whitefield, in preaching from S. Mark xii. 41—44—the poor woman who cast in her two mites to the treasury—said: "Our two mites—a vile body and a sinful soul—are all that He requires; and shall He not have them?" We plead for personal service and "*purse-and-all*" service. The daily attitude of heart, mind, and outward life that instinctively recognizes that

> "Every virtue we possess,
> And every conquest won,
> And every thought of holiness
> Are His alone,"

will make the New Year a year of happy service. There will be a wise economy of time, and specially of that portion we call our leisure time. The writer would still be unacquainted with much of our best Identity literature but that it has been read "between whiles"—waiting for or travelling by boat, 'bus, or car. Realizing our debt of gratitude, we shall remember that every shilling in our pocket has got His name upon it, and that the frequent flashing visitor we call Opportunity is His angel. We shall begin to realize more and more how that service is infinitely more than sermons, and that our message of British-Israel Truth has a song in it that can and does charm the ear and heart of sunny childhood, nor loses that sweet melody of covenant faithfulness when heart and flesh faint and fail and the feeble feet tread softly the silent shores down to the margin of the shadowy river that unites Here with Yonder. A belief in any person or proposition means more than simply acquiescence. To believe is to be, to do, and, if need be, to suffer. Come back (and down, perhaps) to a survey of detail. Consider where in the past we have failed because the opportunity was such a little one that we let it slip and lost the God-given moment wherein the tiny seed could have been dropped that should have whitened the fields with its rich increase "after many days." And He does the counting. He will never let a helping hand become empty, and He will always find a "large place" for those who are willing to do little things and go by the narrow way. The thought has more than once crossed the writer's mind when thinking of the "might have been," that while we must all give account for the deeds done in the body, we shall equally have to account for the *deeds not done*. Let 1906 see us each and all rendering faithful service, and, if we are faithful, He will see to it that we are made successful. Our business is to be faithful. His to speak the "Well done." Faithful—that means sticking to it, not allowing ridicule or opposition or coldness to turn our ability to irritability. God never uses a disappointed man, nor an angry one. Sour grapes are not to be ripened by holding them to the scorching heat of the furnace, nor is the brother to be won to a careful consideration of our position, and ultimately to a joyful acceptance, by torrents of taunts as to his woeful, and possibly wilful, ignorance of his Bible. Again, again, and again reiterate the old covenant promises that our God swore with an oath to Abraham and his seed for ever; again and again, with the longsuffering and patience that our Lord by His Holy Spirit will assuredly endow us with, let us insist upon the Scriptural distinction between Israel and Judah, the promises relative and peculiar to each, and those that apply to the whole House of Israel. Continue in well-doing and be not weary. Show by voice and pen, and, best of all, from printed page of Holy Scripture, that the Bible is essentially an Israelitish Book, and that Israel is the God-appointed channel whereby salvation shall come to all the ends of the earth.

If the writer (as a comparatively speaking new voice) may be allowed to give one earnest word of advice, it would be to those who have long studied their Bibles, history, and the signs of the times, in the glorious new light of our Identity with His people Israel—don't take the enquirer too far out of his depth. Remember he has not studied his Bible as you have—A. B. C. first, and conic sections afterwards; and between whiles, step by step, verse by verse, line upon line, precept upon precept, here a little and there a little. The charm to many who have at first heard the Word with joy has oftentimes been marred by an unwise harangue upon Pyramidology *cum* Freemasonry *plus* Glastonbury, Tara and the Teutonic theory. Little wonder that our excess of zeal has sometimes had exactly the opposite effect to that which we had so long and devoutly prayed for. Foundation first. And that foundation must be ever clearly shown to be God's promise and the literal fulfilment to literal Israel literally. In the writer's experience, the tactics of the opponents have always been mainly on some side issue; never on the fundamental truth, the foundation truths of our faith. Therefore our service and our faithfulness will begin by taking God's Word as His Word; and our truest service to our God, His cause, His Word, and the waiting world whom Jesus wrought salvation for, will be best seen day by day by a cleaving close to the Bible; a life optimistic with song and faithfully "doing the next thing," and doing it all in the name of Israel's Redeemer, to the glory of our faithful covenant-keeping Jehovah of Israel.

The Identity Library.—On account of the death of Mr. Tartas, and the necessity to give up the possession of his residence, the books forming this library had at once to be removed at the request of the executor. They have been taken charge of by Messrs. Banks, and due notice will be given, when arrangements are completed, for continuing the library. In the meantime no further books can be issued.

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Notes on a Notable Sermon.

By John Scott.

At St. James's Church, Arnside, recently, Bishop Diggle, in a sermon from text 1 Chron. xxix. 1: "The palace is not for man, but for the Lord God," made some remarkable statements. He said it was growing a kind of fashion in the present day, if not to decry at any rate to show an indifference to the Old Testament, especially in comparison with the New Testament. People said, "Oh, well, so long as we know our New Testament, it does not very much matter whether we know our Old Testament or not"; and to that he would observe in reply, that if the New Testament be a Divine revelation, it was a Divine revelation to the understanding of which the Old Testament was necessary. A man wrote to him not long ago, asking him to use such influence as he had that only certain portions of the Old Testament should be used in public worship, and that especially the seventh commandment should never be declared in a mixed congregation. But, said the Bishop, all the commandments are necessary in this age. Only that day he had received a letter telling him that profane language and the blasphemous use of God's name was increasing among the young today. They had need to repeat the third commandment; and when they saw what was becoming of the Christian Sabbath they had need also to recite, with very great emphasis, the fourth commandment, which bound them morally to the observance of a day of rest, a day of worship, and, above all, a day of thought and care for other people. It was time they returned with fresh fervour, fresh vigour, and fresh ardour to the study of the Old Testament. It was quite out of the question that any man should understand what was intended in the New Testament by the life of sacrifice without having made a study of the meaning of sacrifice in the Old Testament. The New Testament was enfolded in the Old Testament, and the Old Testament was unfolded in the New Testament. Continuing, the Bishop said that in order to get a complete point of view, either of a national event, a social incident, or a Church matter, it was necessary to look at it both from the lay and the clerical point of view. He was quite certain that we should have in many ways better laws in Parliament if Parliament was not a purely lay assembly. In olden days Parliament was not a purely lay assembly, and he believed the introduction of the clerical element into Parliament would be for the advantage of the nation at large, because it would bring to bear upon the legislation and administration another and a most necessary point of view.

Probably some of the hearers of this discourse may have considered the Bishop highly learned in Scriptural truth; but I am satisfied in my own mind that many of the mere students of Identity, British-Israel truth, would be of a very different opinion.

Personally, I should very much like a further explanation from him on the subject of the Old Testament, as I think it possible he might become, like the late Bishop Titcomb, of Rangoon, a firm believer in and advocate of Identity truth eventually. St. Paul tells us that "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8). It is absolutely necessary, therefore, for us to search the Old Testament in order to be able to find these promises. This confirms us in our belief that the Bible, the Old and the New Testament combined, is a Hebrew Book; it was written by Hebrews for Hebrews, the oracles of God having been given to the twelve tribes of Israel; and, as God cannot change, Bishop Diggle might surely become convinced that the British, or Covenant People, are none other than the House of Israel, known under another name until recent years of enlightenment—a truth now published abroad in nearly all parts of the world.

The newspaper containing the report of Bishop Diggle's sermon had an article on the subject as follows:—"The opinion which the Bishop of Carlisle incidentally expressed at Arnside on Friday in favour of clergymen entering Parliament will surprise a good many readers. As the clergy are already powerfully represented in the House of Lords, the Bishop must have been thinking of the advisability of sending other clergymen to the House of Commons. At present there is no road to the House of Commons but through a political contest, consequently if they are to become members of Parliament we must be prepared to see clergymen, as a whole, becoming politicians. But that is surely not a prospect which would commend itself to the Bishop of Carlisle. No clergyman could be at the same time a good vicar of a parish and a good M.P. Even the Bishops whose sees are at a distance from London find it increasingly difficult to discharge their duties as spiritual peers of Parliament without neglecting their proper work as overseers of the Church; and the duties of a peer are light as compared with the duties of a member of the other House. The Bishop's idea is that there are times when it would be an advantage to the nation to have the clerical point of view expressed in the House of Commons. That is indisputable. But there are always in the House of Commons a number of clerically-minded laymen who take good care that the clerical point of view shall be heard; and it is better for the Church and the nation to depend upon them than to run the risk of introducing into half the parishes of England a politically-minded parson."

From an Identity point of view this second opinion of the bishop also is strange reading. If we do not get the Word of God "rightly divided" from our pulpits, it would be infinitely worse for the nation if our "clerics" were allowed to express their peculiar views in the House of Commons. Our "spiritual peers" in the House of Lords have not, so far, assisted the nation in arriving at the true and literal interpretation of the Scriptures; and in this respect it would be like making confusion more confounded if our so-called priests were to become members of the House of Commons.

Correspondence.

THE CROSS.

To the Editor of the "Banner of Israel."

Dear Sir,—I have received a very appreciative letter *re* my remarks on the X or initial letter of Christ formed by Jacob when blessing, used by the early Christians as a monogram in

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connection with P (second Greek letter in the name of Christ), adopted by Constantine, and at present seen on our British flag. My correspondent says: "I am more than interested in your remarks as to the sign of the X representing the holy and blessed name of our only Lord and Saviour Jesus Christ, as contrasted with the sign of the idolatrous cross † of the Anti-christian Roman Catholic system and its incubus—Ritualism."

He asks for more information on the subject and suggests a tract should be issued shewing the contrast between the Protestant X and the popish idolatrous cross. I do not think there is much more to be added to my remarks on that matter. The *Latin* cross as used by Romanists and Ritualists is of *heathen* origin. In "The Two Babylons," by Hislop (p. 197), we are told: "That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic Tau of the Chaldeans and Egyptians—the true original form of the letter T—the initial of the name of Tammuz. . . . That mystic Tau was marked in baptism on the foreheads of those initiated in the mysteries . . . was called 'the sign of life'; was used as an amulet over the heart; it was marked on the official garments of the priests as now on the official garments of the priests of Rome . . . the vestal virgins of Pagan Rome wore it suspended from their necklaces, as the nuns do now . . . it was already in use as *early as the fifteenth century before the Christian era.*" Mr. Hislop then goes on to shew how this heathen symbol gradually crept into the Christian Church, and then distinctly emphasises the fact that the sign seen by Constantine and emblazoned on his banners was *totally different* from the heathen or Latin cross. He says:—"It was that letter X as the symbol of Christ, and *not* the sign of the cross which he saw in the heavens." To prove this, the author quotes the testimony of Cactantius as follows: "Constantine was warned in a dream to make the celestial sign of God upon his soldiers' shields, and so to join battle. He did as he was bid, and with the transverse letter X circumflecting the head of it, he marks *Christ* on their shields. Equipped with this sign his army takes the sword." Mr. Hislop then comments on the above statement as follows: "When the Labarum, or far-famed standard of Constantine itself, properly so called, was made, we have the evidence of Ambrose, the well-known Bishop of Milan, that that standard was formed on the very principle contained in the statement of Lantantius —viz., simply to display the Redeemer's name. He calls it: '*Labarum; hoc est Christi sacratum nomine signum*' (the Labarum; that is, the ensign consecrated by the NAME of Christ). There is not the slightest allusion to any cross—to anything but the simple name of Christ. . . . In the Roman Catacombs, on a Christian monument to 'Sinphonia and her sons,' there is a distinct allusion to the story of the vision; but that allusion also shows that the X, and not the cross, was regarded as the 'heavenly sign.'" Mr. Hislop then demonstrates that the Christian sign was, in course of time, superseded by the heathen Tau, or Latin cross.

From the above it is quite clear that the *name* of Christ was the early Christians' ensign, and that the cross of Rome and the Ritualists is of heathen and not Christian origin. The cross on which our adorable Lord was crucified was probably only a bare stake. Peter speaks of it as a *tree* (1 Pet. ii. 24). Before me as I write is an illustration from Lipsius' book, A.D. 1605, representing a crucifixion. The criminal is nailed to a simple *stake*, which has no appearance of the Latin cross. On this matter, a Church Association Tract (No. 218) says: "The word cross does not occur in the original of the Scriptures. It is our translation of the Greek word *stauros*, which means a stake or pole. Sometimes we hear of accidents in the hunting-field; of horses staked or impaled in leaping a fence, and some years ago Mr. Gladstone was very eloquent on the alleged atrocities in Bulgaria, when men were said to be spitted alive on a stake and left to die in fearful anguish. The old Assyrian method was that of staking or impaling a man, and of mutilating him also. Haman was probably treated in the same way, for in the ancient Greek version of the Old Testament he is said to have been impaled, or, as we now call it, crucified. The Romans impaled the criminal by nailing him to the stake or cross. . . . Our Lord's cross was an upright stake. It is expressly said He carried the *stauros* or stake (John xix. 17), and I feel sure we may be as much in error in supposing He was fixed to a cross such as we are accustomed to see in pictures as if we were to imagine that the word *carriages* in Acts xxi. 15—'We took up our carriages,' meant vehicles instead of baggage."

It is satisfactory to note that the Latin cross is *illegal* in the Church of England. Those clergy who set them up in Churches are not only following a heathen custom, but are breaking the ecclesiastical law and should be avoided by all Protestants as idolaters and law-breakers.

As your space, sir, and my time are limited, I will not now add more except to again draw attention to the significant fact that the "latter times" promises to Israel were made with the Patriarch's arms shaped as a X, thereby signifying that the prophecies should find fulfilment in the Christian dispensation, X being the Greek initial letter of Christ, and therefore symbolic of His name—that name in which we will lift up our banners, and which is distinct as anything can be from the T of the heathen (the initial letter of the Babylonian god Tammuz) and adopted by Romanists and other modern idolaters.

Yours truly, AUGUSTA COOK.

P.S.—The above was written before I had seen the letter in your issue of December 27th, signed "J. W. Macdonald." The writer appears to me to be himself "the overzealous amateur" he alludes to, when he states that "the Latin cross is the real one and the one in which Paul gloried." What the cross of Christ really was, I have, I hope, shewn above. Your correspondent seems to have missed the drift of my meaning, viz., that the X adopted by the early Christians and emblazoned on the banner of Constantine was merely the initial letter in Greek of the NAME of Christ, and totally distinct from Rome's pseudo-cross. According to Dr. Christopher Wordsworth (see his "Commentary"), the words "guiding his hands wittingly," can be rendered "crossing his hands," and he refers to the Septuagint to prove this. That the Union Jack *has* the initial letter of Christ in Greek on it is apparent, and British-Israelites generally recognise the hidden significance thereof. Rome's perversion of "leaning on the top of his staff" has nothing to do with the question.

THE BRITISH-ISRAEL IDENTITY PICTURE POST CARD.

To the Editor of the "Banner of Israel."

DEAR SIR,—In consequence of numerous demands for this post card, I have brought out a new and improved edition, and herewith enclose a sample. You will observe several fresh features, better colouring, and a stouter card. Space will not permit of my stating even some of the telling incidents, how this card has been used to attract attention to our subject. I believe they will still be further used and blessed to innoculate and bring many to our truth and its teachings.

Any profit accruing from the sale, after expenses have been met, I wish to devote to the furtherance of our cause as before.

May I take this opportunity of thanking my architect friend, Mr. Woodhouse, for so kindly and readily re-drawing and re-designing the card, and to all those good friends who helped so loyally to circulate and dispose of the first issue. I trust they will respond again (many have already done so) and that others may be forthcoming, for it is a work in which all can take part.

Prices as previously, 13 for 1/-, or 50 for 3/6, post free. They can be obtained from Miss Rush, Mrs. Crampton, Messrs. Banks and Son, or from Yours faithfully,

In Israel's blessed assurance,

HENRY G. LOCKE.

115, Choumert Road, Peckham, S.E.

[We have pleasure in acknowledging and recommending Mr. Locke's "revised" post card, which is a still more acceptable production than the previous one. Our readers will be glad to know that it has been received by even dignitaries of the Church with approbation, which is rather strange in view of the teaching it embodies, and says much for its capabilities. From first to last the card has had a great sale, but no greater than what it deserves.—ED.]

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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

"And the Remnant of **Jacob shall** be in the midst of many **people as a** dew from the Lord, as **the showers** upon the grass, that tarrieth **not for** man, nor waiteth for the **sons of men.**" —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Backsliding Israel.

BY JOHN BUTTERWORTH.

A SHORT time ago the *Standard* published, under the title "As others see us," an article purporting to be a report of observations made, in course of conversation with a friend, by Count K. Hirosawa.

The views of the Count are said to be exceptionally worthy of serious consideration, as he is sincerely attached to this country, was educated at an English school, graduated with distinction at Cambridge, and, during an absence of eleven years from England, has held important positions in his native country, Japan, which have afforded him a complete insight into international politics.

Count Hirosawa considers the political and social condition of the British to be unsatisfactory, and he notices a distinct and lamentable deterioration in our character and habits since he was last in England. He finds no provision in our educational system, at all events of the lower middle and working classes, for teaching the rising generation their duties to the State. English education instils discontent. Our young men and women learn how to exact their rights, but are not taught sacrifice for the country as a condition of national life.

Next, he notices a distinct decay in religion. The influence of Christianity is on the wane; the worship of material things in the ascendant. We have become more flippant, excitable, and materialistic. Our simple faith in ideals is vanishing. Wealth, not duty, is the ideal which the masses of the people are tempted to form. The spread of luxury and of the religion of comfort affects our public services, more especially the army, while too many public men have "axes to grind."

Count Hirosawa recognizes in our alliance with Japan, and the *Entente Cordiale* with France, distinct signs of decadence, indicative of love of ease and a desire to make over our own hard work to others to do, attributes quite inconsistent with strength of national character.

Further, he warns us that we are ceasing to be a maritime people, and that we employ foreigners as sailors and pilots to such an extent that in a war with a great naval power we should be crippled. Moreover, in addition to forsaking our maritime habits, we omit to teach the newer science in our schools. Consequently, a collision with a first-class scientific power would probably be disastrous to England.

He foresees that there will be acute commercial rivalry between Japan and Great Britain in the Far East, and he believes that we shall be the sufferers.

He contemplates, with natural pride, the magnitude and reality of the "Yellow Peril," which he declares the Kaiser alone in Europe appreciates. But, looking on Germany as the one power in Europe which is rising, he believes that the vast populations of Russia, if organized by German brains and science, would become as formidable as the Chinese temperate millions organized by Japan.

On the missionary question the Count is very outspoken and uncomplimentary. He declares that men of the stamp usually sent by England and America to Japan are not sufficiently well-bred to approach even the middle classes of his country. We send our university men to Central Africa, and the sons of retail tradesmen to Japan.

He also notices with disapprobation our national vices of drunkenness, gambling, and immorality, as well as the neglect by English mothers of their duties

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towards their infants; all of which things are combining to sap the stamina of the people.

Our critic does not look upon our case as hopeless. He believes the remedy to lie in a completely revised educational system, calculated to teach all ranks a true patriotism; in the organization of better conditions of life for the benefit of our working men; in the adoption of universal military training; and in the introduction of democratic, not anarchical, methods into our system of government, whereby efficiency should be made the sole test of employment by the State. By these means, and these alone, can England be saved from collapse!

The above is indeed a terrible and humiliating indictment: terrible, because it is to no small extent true; humiliating, because the critic of God's chosen race is probably a heathen—or if not heathen, at any rate representative of a heathen nation.

Let us look the most serious of his accusations fairly and squarely in the face. Have the character and habits of Englishmen really deteriorated since Count Hirosawa was a student in England? Is Christianity truly on the wane? We cannot truthfully deny that luxury and self-seeking dominate in a sad degree all classes of society in our land, and that the possession of "saint-seducing gold" grows daily more and more the aim of a large proportion of our fellow-countrymen. It is unfortunately true that many a man will let the community suffer rather than forego an individual right. Must we not confess that we are all too much inclined to join "the nations" in tasting, in one form or another, the wine cup of the wrath of the unspeakable Babylon, the mother of abominations? Thank God we have His promise that before it is too late Israel will hear the voice from heaven, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Notwithstanding all this, is not the Count wrong in declaring that the power of Christianity is on the wane, and that religion in England is decaying? Let our police court records, our home and foreign missions, our subscription lists for every conceivable charitable object, our rapidly increasing numbers of churches, chapels, mission houses and hospitals, answer. The lowest classes are now reached and helped, spiritually as well as physically, in a way hitherto unknown. The middle and upper classes as a whole are certainly not less influenced by religion than they were a dozen years ago when the Count was last in England; and though there is yet much left to be desired in the direction of purity, sobriety, honour, and Sunday observance, surely public opinion is more healthy and more powerful to maintain a good standard of all-round morality than it used to be?

What can we do to raise the standard still higher? We read much now of "the simple life." Cannot we all as British-Israelites resolve to set an unostentatious example to the world by endeavouring to live it? If each believer in the Identity would set his face against luxury, worldliness and self-seeking in his own family circle, simply because he is a member of God's chosen race, and because he wishes to help to hasten the coming of the Kingdom, how considerable a check would be imposed in the course of one generation on the evil influences which undermine national character and ruin popular habits! The boy brought up to Christian self-surrender and frugality will hardly fail to grow into a sober and patriotic citizen. The girl so nurtured will not lend herself to our candid friend's animadversions on English wives and mothers. Children of livers of "the simple life" would not repeat the pitiable displays of "Mafeking night," nor develop the hooliganism which shouts down a veteran statesman striving with all his might, whether rightly or wrongly, to raise his country still higher above the nations of the world.

The justice of Count Hirosawa's remarks regarding the true significance of the Japanese alliance, and the *Entente Cordiale* with France, is ratified in the Rev. J. Idrisyn Jones's article, "The British Lion Alarmed," published in the New Year Number of BANNER. In the matter of high politics we are powerless. We can only accept national alliances as the result of God's will. "Whatever is, is best." But without undue interference in matters too high for us, we are at liberty to use any collective or personal influence we may possess to support measures wisely calculated to fill our merchant ships with British sailors rather than with aliens, and to insist on the technical and scientific education given in our schools being up-to-date and thorough in every respect. Count Hirosawa has undoubtedly put his finger here on weak spots. It is our duty as British-Israelites to do what we can to strengthen them.

As to the birth and breeding of the missionaries sent to Japan, it is impossible to speak without personal knowledge of them. But we may remember that our Saviour was a carpenter before He commenced His ministry, and His apostles were but simple fisher-folk. Whatever Count Hirosawa may think, God Himself manifestly does not consider pedigree or college degrees indispensable qualifications in His instruments.

No doubt the Count plays the physician with the friendliest motives, but of course he does not know quite all about his patient's constitution. He is, therefore, liable to occasional error. Now and then he makes the mistake of prescribing for us as if we were of the stock of "the nations." For instance, his remedy of universal military training is of doubtful value to us. God's dealings with us in the past and His revelations of the future show pretty clearly that He does not mean us to be a nation of soldiers. There can be no objection to improving the conditions of the working man's life, if some wise and efficient method of doing so can be discovered. The elections have shown that he is learning his own strength, and he will probably insist on solving the problem for himself before long. Also, we may readily agree with the Count that we need, as a nation, a revised educational system which shall inculcate a truer patriotism. But more than this, we must see to it that we rest not till we have secured a Government whose education policy may be trusted to ensure that the influence of Christianity on the young shall increase and not wane. This is a point which no British-Israelite dare lose sight of. No matter what we may think of Fiscal Reform, no matter what our views on Home Rule for Ireland may be, God's chosen race is under pledge to insist that its children shall be

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taught to fear God and honour the King. This is no question of politics. It is a matter of duty, a point of honour. It is nothing less than an article of covenant between God and His covenant people.

For the rest, we must trust in God, who has never failed Israel yet. If He wills us to become a military nation—though there is nothing to lead us to believe that He does—we shall be nationally militarized. If He knows that a democratic, non-anarchical government is best for us, He will give us what Count Hirosawa suggests—not otherwise. If God grants gigantic strength to Russia under German guidance, so be it. We all know that Armageddon is in front of us. If we are to suffer awhile in consequence of acute commercial rivalry with Japan, as Count Hirosawa tells us we shall, we can trust God to help us to bear our sufferings in the right way, and in His own good time to give us relief.

In short, the position of the British-Israelite to-day should be that of the true Christian as described by John Keble—"The faithful servant of God is calmly, soberly, demonstrably sure that sooner or later his will be the winning side, and that the victory will be complete, universal, eternal."

We live in stirring times. The powers of evil are active, for their time is growing short. Events fraught with momentous issues are close at hand. If we are to be true to our country, our cause, and our God, we must be up and doing. We must take our stand resolutely on the side of the God of Israel and of Christianity. We must be prepared to suffer, we must be ready to sacrifice ourselves, for the common weal. We must press on unfalteringly toward our lofty goal. Who is he that will harm us if we be followers of that which is good? Let us be strong and of a good courage, for the Lord our God is with us whithersoever we go, and He will heal our backslidings. Blessed be the name of the Lord!

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

I.—(*Continued from page* 40.)

After the promulgation by the Emperor Constantine in the year 325 of the edict legalizing the Christian religion throughout the Roman Empire, it was accepted by the whole of the British people dwelling under the Roman Government, though it had already been very generally received under the freedom from persecution which the Christians had enjoyed. But that their Christianity must have been of a feeble type, except in Wales, we conclude from the fact that no record exists of a single man who was distinguished in it for his zeal and labours in preaching the Gospel with one solitary exception, and that exception was St. Ninian. There was much life however in the British Church in Wales and in Cambria (as Cumberland was called by the Romans), which had existed from a very early date after the arrival of the Romans in Britain, but we cannot speak of it at present nor is any information as to its constitution to be obtained from the scanty records of it which have survived to our day.

St. Ninian was born in Galloway about the year 350 it is believed. His father is said to have been a king, doubtless a chief of a clan, or tribe, of the Southern Picts; and that he must have been a Christian appears from this—that after having provided the best education available for his son he sent him in his youth to Rome, there to be trained for the ministry of the Gospel at his own earnest desire to devote himself to the service of God. Though at that time the Church at Rome had become very worldly, and had departed far from the purity and the simplicity as to worship and ritual of the Church of the Apostolic age, it had not yet added to its creed many doctrines adopted by it in later times as articles of faith though wholly false to the Word of God.

It is said that St. Ninian remained at Rome for 24 years; be that as it may (for the date of his return to Scotland is not recorded), it is certain that after having left Rome he spent some time with St. Martin the bishop of Tours, greatly celebrated for his zeal in establishing throughout his diocese the monastic order which had recently been approved by the Pope at Rome as a most desirable institution for the spread of the Christian religion. St. Ninian, knowing well the low estate to which Christianity in Britain had fallen, arrived in Scotland eager to labour for its revival in his native country, but no reliable accounts survive as to his system of evangelising. Bede, who was the very earliest of British historians, but who did not live until 300 years after St Ninian's time, writes in reference to him—"The Southern Picts forsook the errors of idolatry and embraced the truth by the preaching of Ninias, a most reverend bishop and holy man of the British nation who had been regularly instructed at Rome in the faith and mysteries of the truth." It is recorded by writers of later date that St. Ninian gathered around him in Galloway a community of Christians formed by him into a Church, for whose use he erected on a little promontory on the Solway, called Whithorn, the first church built of stone in Scotland, which he called "Camdida Casa," meaning white house. He was indefatigable as an itinerant preacher, it is said, and succeeded in training for the work several young men desirous of labouring as preachers of the Gospel, and these he placed in districts where he found the people willing to receive them. It is recorded that before the building of his church was completed he heard of the death of his friend St. Martin, of Tours, and as this is known to have taken place in the year 397, the date gives us the only clue we possess as to the time of St. Ninian's labours. It is said that before his death he had planted in the South of Scotland twenty-seven Churches; and some confirmation of the statement is found in the fact that there are throughout the lowlands of Scotland several old churches at this day, and the ruins of others, all bearing his name in evidence of having been built to his memory.

The date and the place of his death are unknown, nor can it be ascertained how long the Churches planted by him survived his decease, but that the Christianity thus revived by his labours gradually disappeared during the many years of war under which the country suffered after his time is quite certain.

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For the time had arrived when the British Christians were to be taught that they must no longer trust to an arm of flesh for deliverance from their enemies, but in God alone. He, by whose hand the Romans had been brought into Britain, and maintained for nearly 400 years in possession of the country subdued by them, would seem now to have accomplished for the British people the purpose for which He had placed them under Roman Government, and to have commanded the withdrawal of the Romans from this country (which they believed to have been added to their great empire) in order that other races should be brought into it for the furtherance of His forming of this people for Himself.

The invasion of England by the Picts and Scots in the year 360, and their capture and temporary occupation of London, had been so disastrous, not only to the people of the provinces through which they had passed, but to the prestige of the Roman name in the eyes of neighbouring nations, that it became necessary for the former to keep a larger army than before in Britain in order to prevent renewed attempts at invasion by sea or by land. But the departure in the year 383 of the greater part of that force for service in Gaul left the Britons, who had no army of their own, practically without the means of defence at many places on their coasts, and of this their enemies did not fail to take advantage. From time to time Norsemen from Scandinavia, Danes, Jutes from Jutland, Angles from Schleswig, not only landed with little or no opposition at such places, but remained as settlers, thus encouraging others to follow them; until, on a further reduction in the year 409 of the Roman army, the Britons wrote to the Emperor Honorius imploring him to send them help. His reply was the celebrated edict issued by him in the year 410, to the effect that they must now look to themselves in defending their country, as the Roman legions still remaining in Britain were to be wholly withdrawn. The hand of God, having led Alaric to invade Italy with an irresistible host of Goths, had smitten the great Roman Empire at its very heart by their capture and sack of Rome, and as they had retired on payment of an enormous fine, but only to invade other provinces, Honorius was compelled to recall for their protection his legions in those at a greater distance, and thus to leave the British to their fate. Their sufferings in war during many years after this time became very great, for Picts from the North and Scots from Ireland came in upon them, as well as fresh bands of their enemies from the North Sea, and though the British held their own with indomitable courage in many places, seeing at last the impossibility of recovering without help the lands occupied by their invaders, they once more appealed to Rome for assistance, and a Roman legion was lent to them and remained in Britain for a year or two, but was withdrawn in the year 430, when the Roman occupation of the country came wholly to an end.

During these years of almost continuous warfare the Christians in Britain had frequently suffered under cruel persecutions, but the hand of God is especially to be noted in the safety found by many of them amongst the Christians in Ireland, where almost unbroken peace had been preserved by Him, mainly as the result of the labours of one whom He had called and trained in a very remarkable manner for the service of the Prince of Peace in that island; and we now turn to the very interesting story of St. Patrick. He was born in the neighbourhood of Dumbarton, in the year 375 when St. Ninian must have been pursuing his studies at Rome. We learn upon his own authority that his father was a deacon, and his grandfather a presbyter (*i.e.*, elder) in the church, and that his father was also a "decurio," that is, a member of the council of magistrates under the Roman Governor. The family, therefore, were of good social standing, and were probably of the race of Southern Picts. His own name was Succat, but he adopted that of Patricius in his reverence for the Apostle Peter. That he received, with a good education, careful instruction in the Christian faith in his youth, we can have no doubt from his character on attaining manhood. Of his earlier years we know nothing; save that, when he was only sixteen years of age, he and some other youths were kidnapped by a party of pirates from Ireland, were carried to Ulster, and there were sold into slavery. His purchaser was a chieftain who sent him into his fields to feed swine, and as a swine-herd St. Patrick spent the next seven years, a probation of the severest kind for him, but admirably adapted, as the result proved, to qualify him for the work to which God was to call him. He tells us in his confessions (as he calls his autobiography) of the very severe hardships endured by him at that time, and that in his miseries the instructions received in his youth came back to his memory, and with them a deep conviction of sin. He writes: "In that strange land the Lord imparted to me the feeling of my unbelief and hardness of heart, so that I should call my sins to remembrance, though late, and turn with all my heart to God." And again he writes: "Before the Lord humbled me I was even as a stone lying in the depths of the mire, and He who is able came and lifted me up, and not only lifted me up but set me on the top of the wall." He passed through a season of intense anguish of soul; sleep forsook him, he says. How long he remained in this condition he does not state. But when at length he saw that his sins had been borne for him on the cross, he flung himself at the feet of Jesus, and a wonderful joy sprang up in his soul. He states that he used to rise before dawn and go out in all weathers that he might have time for prayer, "suffering no inconvenience, for the spirit of God was warm in me," he writes. After seven years of grievous bondage, he succeeded in escaping to the sea-shore, was taken on board a vessel which was on the point of sailing, he cared not for what port, and after three months of wandering (he does not say where) he entered his father's house once more, in answer to the many prayers for him which must have risen from the hearts of his parents and his grandfather in their utter ignorance whether he was alive or dead.

In his autobiography, or "confessions" (as he styles the work written in Latin towards the end of his long life), he merely states the fact of his return home without further reference to it, and, as one would fain know something of the mother of such a son, it is disappointing to find that he nowhere mentions her, though he mentions his "parents" on more than one occasion.

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He must have been about 23 years of age on his return to Scotland, after which he spent seven years in his father's house, he tells us, but without giving any indication of the manner in which he was employed. That he devoted much time to study there can be no doubt, as he was found in later years to have been a highly educated man, well acquainted with the Latin and Greek tongues, and not without some knowledge of Hebrew also, it is believed. But he does not fail to tell us of a subject which seems to have employed his thoughts above all other matters during these years. If he could not forget the miseries of his own years of slavery in Ireland, he could not forget the spiritual darkness in which he had left the people there, and found himself unable to close his ears, even in his dreams, to a cry from them "Come over and help us." We find him writing in after years thus: "Oh, whence to me this wisdom, who once knew not so much as to count the number of the days, and had no relish for God? Whence to me this so great and saving grace that I should thus know God and love God? that I should cast off country and parents, refusing their many offers and weeping and tears, and withal offend my seniors (*i.e.*, "elders") contrary to my wish? Yet not I, but the grace of God which was in me, which resisted all impediments to the end that I should come to the Irish tribes to preach the Gospel"?

When at length he told his parents that he must return to Ireland to proclaim there the glad tidings of salvation, they were much grieved and strongly opposed his leaving them, as did some of the elders of the Church, but all in vain. At the age of thirty he left Scotland for Ireland, and never returned from it to his native land. Of the details of his journey he tells us nothing; but it is known that, reaching the coast of Ulster, he landed at Downpatrick at the mouth of a small river now called Slaney, in the year 405, before the death of St. Ninian probably, but the date of that event, as already stated, is unknown.

(To be continued.)

"The Kindness and Love of God."

By J. K. Douglas Bedwell.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39). In these few words the Holy Spirit teaches us that whom God has chosen to call His own no other power can sever from this close connection; whether the calling be that of individuals or of nations, it matters not. The Divine law of Inseparation is the same. Let us look for a few minutes and watch this law working on a very large scale, and so appreciate the meaning of St. Paul's words in its fullest extent.

"When Israel was a child, then I loved him, and called My son out of Egypt" (Hosea. xi. 1). How tender, how winsome was the manner in which God dealt with Israel, then so youthful a nation; is it not a counterpart of Christ's dealing with us, and does it not show that if we would win souls for Him we must employ tender and loving means?

As one reads through the Old Testament one cannot but marvel at the unreserved protection and unlimited love that God gave to His newly chosen people. This history of Israel is well enough known without the necessity of detailing their backslidings, but with no single exception do we find God unwilling to receive them back into His favour. On the contrary, so great was His love for them that, through His prophets, He was ever pleading with them to return to Him. Israel's experiences and ours, both as individuals and as a nation, are analogous.

The former were subject to idolatry, and other forms of backsliding; we are given to religious indifference and other evils. But the remedy is the same for both cases, and our Heavenly Father's love is just as strong to pull us out of the depths of sin now as it was in the days of Israel's lapses in the old land. Turning to the beautiful thoughts of which this passage is full, we know that if we have accepted Christ as our Saviour, and thereby become sons of God, His love is ours for ever, and will always abide with us. Jesus says, "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand" (John x. 27, 28), and Paul, in the passage quoted, declares in a profuse category of our likely antagonistic powers, that nothing can part us from the love of God. Then we may quite scripturally apply this rule of the inseparable connection between God and His chosen ones to Israel, the nation who sprang from one family, the father of whom was Abraham. God loved Abraham, and promised that His affection should always go with his seed, and we observe this promise carried out in the Scriptures. Looking more closely, we see the unbroken line of God's love extending to Israel's own lineal representatives, the Anglo-Saxon race. Then we are able to realise more deeply and to enjoy the words of Hosea's prophecy, knowing they refer to us nationally, as well as personally:—"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" (Hosea xiv. 4, 5). These words were spoken to the ten-tribed House of Israel, and are now fulfilled in our race.

As we reflect upon the fact that whom God has called no one can recall, and whom He has chosen no one can claim, we can come to only one conclusion concerning Israel, viz.: that she must be a nation in this present day. Just the very same Israel, only under a different name, for "He shall call His servants by another name" (Isaiah lxv. 15). As we take the leading part in the religious affairs of the world, are the greatest preachers of the Gospel, and are inheriting the many promises to the chosen race, we thus fulfil the prophecies relating to Israel in the latter days; and it is impossible to conceive a grander idea of God's never-failing love than is exemplified in this beautiful Truth, which teaches us that "The Lord is round about His people from henceforth even for ever" (Psa. cxxv. 2).

Communications for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

THE GREATEST PORT.—Continental newspapers are putting forward the claim that Hamburg or Antwerp, or both, are bigger shipping ports than London or Liverpool, which is contrary to fact. In 1903, the last year for which complete figures are available, the total tonnage entering these places was: London, 17,075,313; Liverpool, 10,991,939; Hamburg, 9,155,926; Antwerp, 9,131,831 (Belgian measurement, which is 15 per cent. more than English). As regards value, a Washington schedule gives this result: London, 261 millions a year; Liverpool, 250 millions; New York, 221 millions; Hamburg, 196 millions; Antwerp, 146 millions.

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PASSING OF OUR WOODEN WALLS.—The battleship *St. Vincent*, one of the last of the old wooden three-deckers, which has kept company with Nelson's *Victory* in Portsmouth Harbour for more than forty years, is to be broken up. Her tonnage is 4,672 and she carried 120 guns, being reckoned in her day the finest three-decker afloat. The *Victory* only boasted of 2,164 tons and carried 110 guns.

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"BEYOND THE DREAMS OF THE GODS."—The mere art of spinning by hand was accounted so wonderful by the ancients that the Egyptians ascribed its discovery to the goddess Iris and the Greeks to Minerva. To apply such poetic musings to the incomparably more astounding feats of the spinning mule or the ring spinning-frame is to invest the unromantic names of Richard Arkwright, James Hargreaves, and Samuel Crompton with powers and forces beyond the dreams of the gods of other days. For, accepting the ancient fable as simple truth, it is at least a fact that each spindle, and so the spinning of one thread, required the undivided attention and craft of the spinster, were she Iris herself with all her mystic powers, or Hercules, whose love for Omphale made him happy to spin flax at her feet. Such divine and heroic limitations are the measure of the potency of such mere men as those plain Lancashire mechanics who dreamed, and achieved the dream, of 2,000 spindles attended by only one man, assisted by two striplings, spinning 2,000 threads of a fineness and strength that approach the miraculous.—*Times*, Jan. 12th.

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LONDON'S CLEAN SHEET.—"Although we have jurisdiction over more than 6,000,000 people, there is not a single charge of murder in the calendar." On January 8th, in these satisfactory words, the Recorder of the Central Criminal Court, London, commented upon the comparatively light list of charges to be dealt with at the January Sessions at the Old Bailey.

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LIKE THE WIND IN EZEKIEL'S VALLEY.—"In the last eight years a new life has entered into the Empire. Over all the dominions under the flag, wherever British men have had their birth or seek their fortune, the breath of some new creative impulse has passed like the wind in Ezekiel's Valley. At a time which seems like yesterday the Empire was regarded by all foreign observers as nothing more than a geographical expression. It was spoken of as a diplomatic fiction where it was not looked upon as a weakness." When Mr. Chamberlain spoke the above ringing sentences as a peroration to a brilliant speech, he expressed the sentiments of millions of our King's subjects. Never since the palmiest days of Rome has there been an Empire that could in any way compare with that which to-day acknowledges the sway of the British flag.—J. E. PRESTON MUDDOCK in *Daily Graphic*.

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PAN-GERMANIC ASPIRATIONS.—"Some time ago the 'Echo de Paris' sent one of its staff to Berlin to report on German opinion on France and French foreign policy. The first results of his investigations are published in the form of conversations with Prince von Arenberg and Count von Reventlow, the leaders respectively of the Centre party in the Reichstag and the pan-Germanic movement, prefaced by the editor's remark that he does not necessarily fall in with the views recorded. No wonder he felt bound to make a reservation, the following being, according to Count von Reventlow, the pan-Germanic dream of Empire:—All the Moorish coast line and hinterland, as well as Bohemia and Hungary, with a diminished Austria as a vassal State under a German Prince; Trieste, of course, and the Adriatic littoral, Luxembourg, and Holland, and Belgium. Outside Europe pan-Germans aspire to Brazil in the western hemisphere, and Mesopotamia as a foothold in Asia."—*Standard*.

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WHAT CHRISTIAN JEWS WANT.—"An eminent Jewish journalist who knows well our brother Kameras and esteems him as a true friend of his nation, and is on the most friendly terms with him, favoured me with a visit which proved intensely interesting to me. We spent several hours together, and he pleaded that a Hebrew Christian Church should be formed, which would observe some of the Jewish national customs. He thought if that were done, the Sabbath, Passover Feast, and other festivals, could be observed, and *Zionism* become part of the policy of the Church. Many thousands of Jews would gladly become members of such a Church. As the 'Los von Rom' movement has brought thousands from Romanism into Evangelical Churches, so a Hebrew Christian Church, if established, would bring in multitudes of Jews who are already weary of Rabbinism, and who long for a spiritual and political home they cannot find at present."—REV. ISAAC LEVINSON, in *Jewish Missionary Herald*, December, 1905.

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THE OLDEST ROAD IN ENGLAND.—The oldest road in England, said Mr. Hilaire Belloc, in a lecture at the London Institute recently, was that which ran between Winchester and Canterbury. The road was certainly 2,000 years old, and it might be more. Three causes had preserved it. It ran on chalk downs, and no man would plough on chalk. Secondly, chalk preserved everything upon it, and the third reason was the murder of Thomas A'Becket. That murder led to pilgrimages to his tomb, and the road became known as the "Pilgrim's Way."

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Flashlights.—No. 2.

By the Rev. Leonard Hills.

Who was it once said that "genius was an infinite capacity for taking pains"? It is true, anyway, so far as the underlying message of painstaking has to do with us as believers in our Israelitish origin, with a work to do in telling it forth with gladness to others. Possibly the hardest lot of a real British-Israel worker is to be found in that part of it which is represented by a long, wearisome talk with some dense and rather patronizing friend who graciously says, "Oh, well, I don't know very much about it, *do* tell me." Many who read these lines will sympathize with the writer, for, oh! the numbers of folks and the numbers of attitudes we have to take pains with. There is the insufferable "superior" person of large imagination and small common-sense, who declares she never heard anything like it before—what an idea! it can't be true, or dear Mr. So-and-so, our minister, would have told us about it. Then there is dear Mr. So-and-so himself, not so "superior," but far more lofty, and he condescends to dub our faith as a very harmless fad, believed in as a sort of religious hobby by a few well-to-do folks with naught else on their hands but a religious hobby. Again, there is the third and by no means the least difficult to deal with—the type who sees in our belief no harmless fad, but a most soul-destroying heresy, calculated to draw men away from the "simplicity of the Gospel."

"Ye have need of patience, that after ye have done the will of God ye might receive the promise" (Heb. x. 36). Patience and painstaking will win many victories this year. Be prepared to meet the opponent who calls British-Israel Truth an "extra" truth; the preacher who doesn't care "tuppence" whether we are the Children of the Promises; the minister who believes in a greater God than "that"—the "that" meaning the God who made covenants with Abraham and his seed for ever; whom we *do* believe in, whose Word we love, and on whose sworn oath we build our faith in our Israelitish origin. Be prepared still for a little while to face violent misrepresentation and the failing of most trusted props in the hour of need. And the one and only preparation is to "Lay up His Word in thine heart" (Job xxii. 22).

Towards the end of last year we were much amused at the consternation of a lady from our own locality who had spent the week-end at a neighbouring seaside town and on the Sunday had gone to hear a preacher who had evidently been "upset" by some enthusiastic British-Israelite just previously; for he had hardly began his discourse before he fired off a withering volley at these "faddists." Had it stopped there, possibly my friend would not have objected quite so much as she did at what followed. Lashing himself into a somewhat undignified heat at these British-Israel "faddists," he dismissed them with the lofty disdain of James Yellowplush escorting a stray mongrel from the front hall, and declaring, with emphatic gesture, "As to whether we *are* the Chosen People, I neither know nor care."

The obvious reply to which is, Then, my good friend! why, in the name of common-sense, do you—

I. Talk about something you know nothing about.

II. Of which you care nothing.

III. Of which plenty of folks in your town do know and do care, as may be evidenced any fine Sunday morning between 10 a.m. and 1.30 p.m. opposite the well-known sea-baths of the town, and on that portion of your delightful shore which is locally known as Pool Valley.

IV. It never pays to get angry at other peoples' religious belief when you occupy the pulpit, nor to ridicule them when out of it.

And furthermore, it is a well-known fact that at the church in which you were preaching on that memorable evening there is a regular attendance of not a few well-read, intelligent people to whom your remarks, to say the least of it, would have given sorrow.

We who, like them, believe and say with you in the words of the very liturgy you used only a few moments previous to your declaration of ignorance and carelessness, "We are Thy people, and the sheep of Thy pasture," hold and maintain that the Bible is a complete and intelligible record of the conduct of the providence of Almighty God, through His ancient people of His own choice—Israel. In other words, Israel is the executive of God on earth for this present time state. Through them, and through them only, He has worked his great work of law, order, evangelization, civilization and upward progress. To those who clearly and Scripturally maintain the great distinction between the two Houses—Israel, of the Ten Tribes, and Judah, or the Jews of the two tribes—there is no difficulty, real or imagined, that stands in the way of their acceptance of the whole Bible as the Word of God; the endorsement of the Apostolic utterance that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." In the light of our Identity with Israel, the wonderful words of our blessed Lord Jesus, S. Matt. xxi. 43 *q.v.*, are clear as noon-day; and we can put our finger on that nation of which our Lord prophesied that it should bring forth the fruits of the Kingdom of God.

British Weights and Measures.

Proposed Conference of English-Speaking Peoples.

The British Weights and Measures Association, in pursuance of an active policy of opposition to the metre and of readjusting and simplifying British weights and measures, sent out their secretary, Mr. George Moores, of Manchester, a couple of months ago to confer with leading scientists, manufacturers, and merchants in the United States and Canada, to ascertain at first hand what was the real state of opinion in those countries in regard to the introduction of the metric system, and to explain the proposals of the association.

"And did you find any confirmation, Mr. Moores, of the report so widely circulated in England that Americans and Canadians want the metric system?"

"On the contrary, outside a limited circle of scientific professors, chemists, and a very few school-

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masters, there is not only no demand for the metric system, but an active and strong opposition arises whenever there appears any forward movement on the part of pro-meterists to enforce their ideas. I had the opportunity of addressing some of the scientific and the industrial organisations, both in Canada and the United States, as well as meeting Ministers of State, Government officials, educationists, manufacturers, and traders, and I invariably found a disposition on the part of what I may term the theorist to favour the metric system, but when it came to discussing the matter with the professor of applied science, the manufacturer, and the educationist who had thought out the subject for himself, the feeling was practically unanimous against it."

"What are the proposals of your association?"

"Our proposals, put in a few words, are so to readjust the British weights and measures which are in common and universal use in all English-speaking countries, and more or less in all other countries for manufacturing purposes, as that they may again get the merit they once had of having their units co-related and of being operated by systematic multiples."

"You propose, then, to adopt the principles of the metric system, but based on an English unit?"

"Yes, that is one way of putting it, but I would add that our proposals remedy some of the admitted defects of the system as based on the metre, and also enable decimals or duodecimals to be used at will, whichever the user finds best for his purpose. Our proposals, too, have the merit of being applied gradually, and practically without cost, as from time to time it is found convenient and advisable, whereas the metre units must be applied all at once and at enormous expense: in other words, the metre units introduce reform per revolution; we propose reform per evolution."

"And what are your prospects?"

"Bright; assuring; convincing. In Great Britain we are supported by leading engineers, builders, contractors, manufacturers and tradesmen; with headquarters at 25, Victoria Street, Westminster. In Canada and in the United States we have arranged for an office and secretary in each country, and have enrolled upon our committee of control gentlemen representative of the education, science, manufacture, and commerce of those countries."

"Your next step will be——"

"I must wait instructions from my committee before I can say what the next move is, but this I can say, nothing will be done hurriedly, and no scheme will be definitely decided upon until we have discussed the matter with the whole of the English-speaking countries, and had the advantage of all the light each section of the race can throw upon the subject. Eventually we must have a conference representative of the various countries, and we must ensure any proposed reform being a practical one before it is finally advocated for acceptance, for it is only by consent, and not by force, that any such gigantic and far-reaching reform as a reform of weights and measures can become effectual."—*Standard*, Jan. 4.

Association Notes.

Dorking.

We are pleased to learn that as the result of a successful lecture by the Rev. J. Idrisyn Jones at Dorking, a "Dorking Scripture Research" Association has been formed, its object being "The Study of the Bible on questions of National and Individual Importance relating to the present day." The first topic taken up, and still being discussed, is "The Abrahamic Covenant: Israel and Britain," on which Mr. Turner has already given several readings of a clear and logical kind. In this way the truth is being spread in a fresh corner of the country and popular errors subjected to criticism.

Glasgow.

The Scottish Israel-Identification Association is holding meetings every alternate Wednesday in Balshagray Halls, 4, James-street, Whiteinch, at 8.15 p.m., the subjects to the end of March (when the session closes) being:—Feb. 7th.—"God's Messengers or Missioners" (J. Anderson). Feb. 21st.—"Thoughts on the Parable of the Prodigal Son" (D. G. M'Callum). March 7th.—"The Kingly Tribe of Israel" (D. Girvan). March 21st.—"Giving the Kingdom," Luke xii. 32 (J. Kerr). Meetings on the same lines are held every Sabbath evening, in the Christian Institute, Room No. 4, at 6.30 p.m., and addresses given by Mr. J. D. Reid and others.

Elementary Literature.

By G. J. Vince.

For several weeks now an interesting conversation has been going on in your valuable paper from the pen of the Rev. L. Hills, to "The Lads of the Empire." These short letters have been written in an intensely simple and interesting manner that cannot fail to take hold of our young people who have received this weekly periodical, and all those under whose notice it has come.

The Banner of Israel, unfortunately, is not written for those who have not yet learned the alphabet of Israel; the pieces in it too often remind us of the apostle's words—"I fed you with milk, not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." The noble writers in this journal have been studying this subject for long years, and are head and shoulders above the millions of our people in their thoughts and writings, and so do not capture the multitude, and I feel we often forget that we have to deal with those who have already learnt a good deal from our former teachers of the Bible which is to be positively unlearnt ere our new teaching can be taught in its stead with success. I was a preacher and teacher for many years, drinking in, with those by whom I was surrounded, many crude ideas about God, Jesus Christ, and the Bible, which strengthened with my strength and grew with my growth; little thinking that the God of the Bible, and my God, as I had conceived, were so wide apart—so different in everything, yea, in every way, to

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what I had ever imagined; that the God of the Bible, or represented by the Bible as a whole, was as different as light from darkness; that the one teaching puts Him in a light in which there is no darkness at all, and the other at present puts Him in a light impossible to hide dark blots. Doubts, fears, and misgivings have come to all of us concerning God that no one yet has been able to expel from our minds; they have lurked there from our boyhood to old age, hiding the transparent, lovely character of Him with whom we have to do, which if removed would transform Him into a Being which was so lovable that not to love Him would be an utter impossibility. St. John says, "This is life eternal, to know Thee, the only true God and Jesus Christ whom Thou has sent." To know Him, Himself; not the God of the Christian, however good; not the God of our preachers, however learned; not mother's God, however dear; but the God of the Bible. And how that precious book sets Him forth, when read with its true meaning seen. God then becomes so transparent that hundreds of difficulties that have warped our minds and kept us in our doubts vanish into as many glories when the true light shineth. This subject of "British-Israel" when known puts him in just such a light, illuminating the whole of the book, and we understand such a verse as this—"Old things have passed away, and all things have become new." It is a new God to love, a new Saviour altogether lovely, a new book, or rather a library of books, to fascinate the believer, and a new people come to light, unlocking the seals that have bound it, making it delightful to read both day and night. And all other books fade into insignificance beside this one, drawing us into such sweet, loving contact with its writers that God becomes all our salvation and all our desire. Our dear brother Hills has so written his short articles that many round here, as soon as the BANNER gets into their hands, turn "To the Lads of the Empire," to read what their friend (Mr. Hills) has got to say to them. I do hope something will be done to have them come out in book form for the sake of all those who have already read them through the weeks, and for the many to whom they will be given by those who have been so deeply interested themselves. I know, by the experience of many years reading the paper, there has been little in it simple enough to be read by our young people. The pieces are, and have been, chiefly for our older friends and scholars; but these articles have interested all into whose hands they have come, and to have them in book form for our young people would tend to strengthen them in this new truth. We are anxious to win them this coming year, that they may be the future writers in our important paper, and believe that in a little while the collection of letters would have a large circulation producing this effect.

[We heartily agree with what Mr. Vince says as to the advisability of providing reading matter suited to the young and uninitiated, for which purpose nothing could be better than Mr. Hills' "letters," but we must point out that the BANNER OF ISRAEL is not a tract. It could be reduced to the position of a tract without any effort, but in that case it would soon cease to exist. Our friend's quotation from 1 Cor. iii., and the parallel passage of Heb. v. 12, 13, are really incentives to leave "first principles," which of course cannot be altogether done in our case, as our readers consist of adherents in every stage of Identity knowledge. While, therefore, supplying "first principles," we must not forget the "strong meat," though we are inclined to think that very little appears in the BANNER which is beyond the reach of ordinary intelligence.—ED.].

Correspondence.

THE CROSS.

To the Editor of the "Banner of Israel."

DEAR SIR,—The statement of a correspondent in the BANNER OF ISRAEL, of December 27th, that "the Latin cross is the real one, and the one in which St. Paul gloried," cannot surely be allowed to pass unchallenged.

The word in the original Greek, which is in the passage referred to and elsewhere in the New Testament translated cross, is "stauros," which meant, at the date when the New Testament was written, a stake fixed into and standing up in the ground, and is used in that sense by various Greek writers.

Similarly the verb in the original Greek, "stauroo," translated "to crucify," as well as three others translated "crucify" or "crucified," do not refer to anything necessarily in the shape of a cross, *i.e.*, an instrument consisting of *two* parts, but in one case means to affix, without suggesting to what; and in other three cases, to fasten to an upright stake, pale, or pole. It is therefore impossible to prove that St. Paul, or indeed any other of the writers of the New Testament, had the form afterwards known as the Latin cross, or indeed any cross-form at all, in their minds, as the instrument of our Saviour's suffering, when they wrote.

The English word cross is derived from quite another Greek word, "krouo," conveying the idea of *two* parts, and not *one* only, as in the case of "stauros."

But if the Latin cross cannot be legitimately connected with Christianity, its pre-Christian origin and anti-Christian character can be clearly proved and reasons given for its introduction to the Church after the primitive simplicity of the first few centuries of our era had passed away.

It must not, however, for one moment be supposed that because it cannot be shown that our Saviour suffered on a cross, a cross has therefore no connection with Christianity. On the contrary, the cross, now as ever, is its own peculiar symbol, but it is necessary to distinguish between cross and *cross*, and not to confuse those derived from symbols of His name with supposed forms, for there is more than one, of the instrument of His suffering.

Within the limits of a letter it is difficult to trace through the long centuries the origin of those symbols known to-day as the St. George's and St. Andrew's Crosses; it may therefore suffice to say that both forms are used as the initial "Chi" of Christos in Eastern Greek, that they are connected with "I am the Alpha and the Omega" of the New Testament," and "I am the first and I am the last," the Aleph and the Tau of the Hebrew Old Testament; and upon Assyrian tablets is found the word Ilu, composed of four equal cuneiform characters arranged as two crosses, like a combination of the St. George's and St. Andrew's Crosses, which word invariably means God—the equivalent of the Hebrew *Elohim*, or El.

In this way it can be shown that wherever the Union Jack, with its combined triple crosses, flies throughout the world—St. George's for England, St. Andrew's for Scotland, and St. Patrick's (of the *same* form as St. Andrew's) for Ireland—it denotes the NAME of the LIVING ONE (to the exclusion of any supposed form of the instrument of His suffering) and the presence of His chosen servants, whose mission is "to undo the heavy burdens, and to let the oppressed go free."

Yours truly,

J. HOUGHTON SPENCER.

Corfe, Taunton, Dec. 31, 1905.

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To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to the letter of the Rev. A. B. Grimaldi in this week's BANNER, the *abuse* of the cross by Romanists is quite outside the question I was discussing. But to deal with the point raised by your correspondent: if, as I maintain, the Latin cross was the true one, that would not justify its superstitious use, and, on the other hand, its superstitious use does not justify us in treating it with contempt, any more than the mariolatry of Romanists justifies us in treating the Virgin Mary with disrespect. Mr. Grimaldi asks what proof I have for the statement that the Latin cross was the real one. I have the authority of every writer who has discussed the subject apart from special pleading; and as far as I can find it is only in recent years that its Latin shape has been disputed, which has been done purely to get a rap at popery by controversialists; but whether it has done more good than harm is a very open question.

The fact that the words "skolpos" and "stauros" originally meant a stake has no weight, because words change their meanings, and customs also change as time goes on. A hundred years ago "fire-engine" meant a locomotive; but I could quote a good many writers to prove that a fire-engine is a sort of cart drawn by horses and carrying a long ladder. Also take our own method of execution. Our word "gallows" is said to mean the branch of a tree, on which criminals were at first hanged; but we do not hang people on trees to-day, although we still use the term gallows. Words and customs do not always remain in a state of infancy, and it is a mistake to look at any matter from such a standpoint alone. The question is, What was the mode of execution at the period and on the particular occasion? The "Encyclopædia Britannica" quotes Lipsius and Gretser to show that there were two kinds of "skolpos"—the "crux simplex" or single stake, and the "crux composita," having the cross-piece; and after describing a crucifixion on the latter, it remarks: "The terms employed in the Gospel narratives render it certain that Christ was thus crucified." In Cassell's "Bible Dictionary" the same conclusion is come to, and the author says: "It was on a Latin cross that our Saviour suffered, as is shown by the title having been placed over His head" (Vol. I., p. 304). And even "The Protestant Dictionary," recently published, does not deny this conclusion. The Latin cross, also, along with other shapes, is found in the Catacomb inscriptions, for illustrations of which I refer Mr. Grimaldi to Cassell's "Bible Dictionary," article *Cross*. Again, Miss Rolleston, in her work "Mazzaroth," p. 115, points out that the "serpent must have been lifted up on a cross; no other form would support it, even as our Lord Himself was lifted up" (see John iii. 14).

We are asked by Mr. Grimaldi, "If the cross of Calvary was a huge timber beam with a great cross-bar (as popish painters depict it), how could Christ, or Simon, or any other man carry it?" We are not concerned with popish paintings, but with historical facts. A strong man could carry the cross that was in vogue, but the criminal was not always strong, and in some cases he only carried part of it. As Kitto says (article "Crucifixion"), the condemned person had to bear the cross to the place of execution, "*or at least the transverse beam.*" Eadie, in his "Bible Cyclopædia" says the same thing, and even gives the length of the beam, stating that the "transverse piece was usually 7 or 8 feet in length."

The Gospel writers say that both Christ and Simon bore the cross, which has been made much of by sceptics; but the natural explanation is that Christ carried the transverse part, and Simon the other, which removes the apparent contradiction. The five places in the New Testament where the writers speak of Jesus being hanged on a tree *do*, in my opinion, lend some countenance to the view that the cross was composite, for a cross with branches like the Latin one has clearly more resemblance to a tree than a mere stump has.

To deal with the pre-Christian aspect of the question, it is not proved that the cross was a pagan invention. It certainly had a pre-Christian existence, and the ancient Hebrew crosses, as found on coins, were X and † (Bullinger: *Witness of the Stars*, p. 48). It is quite clear to the diligent student of God's dealings with man that there was a primeval revelation of the scheme of redemption, of which the stars (Psalm xix.) served as a *memoria technica*, and that the essence of paganism is a perversion of truth. The cross is a portion of this primeval revelation, all the items of which have been paganized. "In Egypt, and in the earliest times, it was the sign and symbol of *life*. To-day Romanists use it as the symbol of death" (Bullinger).

Cassell's "Bible Dictionary" points out that "crucifixion" was loosely applied to death by impaling, and that this is the sense in which it is employed in the *Iliad* and *Odyssey* passages mentioned by Mr. Grimaldi.

It is amusing that Mr. Grimaldi should quote from Dr. Adam Clarke to show that when the Apostle Paul declared that he gloried in the cross he did not mean the wood; but I suppose that the symbol he so often employed would take some form in his mind, and this form is the matter in dispute. I am not surprised at being bracketed with idolatrous or superstitious people, because I have noticed from your correspondence columns that everyone who disagrees with Mr. Grimaldi is suspected of being popish, or atheistic, or ignorant, and I cannot expect to escape the general fate. I did not say that reverence for the Latin cross grew out of St. Paul's "glory in the cross"; nor do I think that any others of your readers would draw this absurd conclusion from my words. It is a curious specimen of Latin cross-grained ingenuity.

Yours faithfully,

J. W. MACDONALD.

North Shields, Jan. 17, 1906.

"IN THE LIGHT OF HIS COMING."

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER OF ISRAEL, a few weeks since, I read a very full and appreciative review of a book, the title of which I place at the head of this letter. Its author is the Rev. Philip Young, and it is published by Skeffington and Son (5s. net). Having procured a copy, which I have read and partly re-read, I find it so luminous that I greatly desire its increased circulation. To my mind it supplies a missing link, inasmuch as it deals with the whole range of the prophetic Scriptures and shows how much we British-Israelites have in common with most of our friends who believe in the personal reign of our blessed Lord and His pre-millennial Advent. I had occasion to write to the author relative to a quotation in the book, and from his most kind and interesting letter, in reply to my enquiry, I copy the following paragraph, and (with his consent) I venture to ask you to find space for it and my explanation in your correspondence column:—

"I have received very gratifying testimony," writes Mr. Young, "from very different sources. A lady in Leeds says: 'Will you pardon a stranger troubling you with a letter? I am reading for the third time your book, "In the Light of His Coming," with eager interest. The point of greatest interest is your claim that England is Israel. Until I read it I thought that Anglo-Israelites were simply deluded fanatics; but your reasoning is so quiet, so persuasive, and seems to throw such a flood of light on Old Testament prophecy that one's heart springs up to meet it.'"

Hoping, Mr. Editor, that you will agree with me that such a book is a valuable addition to our literature, and that this letter may give an impetus to its circulation,

I remain, yours faithfully,

Bracondale, Norwich, Jan. 6, 1906. ROBERT ADCOCK.

LATE NOTICES.

MORE LECTURES BY REV. LEONARD HILLS

SUPPLEMENTARY to our article in last week's BANNER, we now have to announce that Mr. Hills will also lecture as follows:—At BRIGHOUSE (Park-road school), January 29th; at SCARBOROUGH, February 8th; at SOWERBY BRIDGE (Town Hall), February 11th; at THORNTON, February 12th; and again at SOWERBY BRIDGE (U.M.F.C.), February 13th.

LONDON readers are reminded that the usual Monthly Lecture will be given at Exeter Hall, Strand, on February 1st, 1906. For particulars see advertisement.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,
(Weekly, One Penny. Monthly Parts, Sixpence)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

"Change for a Ha'penny."

BY THE REV. LEONARD HILLS.

HAVING a ha'penny to spend on Monday morning, I invested in a current copy of the *Daily News*. The subjoined notes are the result of a careful perusal of its very excellent contents. The political matters had much that was of deepest interest to a British-Israelite, but believing that the BANNER is not the place to indulge in party colour, I leave out all reference to that which is in any way a partisan affair, and confine myself to those items of interest which otherwise adorn its pages. Page 3, column 2, gives an account of the Baptist Congress and Dr. Prestridge's sermon before that gathering. I quote one passage—"Did God choose THE JEWS as His own peculiar people? Yes; but that through them might come salvation." Half the truth is a lie. The old, old story of confusing the Jews with the House of Israel and making the Jews the representative of all Israel. If the "Jew" to-day is a specimen of God's own peculiar people of His choice, little wonder that the God of the Jews is not sought after by those who either are, or who fancy they are, Gentiles. We commend "The Fulness of the Nations" to the careful study of the rev. doctor. Next column but one we have "Old Soldier's" letter, which we give *in extenso*, letting it speak for itself, and suggest its own train of ideas to the British-Israelite, merely contenting ourselves with the remark that, if true, it is, as Edward Hine would say, "another Identification" as to dwelling carelessly.

"SHALL ENGLAND GO DOWN?

"SIR,—May I say a word in reply to 'Merely a Citizen'?

"The people may want the things he mentions, the Army 'put right,' various scandals 'inquired into,' etc., but they do not want these things really badly. If they did they would insist on having them.

"Such things as the War Commission Report cause 'the people' some temporary annoyance, but this is

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very evanescent, and readily yields to the excitement attending a new music-hall star, or a closely fought Test match. Hence we obtain the result we deserve —a plentiful supply of high-class cricketers, jugglers, etc., and a lamentable dearth of really able, purposeful statesmen.

"Does 'Merely a Citizen' imagine that 'the people' would tolerate for a day the presence of an inferior cricketer in an All England or even a county eleven?

"If the people took an equally serious interest in national affairs, no Government would dare to appoint an inefficient statesman or official to any high post, nor to trifle in any way with the affairs of the State.

"Yours, etc., OLD SOLDIER."

Page 4, column 1—

"Preaching yesterday morning at Christ Church on the text, 'Thy king cometh unto thee—just,' Mr. Meyer said that as a Christian he felt the outlook for London and England was very gloomy, and he felt they needed, not merely a revival to increase the Church roll, but a revival that should be a means of saving the State."

Now, when the Rev. F. B. Meyer gets pessimistic there is generally some reason for it, as "F.B.M." neither suffers from "moods" nor "blues." But we will take leave to differ as to the gloom of the out-'ook. Our point of vantage shows us a very cheery outlook alike for London and England. We agree that a "mere" revival which increases the Church roll is not needed, and that the need is for a revival that will be a means of saving the State. Agreed, agreed. As Mr. Meyer did not tell us where or how to get that revival, we beg to refer to the witness of the goodly fellowship of the prophets, the promises made by God with an oath to Abraham; being confident that the moment the nation's eyes are open to the truth, so long and blindly uttered, "We are His people," *the* revival will come; not man-made, much-organized, and advertised; not a revival that is "worked up," but one "sent down" from heaven.

Same page, column 2, a remarkable letter, entitled "These Forty Years," which might have come from the pen of a conscious British-Israelite.

"These forty years have seen the greatest, best, and most helpful achievements the world has ever known. They are the most remarkable forty years in the history of the world.

"If you could open your columns to communications and testimonies in evidence of this, the world would be amazed at the multitude and marvellousness of the progress made. In things spiritual, religious, social, scientific, and commercial; in politics, civic, national, international; in ethics and philosophy; in work and mechanics; in travel, research, and missionary effort, these forty years have surpassed all that have gone before them.

"Yours, etc., T. K."

Quite so, quite so, "T.K."; read the BANNER OF ISRAEL, a journal that *does* open its columns to communications and testimonies in evidence of this. But the world is not yet amazed, nor are we so sanguine as to imagine that the *Daily News* would amaze the world just yet. But *should* the *Daily News* open its columns we shall be glad to supply unlimited copy as to the reason why. God is working His purpose out. The dawn is at hand, Israel and Judah will soon be one, and the waiting world will wake up to the truth of the Bible and the love of God.

Page 7, column 4, gives us an alarmist account of the reported sale of a Welsh coal field to Germans. Don't worry, *Daily News;* the Germans won't carry the Whitworth Estate of 6,500 acres away piecemeal, nor will they form a "colony" there.

We pass on to the next page, column 2, and note in passing the winning of the world's cycling championship by Benyon, of Great Britain; thence to the climax of our ha'porth in the next column in the shape of a noble utterance by a true English nobleman, John Burns, on the occasion of a great gathering at Bourneville of the Adult School scholars and members of allied institutions. We quote the last sentence:—

"With the community properly governed and wisely directed, with high ideals, with industry as an oriflamme and peace as a guerdon, THE BRITISH PEOPLE SHOULD TAKE THEIR PROPER PLACE AT THE HEAD OF THE NATIONS OF THE WORLD."

And why, please, is the British people's proper place at the head of the nations of the world? It is not an alarming thing to read from the pages of the BANNER, but when the *Daily News* puts it into cold type, and Mr. John Burns says it in hot breath—well, it is a little, just a little, bit startling. Of course, we quite and entirely agree with the last clause; and have long taught that Britain's proper place is at the head of the nations. Israel's destiny was to be at the head and not the tail, above and not beneath, the keeper of the world's waterways, and the holder of the world's wealth.

Israel was to be blessed with a community properly governed by wise counsellors and directors under the Monarch of the seed of David's House, with industry as an oriflamme and peace as a guerdon. When our Higher Critics will let history interpret the plain words of prophecy, they will cease their croaking and join in the anthem to the glory of Israel's covenant-keeping Jehovah. Patience, brothers; we are nearer the dawn than many of us dare yet hope. Our position is impregnable, and we can laugh at the futile efforts of those who would dethrone God and make His Word a lie. The blindness is passing, and it is always darkest before the dawn. All things around are speaking with true prophetic voice; the message of the fulfilment is writ large across the darkened sky. Hold up the flag a little longer: the revival *is* coming—God's long-promised revival. The horizon is already grey with Easter light. The prophet's vision has not told the thing that is not; already there is movement in the valley, and the dry bones are coming together—a little moment, and the breath of the Lord shall breathe upon them and they will stand upon their feet, an exceeding great army, known to all the world as the Israel of God, the kingdom of priests, the sons of the living God, the saints of the Most High. Hallelujah! for the Lord God Omnipotent reigneth.

TITLE-PAGE and INDEX for Vol. XXIX. now ready, price 1d., by post 1½d., and CASES for BINDING 1s. 6d. each.

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Phœnicia, Israel, and Britain.

By H. Brittain.

Prior to the settlement of Abram in the only city of the Chaldees in which the moon god was acknowledged, and his being called from thence in deliverance by the Eternal, several migrations of Semitic nomads had taken place from the region of the Upper Euphrates to Western Asia. One of these, the Phœnician, closely allied to Abram by kinsmanship, and to the Hyksos, or shepherd kings, as well, appear to have passed by the same, or a similar, route followed in after years by Abram himself. Passing through Haran, or Charran, he reached Canaan by way of Damascus. The Phœnicians took a more westerly direction, reaching the coast through the Lebanons, and gradually settling down along the coast line reaching from the River Kishon to Acre, Sidon, and other cities to the region of Tarsus. Following the usual plan of emigrants, they gave the names of places from whence they came to the places which they had begun to newly occupy. Hence the names Palestine, Tyre, Sidon, Dor, and others, are seen, not only on the upper Euphratean region, but also in the better-known region of Canaan. From their acquaintance with the Golden Chersonesus, they appear to have been maritime in their habits. And this trait remained closely attached to them whenever the veil which covered their movements is uplifted, and we get a view of their doings and pursuits. Silence and caution were characteristic of their movements. It was long before the Roman world could, or did, obtain a knowledge of their methods, and when they did could never equal them.

The only alliance of which we have any information is the alliance of the navies of Hiram, king of Tyre, and those of David and Solomon. The merchants of Judah and Israel were carried by the Phœnician navies into far-off countries, and returned laden with the differing products of many climes. To this may be attributed the fact that in the days of the early kings of Israel, gold was as dirt in the streets of Jerusalem.

Nearly 1,200 years before Christ we read of the Cyclades, and of Gades (Gibraltar), and other towns, being founded by Phœnicians. About 900 years before Christ, New Carthage, in Spain, was built, and it was subsequently that we read of the gradual attack and determined encroachment of the Roman power. The Phœnician settlements had gradually increased along the sea coasts covered in by the Great Sea, and the sailors, escaping through the gates of Hercules, or Gibraltar, coasted the Spanish seaboard, passing over to the Islands of Ierne, Bodotria, and Britain. Himilco found his way from thence to Scandinavia.

It was the antagonism of the Phœnicians to the Roman power that led to the Punic wars. Few, indeed, are the statements preserved in the Phœnician annals for our use. It is as well to note at once, that the Phœnicians are never seen or represented as *foes to Israel*. Like Phœnicia, the subjugator of Judah was Rome. Like Phœnicia, Israel was not conquered by Babylon, but by one of a similar stock with itself —Assyria.

The Phœnician sailors, leaving the Port of the Gael and going northerly, would find themselves in Eriene, or Hybernia. Settlers have left their names in the "Spanish" houses to be found still remaining on the western coast. And there still exists outside Dublin a place known as the Plain of the Phœnicians. In Ptolemy's map, in the Waterford district were the Brigantes—a name found in Britain also—of which the principal town was Eboracum, existent to this day. Turning to "Spain," there will be found the province of Brigantia, and two towns were known as Ebora, or Eboracum—towns of the Hebrews. The Punic, or Carthaginian, name of Carthage was Bryd-anec, or Bretannike, a name seen and preserved in the names Brydain, or Prydain, and Bretan, or Briton. These names were also perpetuated in Bruttium and Brittian, of South Italy, where Hannibal found refuge from the assaults of Rome. In the South Shields Museum there is, or was, a stone memorial (broken) to Barates, a merchant of Palmyra. Palmyra, or Tadmor, was built by Solomon! Here we have a connecting link between the city built by King Solomon and this country, from times unknown. And the memorial is tumbled about, unknown and unhonoured, because of unbelief.

In Ezekiel (era B.C. 600), 27th chap., 12th ver., tin is mentioned among the articles of commerce, and undoubtedly refers to the British Isles.

To retrace our steps. The earliest notice of the Phœnician may be gathered from the account of the meeting of Abram with Melchizedeck. The name of God is the Phœnician name, *El Eliun*, and *Tsaduq* is the name of a Phœnician deity. It occurs later on in the name Adoni-zedek. The strong city, Tyre, is mentioned by Joshua, 19th chap., 29th ver. In the time of Nebuchadnezzar, an attack was made by one of his officers on the Tyrian, or Phœnician, colonies in Spain. Israelites of Dan and others were sent there. If they succeeded in nothing else, they succeeded in leaving memorials of Israelite names, as the Douro (from the R. Dor), the R. Iberus (Ebro), Toledo (from Tultille bossing), Lusitania (from Luz), Ebora (from Heber), Escalonia (from Ascalon), Maqueda (from Megiddo), Hermius Mts. (from Hermon), the R. Durius, or R. Dart (from R. Dor), and so on.

Directly, or indirectly, *Tre*, *Pol* and *Pen* are of Israel, or Phœnicia. *Tre*, from Tyre; *Pol* is *Bol*, or Baal; *Pen*, or *Ben*, the head, or the son. These prefixes are found to this day attached to Cornish names. Tregelles, Polwhele, Pendennis, and so on.

Bol, or Baal, is prominently brought before us in the mention of Jezebel in the letter to Thyatira (*i.e.*, the church of the ceaseless offering, or the mass), Rev. 2nd chap., 20th ver. She was the daughter of Baal, King of the Sidonians, married to Ahab; and was the cause of great sin in Israel. In the Hellenic colony of Thyatira her influence still survived, and the Baal sacrifices were carried into the professing Christian Church, surviving unto this day.

It was also after the Phœnician king, Melchi-zedek, that Jesus the Christ was called to be High Priest for the continuance, after the power of an endless life. We need not, therefore, be surprised if, at the coming restoration of Israel, Phœnicia should again find a place in connection with Israel.

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It is well known, needing no proof, that Carthage was descended from Tyrian Phœnicia. The name by which it was called by the old prophets, Tarshish, is repeatedly, in the Septuagint, rendered or translated Carthage (see Ezekiel, 27th chap., 25th ver., 38th chap., 13th ver.; Isa., 31st chap.; Ezek., 38th chap., etc.), and it was from among the Phœnician colonies of Spain that the children of Israel were driven during the great Spanish persecution, the Sephardim taking refuge among the Ashkenazim, and ultimately settling in the British Isles.

The tribulation, the great one, has not yet occurred. Coming events, truly, cast their shadows before. The great foe of Israel will make a determined onslaught on Israel to extirpate the name and the people, so that it shall never be brought to mind again. *It will fail.* The prophets are agreed on this point.

In Psalm 45, which speaks concerning *the* King, 12th ver., "The Tyrians with a gift shall court Thy favour." In Isa., 11th chap., 11th ver., "The Lord will set His hand a second time to recover the remnant of His people, which are left, from Assyria and from Egypt, and from *the islands of the sea.*" He will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth. The envy of Israel and Judah shall depart; "they shall fly upon the shoulders of *the Philistines from the west.*" Again, Is., 60th chap., 8th ver., "Who are these that fly like the clouds, and like the doves to their dovecotes? 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 glorifieth thee."

The work has begun. Egypt and Syria, under the control of Great Britain, are beginning to take their position. The high position of the Phœnicians was lost by their iniquity. Their iniquitous pride and fulness of bread caused their punishment to fall upon them. If the works done in Chorazin and Bethesda had been done in Tyre and Sidon, they would have repented in sackcloth and ashes. *When* the time is ready to restore and recall Israel, the great faith shewn by the Syro-Phœnician woman will become manifest in her kinsmen, and the whole earth resound with the voice of praise.

Blessed be the Lord God of Israel. Let the whole earth be filled with His Glory. Amen and Amen.

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

I.—(*Continued from page* 61.)

That there were Christians in Ireland before St. Patrick's arrival is almost certain, but they must have been very few in number, as nothing is known of them on better authority than that of tradition. What the population may have been as to numbers is wholly unknown, but it must have been much scattered (though there were large towns in many places), as so very much of the land throughout the island was occupied by vast forests, or morasses, and chains of mountains. The people were of the Druid religion, for the most part, but there were districts in which the worship of Baal alone was followed. Patrick preached his first sermon to them in a barn, the use of which had been granted by the chief of the district, said to have been the man whose slave and swine-herd he had been.

Never did a missionary enter upon a field of work more admirably qualified for it than St. Patrick. Physically, he was a man of most attractive appearance and manner, with a gift of eloquence most persuasive and inspiring; intellectually, he proved himself a giant in the planning and planting of the Church in Ireland and the missions which went forth from it; spiritually, he had fathomed the depths of conviction of sin; out of these he had cried unto the Lord, and the Lord had heard him, had brought him up out of the fearful pit and the miry clay, had put a new song in his mouth, even praise to our God; and how his heart must have swelled at the thought that at last the Lord had given him the privilege of singing that new song in Ireland! And to whom would the people listen so eagerly as to this man, who had been for years one of themselves in their poverty and hardships, a man of their sorrows and acquainted with their griefs, their ways, their hopes, their fears, speaking to them in their own tongue, and probably well-remembered as the swine-herd by not a few of those who would flock to hear him?

That the common people heard him gladly and believed, as asserted, we can well understand; but many of the rich also were brought to Christ by his words, and gave most freely for the support of his work. His system seems to have been to erect a place for worship wherever he succeeded in winning a few souls, and to place in charge of these some believer whom he could trust to teach them; but where was he to find such men? As his converts increased in numbers from month to month he selected from among them young men willing to be trained by him, and these he brought to live in a monastery (in other words a college) which he had built for the purpose, and there he personally instructed them; first in the Scriptures, but also in such knowledge as he saw them to be in need of. Some were continually employed in multiplying copies of the Holy Scriptures, but most of them had to engage daily in outdoor labour for raising the food necessary for the support of the community. We are not told how long it was before he was able to send forth any of these students as preachers and teachers, but that he did succeed in thus providing pastors for flocks gathered into Churches by him is well known, as also that these preachers were eminently successful in the spread of Christianity in the districts in which they laboured. One very important feature of his Church extension system was the planting of a school beside each church, at which the pastor was to teach the youth of the place; and these schools became so popular that lands and material for churches and schools were readily provided by the people. The pastor of each had to support himself by his own labour as far as possible, and to instruct his people in gardening and agriculture, in which he had been instructed himself at the monastery.

As the years rolled on, so "mightily grew the Word

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of God and prevailed" that St. Patrick built monastery after monastery in different districts, and to these the young men flocked in steadily increasing numbers for instruction, not only for the work of the ministry, but for secular pursuits, as St. Patrick was careful to provide for each monastery men thoroughly qualified to give instruction in various departments of knowledge. One of the most striking evidences of the spiritual character and aims of his own work and teaching was the missionary spirit which manifested itself amongst the students at these monasteries. He seems to have been an unerring judge of character, and to have been guided by God in the selection of candidates willing to go forth as evangelists, not only to new districts in Ireland, but to England. After St. Patrick's death, companies of young men went forth from them to Gaul, to Germany, to Italy, and became light-bearers in the spiritual darkness in which the people sat in these countries. But with the care of all these monasteries and churches St. Patrick was unwearied in preaching the Gospel himself. His practice on entering a new district was to visit the chief man of the province, or of the place, seeking permission to labour in it. This was very rarely refused, while on the other hand the conversion of the king or of the chief was not unfrequently the result of St. Patrick's visit, and then everything went smoothly for him.

As the Christian religion spread in one province after another Druidism disappeared before it, and Druid priests, deserted by their people, left the lands held by them for their worship and went elsewhere; in such cases the lands were devoted by the chiefs or the people for the support of churches, schools, and monasteries, and from this source the Culdee Church in Ireland came into possession of so much property in land that St. Patrick's successors in the management of it were enabled to raise the monasteries to such eminence as seats of learning that scholars came to them not only from England, but from many places in Europe. Before he came to the country in the year 405 no foreign foe had ever invaded Ireland without being expelled from it. The towns on the coast had been attacked from time to time by sea rovers from Norway or from Denmark, and with much slaughter of people and spoiling of their goods; but of these a few Danes only were suffered to remain in peace in one or two places. Inland, however, feuds between different clans had been very common, and frequently marked by much slaughter in battle. But it has been admitted by the best authorites that after the arrival of St. Patrick, such was the influence of his character and the success of his preaching upon the people at large that their inter-tribal wars entirely ceased, and thus by the hand of God upon them a peace was established and was maintained for many years, which contributed in a remarkable degree to the spread of Christianity throughout Ireland. During these years of peace there the people of England suffered the calamities of almost continuous warfare, in the course of which the Christians were often most cruelly persecuted, and very many fled to Ireland, where they were cordially welcomed by the Culdee Churches. St. Patrick from the very first repudiated the authority and the false doctrines of the Church of Rome, toward which the Culdee Church maintained the same attitude until it ceased to exist. St. Patrick most certainly never visited Rome, as he states in his confessions that he never left Ireland. The date of his death is uncertain, but it must have taken place about the year 465, if (as maintained by many authorities) he laboured in that country for 60 years, and in that case he must have attained the great age of 90 years before he was called to the rest that remaineth for the people of God.

It has been ascertained that the book of Psalms, the Gospels, and other portions of the Scriptures, translated into the Irish tongue, and by himself it is believed, were in constant use by him and by the Culdee pastors in their services in church and in their itinerant preaching throughout the country, and his own preaching was celebrated for his constant appeals to the Word of God as the only authority for our guidance in serving Him. It has been maintained by some that when he died he left the Church under the care of 365 bishops, but as it is maintained also that he planted 365 churches in Ireland, each of these bishops must have been the pastor of one of these churches. Within 150 years from the commencement of his labours, the worship of Baal and the religion of the Druids had ceased throughout the land, and the people of Ireland had become a Christian nation, while the colleges of the Culdees had become so famous that it is recorded that there were at one time 3,000 students enrolled at Banchor, 3,000 at Lismore, nearly as many at Clonmell, and 1,500 at Muinghard, near Limerick. But exaggerated as these figures most probably are, there is remarkable agreement on the part of historians, Roman Catholic as well as Protestant, as to the great value of these seats of learning for the cause of progress and civilisation in Europe.

Bede, the eminent historian, who lived from the year 673 to 735, states that "there were many, both of the nobility and of the middle classes of English people, who, having left their native island, retired to Ireland for the sake of reading God's holy Word, or leading a more holy life; all of whom the Irish received most warmly, supplying them not only with food, but even with books to read and masters to teach without charge." Curio, an Italian monk, writing in the 16th century, has left on record the following testimony in reference to these monasteries in Ireland and in Scotland. "Hitherto it would seem that the studies of wisdom would have quite perished had not God reserved to us a seed in some part of the world. Among the Scots and Irish something still remained of the knowledge of God and of civilisation, because there was no terror of arms in these utmost ends of the earth. And we may there behold and adore the great goodness of God that among the Scots, and in those places where no man could have thought it so great, companies had gathered themselves together under a most strict discipline." And Camden, writing also in the 16th century, states that "the disciples of St. Patrick profited so notably in Christianity that in the succeeding age nothing was accounted more learned than the Scottish monks, insomuch that they sent out swarms of most holy men into every part of Europe." "In that age our Anglo-Saxons flocked from every quarter into Ireland, as to the emporium of sound literature, and hence it is that

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in our accounts of holy men we frequently read, 'He was sent for education to Ireland.'"

Thus early in the history of our race did a seed sown in one of our British isles spring up into a tree, blossom, bud, and send forth branches toward filling the world with fruit. That seed was the Word from the hand of God, planted by the man whom He had raised from being a slave and a swine-herd in Ulster to bring forth among the nations fruit to His praise as the Apostle of Ireland, St. Patrick!

The British-Israel Association.

PROPOSED CONFERENCE, TO BE HELD IN LONDON.

THE following letter has been sent to the Secretaries of all the Associations in Great Britain, the Colonies, and America, whose addresses are known to the Council of the British-Israel Association. Should, however, the Secretary of any Association see this letter in this journal—not having received it direct from the Association—the Council will be obliged by his kindly bringing it at once to the notice of his Association, and sending their reply to the Rev. S. J. Carlton, to the address as given below :—

THE BRITISH-ISRAEL ASSOCIATION.

"London, January, 1906.

"DEAR SIR,—You have doubtless observed statements in the *Covenant People* and the BANNER OF ISRAEL to the effect that the question of a Conference, in connection with the Identity of the British Race with the House of Israel, has been engaging the attention of the Council of this Association. It has been decided to make a definite effort to hold such a Conference in Exeter Hall, London, on Thursday, May 3rd, 1906. We are therefore directed to inquire of you whether your Association is willing to take part in such proposed Conference by sending, say, two or more delegates or representatives.

This Association cannot offer to pay the travelling expenses, but is willing to assist any two of such delegates from each Association—where necessary—to the extent of ten shillings each.

The questions to be discussed at the Conference have not yet been settled, but the main object will be to consider the best means of spreading the knowledge of this great truth, as also the most suitable and effective manner of securing the united action and efforts of the various Associations of the kingdom and Colonies, by some form of federation which shall not in any way hamper or diminish the proper autonomy of any one Association.

The idea of the British-Israel Association is not so much the desire of federating for financial reasons, but to unite all the Associations by some form of affiliation in order to obtain the moral and sympathetic support of all believers in this great 'latter day' truth, that the British race throughout the world are the people of the House of Israel.

The Council will feel obliged by a reply at your earliest convenience, as many arrangements have to be made, and any suggestions you may be good enough to offer will be appreciated and carefully considered by them.

On behalf of the Council,

DOUGLAS A. ONSLOW, *President.*

S. J. CARLTON, *General Secretary.*

P.S.—Please address your reply to the Rev. S. J. Carlton, 6, Fletching Road, Clapton, London, N.E.

NOTE.—It is proposed to have a luncheon at Exeter Hall, for those who attend the Conference, about midday, before the first meeting in the afternoon; and at the close of that meeting, and in the interval between that and the evening meeting, tea and coffee will be gratuitously provided. The luncheon tickets will be 2s. 6d. each except for the delegates referred to above, who will be the guests of the Council.

In view of the expenses which must be incurred in carrying out the foregoing scheme for a Conference, and in providing hospitality to the delegates as proposed above, the Council of the British-Israel Association confidently appeal to the members, as well as to all believers who have this great cause at heart, to contribute towards the sum needed, which the Council trust will not exceed £50. They hope that all believers will subscribe towards this object, as the smallest contribution will be gratefully received and acknowledged. The Council consider they would not be justified in using the ordinary funds of the Association for this purpose, and they feel assured all will wish that this Conference may be made a decided success.

All donations for this particular object to be sent to the General Secretary, Rev. S. J. Carlton, 6, Fletching Road, Clapton, London, N.E., and marked, "For the Conference Fund."

[We have pleasure in publishing the above notification, as desired by the Executive of the British-Israel Association, and feel sure it will be received in the good spirit it is given. If our readers will but co-operate with the Council of the B.I.A. to the best of their ability there is no doubt that a most important step in the direction of Federation will soon be gained.—ED.]

AFTER many years the railway from the Nile to the Red Sea is completed. It is 307 miles long, and connects Port Soudan (the new Red Sea harbour which is superseding Suakim) with Atbara on the Nile. By this route the transit of produce to and from the Soudan will be greatly facilitated, as the navigation of the Nile was at all times a slow and tedious process, and only carried out in the face of delay and difficulties.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in February:—Guidance for our Rulers that they may claim the promise, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. xxx. 21).

Members are asked to renew their Cards without delay. A few Prayers by Philo-Israel are still on hand. Price 2d. Hon. Sec., Mrs. Innes, 28, Norcy's Avenue, Oxford. Cards 6d.

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MISCELLANEA.

PRESIDENT ROOSEVELT AND BRITISH RULE.—In the *Standard* of January 16th there is a report of an interview with Bishop Hartzell, the American Methodist Episcopal Bishop for South Africa, in which he says:—"Educationally, advance in the Transvaal is remarkable in the establishment of a system of Government schools. My sympathies are entirely with those who are exceedingly anxious lest concessions be made by which the progress in making the English language prevalent among all classes shall be hindered. In a conversation with President Roosevelt in Washington, just after the close of the South African war, he said to me, 'I am a Dutchman, but there should be but one language in South Africa, and that the English language, and I hope your influence in that country as an American bishop representing a great American Church will be to promote that end, under the British flag.'"

ISRAEL'S CAPITAL—MAN'S MASTERPIECE.—Well, in these five years I have seen much that was great and interesting, but I have returned to England only to find that the greatest and grandest of all is this wonderful London of ours. Never has any city appeared so beautiful in my eyes. It was glowing in the sunshine of early morning as we entered Victoria, and appeared clothed in a majesty and sombre beauty altogether different from that of any other city. The gay prettiness of Paris appeared insignificant in comparison. Where else this unending array of noble architecture, this swift, broad river, this mighty flood of human life, this overflowing opulence, these stately thoroughfares? Fresh from all that Europe had to show, never before did London's significance as the capital of an Empire, mightier than that of Rome, appear so clear to my mind. The London visitor who stands before the deserted palaces of Venice or the fragmentary columns of the Roman Forum, and endeavours to conjure up their ancient pomp and power, is apt to forget that he is the daily witness of a splendid and potent national life such as those great cities have never known. Here, indeed, is the heart and brain of the modern world and the Mecca of the genius of every clime. She has surpassed Babylon in population, and Rome in wealth and power. And in what she is, and what she possesses, she represents man's masterpiece, the mightiest production of concentrated human effort since the beginning of the world.—JAMES B. FITZPATRICK in *Daily Mail*, July 19th, 1905.

"A JEWISH CAST."—In the life of Norman Macleod by John Wellwood is the following:—"Scottish religion has always been of a Jewish cast. The Reformers were nourished on Deuteronomy, and the Covenanters, far from turning the other cheek also, hewed Ammon hip and thigh. But in our Sabbath, such as it was of old, and even within living memory, the best evidence that we are the lost ten tribes is to be found."

WILL SET THE STANDARD OF RIGHTEOUSNESS.—During the proceedings of the Forestry Convention at Ottawa on January 12th, Sir Wilfred Laurier stated he had no doubt that the cordial relations would improve, not only as between Canada and America, but also between America and Great Britain. The races were separated for a time, but he did not despair that a union might occur that would place the three nations at the head of civilisation. Mr. Pinchot, chief of the forest service of the United States, said that the time would inevitably come when the three nations would set the standard of righteousness, civilisation, and peace for all the world.

THE IMPRESS OF THE DANAANS.—At a recent meeting of the Irish Literary Society, Miss E. Hull read a paper on "Some Aspects of Ancient Irish Literature." After showing that the tales of the early Celts, amplified in later Irish literature, were to Ireland what the "Iliad" was to Greece, Miss Hull mentioned that one of the most persistent facts in Irish history was the importance and independence of Ulster, which was the home of all the great chieftains mentioned in the tales.

LITTLE ENGLAND LITTLE-MINDEDNESS.—*Reynold's Newspaper* for December 17th last printed an extract from the letter of what it calls "a well-informed Belfast correspondent," from which we take a still smaller extract for the edification of our readers—"There are English concessions, and English engineers are being sent to Abyssinia. Evidently, matters are moving rapidly, and the Negus and his people are being educated in the paths of progress. The English Imperialist Tories are again to the front pushing her secular policy by assisting the indigent, when they hope this estate will fall into their hands. There is an old Spanish proverb that tells us to beware of charity with claws (*caridad con unas*); and when we see our Jingo Imperialists taking such absorbing interest in any black man's country, we shudder as we remember the fate of Theebaw of Burmah, Cetewayo of Zululand, King Prempeh of Coomassie, &c." The gentleman who can shudder when he remembers the fate of these bloodthirsty rulers, or when he compares the present condition of their people with what it was while Theebaw and Co. held high carnage, must be a believer in claws *minus* charity.

RESEARCHES IN SINAI.—Professor Flinders Petrie is about to publish a volume descriptive of recent "Researches in Sinai."

DERIVATION OF "JACK."—Discussing this subject in the *Standard*, a correspondent says: "Another explanation of the term 'Jack' is that the term is derived from a Norman word (which we still have in the word 'jacket'), denoting the tunic which was worn over chain armour in the Crusades to temper the heat of the sun's rays. Emblems of heraldry were woven in later times into these tunics, and in the days of the Plantagenets the Red Cross of St. George would predominate. This seems a far more satisfactory explanation than either the 'Jack-sprit' or the 'Jacques' legend."

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Anglo-Israel Distribution Fund.

TWO HUNDRED AND SIXTY-SIXTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 380 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following list of Subscriptions and Donations received between December 16th, 1905, and January 20th, 1906, are acknowledged most gratefully.

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Total, £34 17s. 5d.

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

Watford, Jan. 20, 1906.

GIFTS OF LITERATURE. Contributions of literature which have lately reached our hands we have warmly received. One dozen "Forty-seven Identifications," and a fine supply of leaflets from Mr. Isaac Loveland; 100 "The Coronation Stone" from Mrs. G. Albert Rogers; and a handsome present of Calendars and leaflets from Mrs. Thompson form the list of gifts we thankfully record.

SOWING THE SEED.

The distribution of literature since the middle of December, 1905, when our Report was made up for the New Year's BANNER has been as follows:

Book-post packets of the BANNER OF ISRAEL, alone ...	674
THE COVENANT PEOPLE, alone	51
Small packets of Literature, with or without journals	105
Larger packets „ „ „ „	136

The year has opened busily; lectures are being delivered, and we are asked to send literature to be given away on the several occasions; my only regret is that the broadsheet, "Federation," has run out of print so that now I cannot supply any more but it is being re-issued as soon as possible; with what we had we have made as wide a distribution as possible at home, knowing how good a thing it is to put before the Electors for the new Parliament. I can but hope that many people have had the same opinion and have been sending to Bath for quantities and so caused the drain at the fountain head.

Evidently the views of British-Israelites will not tell upon the Constituencies at this Election, but others will follow; let us bear that in mind, and seed sown diligently and, of course, prayerfully, we may be sure will have due effect in time; it is for us to persevere with continual effort, fully aware that the news we have to tell out to the nation should be in the hearts and minds of every patriot and strengthen their hands, and it should be the means, God blessed, of making patriots of those who care little for their country but much for themselves. Very grave responsibilities rest upon us to whom the New Light has been given.

From letters received I cull the following; the first shows a good plan being followed:—"I thank you very much for sending the COVENANT PEOPLE and BANNER so regularly. One friend who is taking the BANNER every week tells me that when he has read it he passes it on to people in a village about ten miles from here, and they hold a cottage meeting twice a week to read the BANNER over and to discuss its contents. I have used up almost all the literature you have sent; should you have any of "Federation" left I can promise they will be well used."

Another home Sower writes evidently recognising the need that our Identity with Israel should come forcibly to the front. She mentions their minister—"such a good preacher; he gives us such a lot of blind evidence; I wish he were in the light; we must still pray for that. We discontinued our meetings during the summer months, but have taken them up again for the winter. I am pleased to say that there are several other friends taking in the BANNER OF ISRAEL this year. I must thank you very much for all the BANNERS and COVENANT PEOPLE received right along the year; I endeavour that they

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shall all fall into good hands. Oh! how the truth wants telling out at the present time; I feel it very much so, and trust that God will help us to make good progress in the next year, 1906."

The Sowers whose letters have been quoted from both sent money at the same time; they try to do what they can. A third with his gift says—"only wishing that I could send more, so that I could be of further help to this glorious cause of making known the truths of Holy Scripture to men. How pleased I was in finding an article, in last year's BANNER, of our views on the Prodigal Son being brought before the adult class of young men. I have given several addresses on the Identity and have, I believe, convinced two more; it does not seem many, but when you consider a country village you know there is not much scope. If we try our best God will bless our labour, if it is only small; of course I am not able to bring the subject of our origin always before our school, as there are always some who are used to *spiritualizing*, who don't care to hear too much about our views. I gave an address at a men's class in a village about 17 miles away. A local preacher said he could *prove* me to be absolutely wrong if there had been time, but I was able to hold my own with him and several more. Of course I always find there are questions asked that one is not always prepared for. I have not been privileged to read much of the literature on certain subjects as I have not been able to purchase the books required, but I thank God for the amount of knowledge I have received, which has caused me to seek for more. May this year be a year of blessing to you and all Identity workers for the extension of Christ's kingdom."

Hearty thanks have come from the far side of the United States for all that we have sent to a Sower, who says:—"It has been loaned round as best we could, and some sent away. Through some BANNERS loaned this fall one friend has become quite interested and he recently subscribed for the BANNER, ordered through Messrs. Banks and Son. We have greatly enjoyed both BANNERS and COVENANT PEOPLE, while we can but regret the "passing away" from our ranks of many old-time workers and writers, but that is part of the inevitable 'until He comes.'"

A correspondent has sent me a letter containing a thoroughly novel piece of news, which I have since had permission from the writer to print; it will, I am sure, be welcomed by our readers. The letter itself is from an engineer on a steamship of one of the leading lines to Canada. The engineer wrote thus to his friend:—"I managed to get a very good convert to the Identity a couple of trips ago in the person of a young Japanese officer who had been in England picking up tips in military work. He is a Christian, but when I explained the lost Israel question to him he was delighted. He has written to me since to say the Bible is a new book to him, and as I gave him all spare BANNERS and books I had he is now having the BANNER sent to him every week; there is little doubt but that he will spread the knowledge in his own country. I took care to impress upon him that as long as his country's interests were identical with ours then his nation would be blessed, but if they ever turned against British-Israel then they would go under along with the other enemies of God's people."

I have since received the name and address of the Japanese officer, who is now in Canada, from the engineer, and as I am assured that he will be glad to have more of our good things sent him, some publications, with a letter also, are already on their way, and I am hoping continually to supply good packets of seed to the engineer for each outgoing voyage in the future; one has already been started off. So with good hope we have commenced the New Year, praying that our friends will still support our work with fervour, and that our heavenly Father will abundantly bless it for His honour and glory through the years as they pass. E. M. RUSH, *Hon. Sec.*

Watford, January 20th, 1906.

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

Correspondence.

THE ASSYRIANS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Regarding the article in the BANNER of Jan. 10th on "Egypt, Assyria, Israel," I cannot agree with the suggestion thrown out by M. Jerrim that the Turkish nation are, or could be, the representatives of the Assyrian nation in the covenant blessing with Israel and Egypt in the future. I see no reason that the people who are the descendants of the ancient Assyrians should occupy the Holy Land, or any locality near, as Israel is such a distance away from her home. The Assyrians were most likely of good Semitic stock, and were broken up as a nation by the Babylonians within 100 years of the fall of Samaria. Being the rod of God's anger to punish Israel, after her work was done she was broken as a nation, and we find no nation rising upon her ruins, but think that she would be scattered, and would drift westward into the channel of emigration which was setting this way.

We have some good writers, such as Dr. Wild and the late Edward Hine, who considered the German people to be the modern representatives of the Assyrians. There is no Scriptural proof of this, but the Turkish Empire is more likely to be Esau-Edom. They are to a large extent a circumcised people, and by their own teaching and religion descendants of Abraham.

I have lectured myself on this subject before the Manchester and Salford Association, and do not consider the Turks to be the Assyrians; neither do I consider the present small population of Egypt to represent "Egypt My people" (Isa. xix. 24). These three nations mentioned are most likely the three greatest nations in the earth at the present day, and I look in an Eastern direction for the Egyptian people. We know they were a mixed population, not so pure as Israel or Assyria; but the subject is too large for a small letter to the BANNER.

Knowing Israel to be such a mighty nation to-day, we should take a larger view on these two great peoples who will have to appear when the time is ripe. If Turkey is Esau-Edom, she has been an enemy of Israel and Judah for ages; and Scripture points to a future war between Israel and Esau, in which the House of Joseph takes a principal part: "The House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble" (Obad. i. 18). This is unfulfilled prophecy, and most British-Israelites believe Turkey to be Esau-Edom, so that we must look elsewhere for Assyria.

I do not think that Israel and Assyria (Germany) have been at war since 720 B.C. This looks like the hand of God. Abraham was an Assyrian; Jacob said he was a Syrian. The Scripture has very little mercy for Esau; in fact, the prophecy points to a complete breaking up of the Turkish Empire, never to rise again.

I recommend Mr. Pain's "Turkey, Esau-Edom" to anyone interested in the question. Apologising for the length of the letter, I am, yours sincerely,

WILLIAM WALLIS

20, Wellington Road, Whalley Range, Manchester,
Jan. 15th, 1906.

THE ORIGIN OF THE CELTS.

To the Editor of the "Banner of Israel."

DEAR SIR, — In the issue dated January 10 is an article, "The Origin of the Celts," on page 34. This stated that our ancestors were Kimmerians and not a powerful people, but fugitives fleeing before the Scythians; they were the peaceable, unarmed multitude of Esdras, &c.

I have always thought that the Scythians were the Israelites, and a warlike, powerful people. I am at a loss to know who the Kimmerians were and who the Scythians were. "British-Israel Truth," page 115, states that the Scythians, as a great nation, crossed the upper Euphrates. Mr. Robert Lamb's article has certainly confused my ideas as to who is who, and I shall be much obliged to you or him if you will enlighten me as to what he really means to convey to the minds of his readers, most of whom I hope are not so dense as

Yours truly,

W. G. BACOT.

Carfax, Marlboro Road, Bournemouth, Jan. 15, 1906.

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[If Mr. Lamb's paper is obscure we must leave him to elucidate it. But we do not consider that either the Scythians or the Kimmerians were Israel. Rawlinson speaks of the Kymry being "among" the Kelts, and it may be equally true that the Sacæ were among the Scythians, but they were not of them. To see the distinction brought out between the Sacæ and the Scythians, also between the Khumri and the Kimmerians, our correspondent should read Granger's "Seed of Isaac," published by Messrs. Banks.—ED.]

THE ALLIANCE WITH JAPAN.

To the Editor of the "Banner of Israel."

DEAR SIR,—In perusing the interesting article on page 15 of the New Year's number entitled, "The British Lion Alarmed," I was impressed by the writer's evident objection to the Japanese alliance with Great Britain.

Personally, I have taken this as an Identity mark, having in mind the prediction in Isaiah lv. 5: "Thou shalt call a nation that thou knowest not"; and, certainly, Japan was an unknown nation, to all intents and purposes, until quite recent times.

For many years I have been looking for such an alliance to be consummated with some purely Gentile Power, some "goy," or nation, and take this Japanese treaty, together with the paralysis of Russia, as an unmistakable sign of the nearness of "the day of vengeance of our God," bringing about "the unveiling of the nations and the glory of His people Israel."

In the fast-dawning hope,

Yours faithfully, GEO. F. S. BOSTON.

Liscard, Cheshire.

RUSSIAN JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been a reader of the BANNER for a few years and am much interested in its statements, but do not quite see eye to eye with all. There is one thing that has always puzzled me and I have never seen any explanation thereof, *i.e.*, with respect to the Jews in Russia. How came it to pass that these actual (as I suppose) *Jews* came there? When did they migrate from Palestine? Did a few migrate (and when?) who have increased in number? Are there mixed up with them *Israelites* who migrated from Media with their brethren, who hesitated to go N.-W. with their brethren, and who in the course of years are now reckoned as Jews? Perhaps you or some of your clever correspondents could enlighten an old man, as I am, but am Your constant reader, J. B.

Jan. 16, 1906.

[The Jews have been so tossed about during the last 2,000 years that it is not possible to follow them in all their wanderings, and the Russian Jews are no exception to this rule. At and before the advent of Christ great numbers of Jews were settled in foreign lands, and secular history does not show whether the Russian division is a branch from these outsiders or from Palestinian Jews. But among British-Israelites prophecy is considered a safe guide, and as Russian Jews are suffering from the curses to an excessive degree—more so than their kinsmen in other parts—the logical conclusion must be that they represent the Palestinian Jews, who were directly implicated in the death or rejection of the Saviour. This being so, they would, of course, be expelled from Palestine at the general dispersion in the first century. With the exception of specially favoured individuals, Jews are not allowed in Russia proper (Great Russia). She has come into contact with them mainly through conquest, of which Poland is an instance. They appeared in Poland during the Crusades, arriving there from Germany; and on persecution breaking out in the latter country they were joined by large numbers, the Polish king, Casimir III. (whose wife or favourite was a Jewess), offering them many privileges. From Poland they spread north to Lithuania and Courland, and south to Bessarabia and Little Russia, where they have multiplied prodigiously. But for Russia's ambition, which led her to annex one province after another, she would not have a Jewish problem to-day. It is quite likely that the Russian Jews include Ten-tribed Israelites, as we learn from Ezek. xxxvii. 16 that members of the Northern House are attached to Judah.—ED.]

THE MAGI.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I venture to ask if you can give any light, through the medium of the BANNER, as to who the wise men, the Magi, were. Most Bible expositors say they were Gentiles; also the expositor of the Sunday School Lesson of last week says that the angels appeared to the shepherds, who were Jews, and the star appeared to the Gentiles, the Magi. Our beautiful hymn in "Ancient and Modern" says "Jesu whom the Gentiles worshipped at the glad Epiphany," but it always appeals to my thoughts that they must have been divinely inspired men of the dispersed House of Israel, not non-Hebrew Gentiles, to come to adore Israel's infant Redeemer King and to present those costly gifts with such mystic meaning.

Yours respectfully, A LOVER OF THE BANNER.

January 15th, 1906.

[Some authorities, such as Herodotus, affirm that the Magi were originally a Median tribe, and others that they were a priestly or religious caste, which latter is the more likely view, as the title seems derived from "Mag" or "Mog"—a priest. Certainly it is as a religious caste that they become known to us in history, and they or their "school" spread far beyond the borders of Media. There can be no reasonable doubt that they were of Hebrew descent. The Greek historian, Diogenes Laertius, who lived in the third century and wrote "The Lives of the Philosophers," maintained that they belonged to the same race as the Jews; and Strabo states that they practised divination by cups or dishes—as did Joseph (Gen. xliv. 5). The Magian cult having gathered many abuses, it was reformed by Zoroaster, who, we are told, was not the founder of a new religion but the purifier of an old one; and the resemblances between the Zoroastrian and Hebrew faiths have often been noticed. One of the peculiarities of the Zoroastrian system was that it looked for the advent of a wise and good Being, and the fact that the Magi connected this with a star is a further indication of their source (Num. xxiv. 17). It is obvious, however, from the Gospel account that the "wise men" were not Jews; but there is every probability that they were Gentilized Israelites of the Median captivity.—ED.]

ATTITUDE OF THE PULPIT.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is a long time since I wrote for the BANNER OF ISRAEL, the paper I so thoroughly enjoy as it comes to me week by week. Yet I have not been silent or idle. I have been able (thanks to Miss Rush) to give away a good deal of our literature, as well as lending some.

There is a certain indefinable change between the sermons of to-day and those of, say, five years ago. Some of our greatest preachers hold up the *Word* as the Word of an unchangeable God, and our Empire as the chief among the nations—the Empire chosen of God to rule the world and to make peace; but they are not yet ready to say that we are in very truth the literal seed of Abraham, though I feel sure that hundreds believe it to be so.

I notice that from many of our pulpits we hear a good deal about the Jews, though Israel is let severely alone. On one occasion lately I was much interested in a sermon. Thoughts, as above, on the Empire, &c., had been touched on at some length and the expression used, "Remember, the British are like the bulldog—they never let go." Then he went on to speak of the Saviour being born a Jew, and the Jews as God's ancient people, who are coming to the front again to be the greatest of all nations, their headquarters Jerusalem, from whence the law is to go forth; they are to acknowledge Christ and become the missionaries of the world. I did so want to say to him, "What will John Bull do then?" But he was a stranger to me, and I could not do it.

The great men of this city do not, however, make such mistakes as these. As I listen, I feel that their sermons bespeak an attitude of waiting, an expectation of something about to happen—they know not what. Perhaps it is because I am getting up in years; but it does seem to me that the whole world has taken on that attitude of waiting—watching. "Watch ye therefore." With New Year's greetings,

A. E. L. I. C.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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For What Purpose Do Identity Associations Exist?

BY C. R. COLQUHOUN.

IN answering this question we should first consider the meaning of the word "Identity," which is, "to ascertain, or prove to be the same"—the Associations being for the purpose of identifying Great Britain, or the Anglo-Saxon race, with lost Israel—*i.e.*, for the purpose of "ascertaining, or proving, them to be one and the same." These Associations therefore exist for the purpose of endeavouring, in every way possible, to counteract that pernicious habit among religious leaders of spiritualizing, allegorizing, and accommodating the plain statements of the Word of God concerning the future history of the Nation of Israel, and explaining away their fulness in order to accommodate them to the Gentile Church, with which they have nothing to do.

In opposing these false views of Bible truth, our Associations prove that the God of the universe is a faithful covenant-keeping God, and not a God who either wilfully or helplessly has failed to keep the solemn covenants made with Abraham, Isaac, and Jacob, and confirmed by an oath—God swearing by Himself as He could not swear by a greater. Our action in this matter is absolutely necessary owing to the aforesaid habit, which places God in the position of being a God who has utterly failed to carry the said covenants into effect. Our religious teachers have been driven into this false position by the fact that they have completely lost sight of the nation in regard to which the covenants were made and confirmed; but being convinced that they must have an "Israel" of some kind on whom to fix the covenants, they have invented that spurious article called "spiritual Israel"—in other words, this means that each individual who accepts Christ as Saviour becomes a miniature "Israel," and thus becomes a "nation" in himself or herself! Not only so, but they become "a nation and a company of nations." God gives them wealth to such an extent that they are able to "lend to other nations, but borrow from none"; they become as numerous as the "stars of heaven, or the sand on the seashore," &c., &c.! This is enough to show the absurdity of the "spiritual Israel" farce. They try to escape this muddle by declaring that not only has a once literal nation now become by some means or other a "spiritual nation," but that the literal promises to that nation have also been turned into "spiritual" promises, so that each individual, all over the globe, who accepts Christ becomes at once "spiritual Israel," composed of "spiritual nations," whatever that may mean; they have "spiritual wealth" to lend but not to borrow—*how* they lend but not borrow this spiritual wealth is a mystery. Then they become "spiritually" as numerous as the stars in heaven and the sand on the seashore. If each single believer since Christ's advent attained to that position it would take many worlds to hold them. By changing a literal nation into a spiritual one, and literal promises into spiritual, they place God before their hearers in the position of one who does not know the end from the beginning, otherwise He would never have made such a blunder as to make, form, and create a people for a given purpose and then fail to carry that purpose into effect. But these religious teachers try to excuse God for not doing so because, say they, the people of Israel were so wicked, stubborn, and self-willed that God was unable to do any good with them, and therefore cast them off. Now this means one of two things: either that God wil-

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fully deceived Abraham, Isaac, and Jacob, or that He was helpless to carry out the plan which he drew up at the beginning. The Rev. Idrisyn Jones on this point well says :—

"Great use is made of the idea that there is a 'spiritual Israel' in the persons of all believers in Christ. What a fond notion this is in the Churches, and one which its accepters maintain is a sufficient answer to those who advocate British-Israel views. What I now wish to prove is that the words of Gabriel to the Virgin Mary are not in harmony with what the Churches teach, *i.e.*, that none are to be reckoned as the children of Israel now except believers and Jews. The Church's talk is something like this : 'We like the expression "spiritual Israel;" there is common-sense in it—so unlike the clap-trap of those who prate about British-Israelism. We take Paul as putting the whole case about Israel in a nutshell—"Know ye, therefore, that they which are of faith, the same are the children of Abraham."' But we reply, May not both ideas be true? Paul, of course, must be right, and we heartily accept his statement; but it does not clash with the Abrahamic origin of the British people—an idea which is founded on the Bible and the facts of history. Why not, in accepting the first, also accept the second as a companion truth. It is not pleasant to differ with friends and fellow Christians. It would be delightful to keep square with them, but it is much more delightful to keep square with the Bible and the facts of history."

This "spiritual Israel" delusion is a very great stumbling block to many people, who naturally think to themselves—If God really stands in the position of either wilfully or helplessly failing to keep such solemn declarations, sealed with an oath, how can I trust that same God in regard to my soul's salvation, which is simply a promise without an oath? This is the kernel of the argument, but to these questions no answer is forthcoming; consequently the questioner becomes lukewarm, and finally drops away from the Church. This and other such like misunderstandings are the cause of so many complaints about men, especially, keeping away from Church.

The Identity, then, becomes of the very first importance, as it proves God to be a faithful covenant-keeping God to the very jot and tittle, thereby providing us with a very Rock of surety on which to build our ark of refuge; because the Identity proves to our eyes, to our ears, to our touch, and to every sense we possess that God has been faithful, and that the same people in whom the promises were to be fulfilled stand before the world occupying the exact position which God declared through His prophets they would occupy at this very time in the world's history, notwithstanding the apparent failure of God's plan through the casting away of Israel—God's purpose being that the apparent failure would bring about the triumphant consummation of His sworn covenants by causing Israel to become lost to mankind through losing their own Identity, by being so mixed up among the Gentiles as to cause them to forget from whence they came, and thus cease to be known as Israel; also to forget their mother tongue through contact with the different Gentile peoples among whom they sojourned.

This temporary loss of identity was a necessity, in order that God's purpose regarding Israel might be accomplished consistently with human freedom. To have been conscious, all through their history, of the Imperial destiny in store for them would have destroyed the possibility of their using their supremacy for the world's benefit. Some people tell us that the Identity is of secondary importance—that our soul's salvation is of the first importance; but they are not honest even in that declaration, for the fact is they never give the Identity secondary or any other consideration. Our point is—if God is the unstable and untrustworthy God which the vast majority of religious teachers represent Him to be—no matter whether that condition be brought about by wilful deception or by helpless inability—the result stands the same, *i.e.*, we are not justified in placing any faith in a simple promise of salvation through Christ.

But, thank God, we have a strong foundation on which to build our sure hope of salvation, because, as the matter stands, we can prove right up to the hilt that these religious teachers are absolutely wrong. We prove that God has kept His covenants with Abraham, Isaac, and Jacob; also with David, Israel, and Judah. Thus we have a God in whom we can safely place unbounded confidence in regard to our soul's salvation, through the atonement made by our Saviour, and thus put an end to the main—if not the sole—cause of the lamentable spread of infidelity in our land, brought about as a direct result of "spiritual Israel" teaching.

Let us now consider the words of the Rev. Leonard Hills in regard to the pulpit teaching of which we are complaining. He says :—

"The average pulpit is deadly dull and unattractive—little wonder, when Bishops, Deans, and Deacons, Arch and otherwise, vie with the infidel in casting doubt upon the Bible. An uncertain sound is given forth, and the average man refuses to find food for either soul, mind or conscience, in a weary, dreary, series of platitudinous negations—he wants Truth; still believes in eternal truth in spite of the preachers; but how can the pulpit be attractive when the preacher has no grip, because he has no faith that will stand a practical working test. Would that the preachers took example from One who attracted the attention and won the heart of a weary, sin-worn woman, in the heat of the day, outside Samaria's sweltering streets. *He talked to her about what she was interested in*—she was not interested in the Gospel—she was in her water-pot and her errand to the well. Men to-day are interested in their country, its commercial and social prestige—they come from the mart and market-place, the exchange and the warehouse, and the voice of the pulpit has naught for them. Tell them that England's credit is safe, and open the Book of her fathers and prove it; show them the impossibility of invasion, the heritage and destiny of Great Britain—show them how history interprets the prophecies, and you will have an attractive pulpit, and an attracted, spell-bound congregation, not only of hearers, but of doers of the Word, who will wake into newness of life, and praise the faithfulness of

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God in the matchless Liturgy that they so long have used as a 'form of prayer.' The Divine Master and Redeemer will be acknowledged and loved, and in all things He will have the pre-eminence. Give the man facts—he thinks in facts, works facts, earns facts, eats facts, Monday till Saturday; give him the Divine fact of a Divine Revelation of Divine Love, and show him the proofs in his own house, heart, and country. Yea, give the preacher himself a heart-knowledge of facts from the impregnable Rock of Holy Scripture, illustrated and manifested by the facts and signs of the times, and the pulpit will be a place and a function undreamt of before. When the preacher becomes (as he may and surely will) the Lord's remembrancer, and stands forth with eye aglow and heart full of the goodness of God, he will succeed where he now fails, and nothing succeeds like success. The world is waiting for God—its greatest hunger is for truth and love. God is love—He is Truth; prove this to demonstration; which you can do directly you see that we are indeed God's chosen seed of Israel's race, and His people will respond as only the sons of the living Father can respond. Houses of prayer will be temples of praise—there will be a revival of vital godliness, and we shall sing as never before—

"'How sweet the name of Jesus sounds
In a believer's ear.'

"'Yea, through life, death, through sorrow and through sin-
Christ shall suffice us, for He hath sufficed— [ning—
Christ to the end, as Christ was the beginning,
Christ the beginning, for the end was Christ.'

"'Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers*' (Rom. xv. 8). Prove this, preacher, and you will have a full house of believing, inquiring, rejoicing people, who will wait on your ministry to profit; your own heart will rejoice, *the revival will come!* Get *this* fire into your pulpit and you will never again complain of a cold church, nor they of a dreary sermon. 'Get right with God' was the watchword of a great evangelistic mission lately;—get right with God—right into His Word—let your theological training, opinions, beliefs, doubts, go, but let God be true. Believe His Word to be true and faithful, and show forth His praise, who holdeth our soul in life, maketh our way to be prosperous, and doeth all things well." Glorious, helpful words these, uplifting the desponding soul, weary of the deadness of our religious services of to-day.

The purpose for which Identity Associations exist is clearly to carry out the work which has brought them into existence, *i.e.*, the identifying of the Lost sheep of the House of Israel with the Anglo-Saxon race; this, and this only, must be our endeavour, in the very limited time at our disposal, about fifteen hours in twelve months. Therefore we leave the doctrine of salvation through Jesus Christ to other times, as that is a doctrine with which we entirely agree. This position is best expressed in the following extract from the "Handbook of British-Israel Truth," page 12: "British-Israel views are no new religion; they cannot save the soul. British-Israel Truth is not salvation; it is no Antichrist, which substitutes the belief in our Israelitish origin for salvation by the precious blood of our adorable Lord Jesus Christ, shed for the whole world at Calvary. This belief of ours, entertained, accepted, believed and acted on, cannot possibly advance the believer in the facts any nearer to the Saviour, or nearer to heaven, or produce sanctification of life apart from the special grace of God in Christ Jesus our Lord. Our belief, then, respecting the origin of the British people, and their lineal descent from the Ten Tribes, or kingdom and House of Israel, has no manner of concern with the weightier matters of salvation, which rest—as they always must do—on the precious sacrifice of the God-Man, Jesus Christ our Lord, who died that sinful men might live, and whose vicarious Atonement alone can avail to rescue the sinner from the consequences of the Fall, whether he be an Israelite of Ephraim, a Jew, or a non-Israelite Gentile."

Believing then, as we do, that the present-day preaching from our pulpits—with a very few noble exceptions—tends to place God before our congregations in the unfavourable and decidedly untruthful position of being a God who is not to be trusted because He has been unfaithful in keeping, or helpless in carrying out, His sworn covenants, and consequently untrustworthy in regard to a simple promise without an oath in respect to our soul's salvation through Christ. Our only business and endeavour as Identity believers should be to carry out the first statement in the constitution of our Association, which declares that:—"We, whose signatures are herein inscribed, most earnestly and truly believe that the lost Ten Tribes of Israel are found in the British Nation." By adhering to that statement we place God in the position of being absolutely faithful, and therefore fully trustworthy when He promises salvation through Christ only to all believers, be they Jew, Greek, black, white, bond, free, male or female, while at the same time placing God in an unassailable position before the infidel, because those who bear the best and noblest testimony for Jesus are those who do so through prophecy, which the Bible tells us is a more sure Light (2 Pet. i. 19); and from this, instead of having a few souls saved here and there, hundreds of thousands will be converted, and this same great truth of our Identity, which we are banded together to promulgate, the Bible also tells us will yet cause "a nation to be born in a day" (Isa. lxvi. 8—compare Jer. xxxi. 31—34; Heb. viii. 6—13).

Flashlights.—No. 3.

By the Rev. Leonard Hills.

According to Isa. lxii. 2, Israel was to be called by "another name." Our modern pulpit guides, commentaries, etc., explain this away and tell us that Israel means the Church, and that now, in fulfilment of this particular prophecy, the Church is called not Israel but Christian! And we have long been content to accept the spiritualizing headlines to the chapters and say "even so," "even so." But the teaching of British-Israel is that God's Word means what it says, and that when that Word speaks of

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Israel and the name Israel it is just that people and that name the Lord desires us to understand by that Word, and not something which, whatever else it may be, is certainly as far removed from the literal statements of the Book as is well possible. Following this line of thought and adopting the position of believers in Anglo-Israel, let us look at what we as a nation, race, and people are called and known as to-day, and see if the "other name" has really any suggestion about it of Israel, or whether, as our opponents incessantly assert, but never give any proof of the grounds of their assertions, "it's all of a piece—a lot of far-fetched fads."

To begin with, our nation is called Britain, with the prefix Great. Apart altogether from the prefix, no one will reasonably object to the premises that Britain is pre-eminently great. Yet if we quote in connexion with this fact, God's Word and oath to Abraham (Gen. xii. 1, 2), "I will make of thee a great nation, and I will make thy name great," we are frequently met with—"Oh, that's dreadfully far-fetched." One often wishes that the zealous opponents of our faith would kindly define "far-fetched." True, we *do* fetch a lot out of the Old Testament, and it is curious, if not amusing, to note the different inflection of the same voice when speaking of the "Old" Testament and the "Old" Gospel. It's a difficult matter to know what to buy for some folks. With the delightful inconsequent inconsistency of the spiritualizer that looks askance at the Anglo-Israelite because he quotes so much from what they call, in somewhat disparaging tones, the Old Testament, and yet when applying the same adjective to the word Gospel, they use it as a term of endearment, and give the impression that their chief objection to the Bible from Gen. to Malachi is its antiquity, while the chief charm to them of the New Testament consists in that very antiquity which they so object to of the earlier portions. To get back to Isa. lxii. 2, look up the references and you will see that the same promise is repeated in chap. lxv. 15. We are not known as Israelites, or children of Israel; we are not called by that name. Yet, say folks, If we were Israel indeed, our brethren of the other house, the Jews, would know us. Would they? Turn up Gen. xlii. and read how, after the seven years of plenty, when the seven years of famine came and Jacob sent his sons to Egypt to buy corn, they did not recognize their own brother Joseph in the great ruler, Zaphnath-paaneah (the revealer of secrets), but looked upon him as an Egyptian prince or priest; for let it not be forgotten that under the Shepherd Kings of Egypt the priesthood was regal and hereditary, hence the significance of Gen. xli. 45, ". . . gave Joseph to wife Asenath, the daughter of Poti-pherah the priest of On."

Joseph's brethren came to him for succour just as the dispersed and persecuted Jews are coming to us to-day, but not because they recognised either Joseph their brother or Ephraim-Israel to-day. Joseph's language had changed; so had his dress, appearance, customs, etc., and not until Joseph revealed himself did they recognize him. And not until our national blindness is lifted and the full answer comes to the Church and Nation's prayer, "Lighten our darkness we beseech Thee, O Lord," will Judah know that Britain is indeed her brother Ephraim. It has been shown over and over again in the pages of the BANNER OF ISRAEL that British and Britannia are purely Hebrew words, "Brith" meaning covenant, ish=man; Brith=covenant, "annia"=ships. Therefore the covenant people rule the waves, just as God said they should; possessing the gate of the enemy, holding the dominion of the coast lines of the earth (see Jer. li. 20; Numb. xxiv. 7; Isa. lx. 5, etc.).

Then, again, the nation is called English and England. This Mr. Glover has clearly demonstrated, in his valuable work "England the Remnant of Judah," to be from the Hebrew engle=calf, the young bullock. See the notable words of Moses when speaking in Deut. xxxiii. 17 of the strength of Joseph. He says, "His glory is like the firstling of his bullock, majesty is his, and his horns are like the horns of an unicorn (wild ox) R.V. Take, again, the word that is used in describing the race and the tongue—Saxon. "In Isaac shall thy seed be called," and, as Mr. Marchant showed recently from the "Encyclopædia Britannica," this word is nothing less than the dropping of the initial "I" and calling Isaacsons 'Saacsons. When this has been brought forward, from the time of Edward Hine to 1904, it has always been received with roars of merriment at the far-fetched idea, but when Mr. Marchant quotes the latest edition of the "Encyclopædia Britannica" the laughter dies away; for be it known there are to-day many people who are quite reverent, or think they are, in calling the oath of God to Abraham in its literal fulfilment to and in Britain to-day—far-fetched, who are quite impressed and converted straight away to anything that you can give volume and page for from the "Encyclopædia Britannica."

Therefore, if we be Israel our new names of

British=covenant people,
Britannia=covenant of ships, and
Saxon=sons of Isaac,

are quite in keeping with the words of Isaiah quoted at the opening of this article. They do not wrest the Scriptures; they are not "far-fetched." They are in harmony with philology and prophecy. If you would know the Bible you must begin at Genesis, the book of the beginnings.

"Thus saith the Lord; Sing with gladness for Jacob, and shout at the head of the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. xxxi. 7—10).

Israel in the Apocalypse.—III.

BY REV. A. B. GRIMALDI, M.A.

IT has been already explained why Ephraim is not to be found among the 144,000 sealed Hebrews (vii.), but Dan is also omitted, and his omission confirms the Hebraistic interpretation.

As Elliott *(Horæ Apocalypticæ)* points out, the period of the sealing was the "era of martyrs," *i.e.*, A.D. 270—323. Where, then, was Dan at that time?

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From the time of Deborah even, Dan had become a seafaring tribe (Judges v. 17), and this continued to the time of Ezekiel (xxvii.). Part of Dan's portion was on the coast, and the rest close to Tyre, giving them every facility for learning and practising seamanship. In consequence, when the Arabian hordes of Sisera invaded Palestine, B.C. 1296, Dan escaped by its shipping; and when again the Assyrian armies desolated Palestine, Dan escaped captivity by its fleets; so that Dan, as a tribe, was not deported to Media.

A Jewish account says that Dan was reduced to the one family of Huss; and Eldad, a Jewish writer of the 14th or 9th century, says that Dan, being unwilling to shed their brethren's blood, left Palestine (Gawler: *Dan the Pioneer*, p. 11). But the 144,000 were those Hebrews who came from Media into Europe. Dan, therefore, could not be among them, not being in that part of Europe to which the sealing refers, and in which the Christians of Israel were being persecuted.

Where, then, was Dan at this time? The Scandinavian, Irish, and British histories answer the question. They constantly refer to a people from the East as Danai, Dannans, Dannonii, who had settled in Danmerk, in north Ireland, and in south Britain (Devonshire). These places were not affected by the Roman wars nor the Roman persecutions at this time. Dan, therefore, was safe in his appointed place, and not being exposed to the calamities of the other tribes did not require special protection, and therefore was not sealed. This elucidation, however, can only refer to a literal Dan, not to a symbolical or mystical one (James i. 12; Acts xxvi. 7).

THE FIRST FOUR TRUMPETS.—VIII.

The scena of this vision also is Hebraistic. Seven messengers sound seven trumpets, as the seven priests did before Jericho (Judges vi. 6). Another messenger took fire from the altar, as the High Priest did from the Temple altar. The golden censer, the incense, the golden altar, and the throne, all have their exact counterpart in the same objects in the Hebrew Temple. At this point there was *silence*, for the British Emperor Constantine avowed Christianity, and persecution of the Gothic Christians ceased, and peace came upon the Roman world, A.D. 319—395. After this came fire and blood, because, after Theodosius, war and persecution were renewed. Then the Northern invaders destroyed the Roman fleets, seized the ports, and became masters of the Mediterranean Sea, according to the second trumpet.

The third trumpet speaks of ruin connected with a star and wormwood. This brings us to the period when the star of Mahomet arose, and the Saracens opposed a bitter persecution to all professing Christians.

The fourth trumpet predicts the fall of the sun, moon, and stars, synchronising with the later fall of the Roman emperors and empire, under the repeated assaults of the Israelite Goths; and thus fell Israel's great enemy, pagan Rome.

FIFTH AND SIXTH TRUMPETS.—IX.

But the fifth silver trumpet announces a fallen star with the key of hell, and crowned, armed, locust horsemen. The fall of Rome pagan caused the rise of Rome papal, which was as a fallen star, for the Roman bishopric was at first Christian, but it fell into paganism and claimed to hold the key of death and hell. At the same epoch arose the Saracenic woe, so that while it persecuted the Israelite Christians in the East, the Romish papacy ruined the Israelite Christians in the West.

The sixth trumpet sounds from the horns of the golden altar, commanding the messengers by the Euphrates to be loosed. We are taken to the scene of Israel and Judah's captivity, for Judah still remained in vast numbers by the Euphrates, and Israel was still crossing by the upper fords of the Euphrates (2 Esdras. xiii. 43). The Turkish woe commenced persecuting all the Hebrews to be found in the East, and taking possession of Palestine itself, and even Jerusalem, and of Asia Minor, where the Israelites had long been settled. This vision, therefore, is entirely Hebraistic, referring to Judah in the East, and Israel in the West, in reference to their persecutions.

THE REFORMATION.—X.

The next vision is peculiarly Hebraistic in its symbology. A mighty messenger clothed with cloud and rainbow, with two pillars of fire and a sun-like face, holds the open book; and we are shewn the Temple, the altar, the temple court, Jerusalem, two olive trees, and the two lampstands. In these we may see the counterpart of Elijah, the mighty messenger of Israel, the Shekinah, the Abrahamic covenant, the pillars of Jacin and Boaz, the Messiah as *the sun of righteousness*, the book of the Hebrew covenant, the Hebrew Temple, the altar of incense, the court of the Gentiles, with its olive trees, Jerusalem, and the golden lampstand.

The Turkish woe brings us to the 16th century, when the religious reformation took place. Israel was delivered from the spiritual bondage of Rome, printing was discovered, and learning diffused, while Israel's greatest enemy received such a fall that she has never recovered from it. Jerusalem was predicted to remain under Turkey for 1,260 years, and Judah and Israel (as fruit-bearing trees, and witnesses) become prominent.

On considering this vision, it will be seen that Gentile nations (not of Hebraic origin) have absolutely no part whatever in it, and that it plainly refers to the ten or the three Hebrew tribes, or to both. The scena, the symbology, the typical details, are all referable, not only solely to the Hebrews, but to Jerusalem and the Hebrew Temple itself. How can such properly apply to mere Gentiles? With what propriety, or with what possible relevance, could these purely Hebraistic symbology and details be made to apply to mere Gentiles? But the implied fulfilment makes such a Gentile reference impossible.

The prophecy refers to Europe only, and not to the whole even of Europe; and to Jerusalem. But from perfectly different evidence, long before this, Israel it appears had entered Europe as Goths, and the subjection of Jerusalem to the Turks, on the face of it, applies not to Gentiles, but concerns Hebrews. The historic fulfilment is equally clear. The Reformation of the 16th century arose in and con-

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cerned Europe; not Asia, Africa, or America. It concerned the very part into which Israel had come. Even to the present day, how has the Reformation affected Gentile countries outside Europe? Not at all, except so far as European Israelite Christians have carried the Reformation light elsewhere. As former visions, therefore, refer to the persecution of Gothic Israelites by pagan Rome, and Israel's victory over Rome; so this vision refers to the later persecutions of Israel by papal Rome, and Israel's Reformation triumph over Rome.

THE TEMPLE VISION.—XI.

In the next Vision we are introduced into the innermost sanctuary of the Hebrew Temple itself; we see the Ark in the Oracle, we hear the voices from the Shekinah, and the reverberated thunderings and lightnings and earthquake as of Mount Sinai, where those divine communications were made which appertained to the Hebrews alone. This vision also manifestly appertains to Israel. The scene takes place in the very Hebrew Temple itself; and, as if to preclude all doubt, John is directed to measure the Temple, but is strictly enjoined not to measure the court of the Gentiles. The Turks are to tread down Jerusalem 42 months, and the Hebrews rested at 42 stations in Arabia (Numbers xxxiii. 1).

For the trees and witnesses (Judah and Israel), see Isa. xliii. 10, xliv. 8; Malachi iv. 5; Jeremiah xxxiii. 24; Ezekiel ii. 9, 10, iii. 1—7, compared with Revelation x. 8—11, and xi.

A Birthday in "the British Empire Family."

AN important birthday in the British Empire family was celebrated yesterday. On January 26, 1788, Captain Phillip landed on the shores of Port Jackson with the members of the first penal settlement, and formally proclaimed the colony a possession of Great Britain. At that time the whole island-continent was known as New South Wales. The present subdivision into five different States did not occur for many years, when the population had spread and a feeling of local patriotism had sprung up in the various centres. Therefore yesterday was not only the birthday of the premier State, but actually of the whole Commonwealth.

When Governor Phillip arrived in Sydney Harbour 118 years ago he brought with him an establishment of 1,030 persons all told. Settlement was not long in spreading—first to Tasmania in 1803—to all parts of the continent and to New Zealand. At the last census there were 1,354,846 persons resident in New South Wales, and 4,549,967 in Australasia, exclusive of Maoris and aborigines. The growth of the industries and institutions of the colony are singularly interesting. The struggles and trials of the early colonists have been told and re-told in story and verse, but they lose nothing of interest as they recede more distantly into history. It was not a very auspicious beginning for a country, that of a penal settlement, to contain the dregs of the prisons of England, and the success achieved is the more creditable for the fact. The first thirty or forty years were devoted almost entirely to the laborious and heroic task of discovery and exploration, by sea and land. Judge of the difficulty of land exploration by the fact that it was not until the year 1813 that a passage was discovered through the rugged Blue Mountains, and that consequently up to that time settlement was restricted in a westerly direction from Sydney, within a strip little more than 30 miles deep. Indeed, in 1822, when the present Royal Agricultural Society was founded, it was remarked by a leading colonist that the strip of land referred to had actually become "stale" with over-cultivation! These initial difficulties overcome, however, the productive powers of the soil were not long in establishing the prosperity of the country. The mere handful of sheep which existed in the Mother-colony in 1800 had risen in 1891 to 61,831,416, but had fallen again, alas, owing to the ravages of drought, to 30,000,000 at the end of last year. In the year 1902 the return to the State of New South Wales from pastoral pursuits was valued at £10,731,132, and it has been calculated that the total value to Australia of her wool exports in the past half century is more than equal to that of the total mineral product in the same period—gold, coal, silver, copper, and tin. Subject to the occurrence of dry seasons, the wheat growing capacity of New South Wales, in common with several of the other States, is such that it can lay claim to contest with Canada the right to be called the granary of the Empire. In 1861 there were 703,825 acres under wheat in the whole Commonwealth, and the latest figures show that the present acreage is not far short of six millions. The year 1850 stands out prominently in the history of New South Wales for various reasons. The final abolition of transportation of convicts was achieved; the southern portion of her territory—Victoria—was erected into a separate colony, and the first sod was turned of the first Australian railway at Sydney. Next year the sensational discovery of gold by Hargraves, near Bathurst, took place—a fact which is signified in the population statistics by a jump from 403,889 in 1851 to 1,153,973 ten years later. In 1854 the office of Colonial Secretary of State was established as a separate Ministerial post in England, followed next year by the grant to New South Wales, Victoria, South Australia, and Tasmania of full responsible government. Since then the development of the country has been along more or less well ordered lines. There have been periods of boom and plenty, and years of the very leanest; but through it all there has been no retrogression. Of the course of political progress this is no place to speak. Considering the malignant hatred of the Colonial idea on the part of Free Traders of Cobden's school, the growth of Empire patriotism in the Colonies is the remarkable feature of the past 25 years. In 1885 New South Wales sent a contingent to fight by the side of the British soldiers in the Sudan; and the outburst of practical loyalty to the Empire in the recent outbreak in South Africa is green within the memory of all. On January 1, 1901—the first day of the new century—the federation of the different Colonies into one Commonwealth was consummated amid worldwide congratulations and good wishes, and with the mention of this fact must close this rapid outline of some of the chief events in the history of the land of the Southern Cross.—*Standard*, Jan. 27.

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MISCELLANEA.

A Danger to Peace.—The great mass of the German nation is undoubtedly pacific; the business men only ask to be allowed to carry on their affairs in peace. The only danger is the military party, undoubtedly in many respects the most powerful caste in Germany. They are all in favour of war. They declare that an army which is drilled and drilled and never fights becomes "stale," like an overtrained athlete. The officers, feeling that they will pass their lives in a barrack square, cease to put any real fire and energy into their daily treadmill. The German Army has seen no fighting for thirty-five years. All the great captains of the wars of last century have passed away. The men who are now generals were lieutenants and captains in 1870. In a few years' time even these will have disappeared, and the fighting force will be composed of men who have had no practical experience of war. It is this that makes the strength of the war party in Germany. They keep constantly preaching to the Kaiser that the longer peace lasts the more the German Army loses touch with its great traditions, the more the rising tide of Socialism threatens to sap discipline and the intense devotion to King and country, formerly a ruling characteristic of the Prussian Army. Constant dropping wears away the stone, and there is no proof that His Majesty will be able to refute the plausible arguments of his paladins—the more so that I believe them to be right. In my opinion, the German Army reached its zenith ten years ago, and since then has been going downhill. The outbreak of one military scandal after another, the constant cashiering of officers for debt or other reasons, shows that there is "something rotten in the State of Denmark." For this the military chiefs see only one remedy, and that is to pass the steel through the fiery furnace of war once more and give it its former temper.—Berlin Correspondent of *Glasgow Herald*, December 26th, 1905.

⁂

British Pearls.—The discovery of pearls among the mussels at Clifden, in Connemara, is no startling novelty, for a pearl-fishing industry has existed on many of our rivers from time immemorial. The Romans found pearls as plentiful in Britain as blackberries, and Julius Cæsar dedicated a breastplate studded with British pearls to Venus Genetrix. They are usually found in freshwater mussels with distorted shells; but the pearling industry, though still lucrative, is now discouraged by most riparian owners in the interests of the salmon. A large pearl from the River Ythan has adorned the crown of Scotland, and a Welsh pearl from Conway still holds a place of honour on the British crown.

⁂

Labour Party in 1553.—The honour of having had the first Labour candidate in history is claimed by the city of Worcester. As long ago as 1553 the commons of the city put up a shoemaker named Collins in opposition to the nominee of the corporation. The novelty resulted in an affray and the Labour man was sent to prison.

"Regenerated Egypt."—Regenerated Egypt, the land of content, of bounteous harvests, and of increasing prosperity, is a theme to stir the pulses of every citizen of the British Empire who contemplates the Egypt of twenty years ago and the Egypt of to-day. Great Britain has a right to be proud of her achievements. The whole world acknowledges and praises them. But if there be one European country which more than any other might be expected to regard with envy the rise and assertion of British supremacy in Egypt, it is France—the Power which has seen her ascendancy on the Nile slowly and surely decline while that of Great Britain has with equal certainty been established. It is a pleasure, therefore, to acknowledge the cordiality and the heartiness with which a Frenchman pays tribute to the genius, honesty of purpose, and success of British administration in Egypt.—Review of A. B. de Guerville's book, "New Egypt," in *North Mail*, January 9th.

⁂

Making the Deserts to Blossom.—In India the irrigation canal has turned millions of acres to fertility and saved tens of thousands of lives which must have succumbed to famine. In the Western States of America vast deserts have been converted into orchards, and the land which would otherwise be dear at five dollars an acre has become worth fifty. Much of the British triumph in Egypt is summed up in the word irrigation. English engineers came from India after the British occupation and have ever since been engaged in some of the greatest irrigation works in the world, so that Egyptian agriculture has developed beyond the dreams of the most sanguine.—*Saturday Review.*

⁂

Australian Defence.—The Commonwealth Defence Minister has given his approval provisionally to schemes for a universal cadet system in Australia, and they have been submitted to the State Governments before final steps are taken. When the details are arranged it is expected there will be in existence a corps of 50,000 cadets—naval and military—undergoing a systematic course of training. A sum of £40,000 approximately will be placed on the next estimates for this purpose, and this will include a small annual payment to teachers in the State schools to encourage them to accept commissions and take a personal interest in the efficiency and strength of their corps. The total strength of the Permanent, Militia, Volunteers, and members of rifle clubs in the Commonwealth at the end of October last was 52,459, as compared with 49,047 in December, 1904. The composition was:—Permanent, 1,303; Militia, 14,822; Volunteers, 4,791; and rifle clubmen, 31,543.

⁂

The Welsh in Patagonia.—Wales will shortly lose one of her most cultured scholars in the person of Elined Morgan, who has accepted the position of librarian for her kith and kin in Patagonia. The Welsh colonists there have already a fairly good library, and Elined has been deputed to make it more attractive and valuable by taking with her a varied stock of other books printed in the language of the Cymry.

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A Russian Catechism.

THERE is a power which the Czar is now using to prevent revolution within his realm that the outside world knows little of. In almost every despatch the American reads of police and imperial soldiery firing into mobs, killing men, women and children, throwing suspected citizens into prison or conveying them into exile; but it is not the police or soldiery that the Great Autocrat of all the Russias regards as his strongest weapon to overcome rebellion. Too well he knows that if mere force were all he had behind him, he would soon behold the glittering fabric of his empire swept away as though it were paper.

It is not in the sword, but in the cross, that the Czar puts his greatest trust. It is the Russian Church, of which he is the head, that he believes will shield him from the most violent political storm. His recent rescript granting religious liberty to dissenting sects was based on the belief that most of them have only been strengthened by repression; and that freedom may demoralize them. Through his Church he lays hold on the very souls of his subjects. By means of its teachings he and his predecessors have instilled into his people the belief that the Czar is the ruler, not only of their bodies, but of their spirits; that he is indeed the vicegerent, the earthly representative of God. He even incorporates in the Russian's creed the threat that disobedience to him means eternal punishment, for the reason that a sin committed against him is as monstrous as against God Himself.

In a Russian catechism the American may find an explanation for the deep-rooted power of the Russian autocracy. In it the Czar arrogates to himself all the power, privilege and authority that the most vindictive god of heathen mythology might ask. The God whom Christians worship seems to be mentioned chiefly for the purpose of comparing Him with the Czar. A Russian catechism does not ask its believers simply to love God and keep His commandments, but, instead, to love the Czar as they would their God, and to keep his commandments, for the reason that they are God's commandments.

The version of a Russian catechism given herewith purports to be a translation printed under the special direction of the Czar for English readers. In the preface which accompanies it it is said to be "the product of several eminent Russian theologians, acting under the Emperor's direction. It is intended expressly, though not exclusively, for the use of the schools and churches in those provinces once denominated Poland, in order that sound and efficient principles of loyalty and religion may be deeply instilled into the mind of the subject, from his earliest period of childhood . . . . It is an authentic version issued by the Church authorities of St. Petersburg."

The catechism is as follows:—

Question I.—In what light is the authority of the Emperor to be considered with reference to the spirit of Christianity?

Answer.—As proceeding immediately from God.

Question II.—How is this proved by the nature of things?

Answer.—It is by the will of God that men live in society: hence, the various relations that constitute society; which for its better security is divided into parts, called nations. The government of these is trusted to a prince, king, or emperor; or, in other words, to a Supreme Ruler. We see, then, that as man exists in conformity to the will of God, society emanates from the divine will, and more especially the supreme power and authority of our Lord and master, the Czar.

Question III.—What duties doth religion teach us, the humble subjects of his majesty the Emperor of Russia, to practise toward him?

Answer.—Worship, obedience, fidelity, the payment of taxes, service, love and prayer; the whole being comprised in the words worship and fidelity.

Question IV.—Wherein does this worship consist and how should it be manifested?

Answer.—By the most unqualified reverence, in words, gestures, demeanour, thoughts and actions.

Question V.—What kind of obedience do we owe him?

Answer.—An entire, passive, and unbounded obedience, in every point of view.

Question VI.—In what consists the fidelity we owe to the Emperor?

Answer.—In executing his commands most rigorously, and without examination; in performing the duties he requires from us, and in doing everything willingly and without murmuring.

Question VII.—Is it obligatory on us to pay taxes to our gracious sovereign the Emperor?

Answer.—It is incumbent on us to pay every tax, in compliance with his supreme commands, both as to the amount and when due.

Question VIII.—Is the service of his majesty the Emperor obligatory to us?

Answer.—Absolutely so. We should, if required, sacrifice ourselves, in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient.

Question IX.—What benevolent sentiments and love are due to the Emperor?

Answer.—We should manifest our good will and affection, according to our station, in endeavouring to promote the prosperity of our native land, Russia, as well as that of the Emperor, our father, and of his august family.

Question X.—Is it incumbent on us to pray for the Emperor, and for Russia, our country?

Answer.—Both publicly and privately, beseeching the Almighty to grant the Emperor health, integrity, happiness and security. The same is applicable to the country, which constitutes an indivisible part of the Emperor.

Question XI.—What principles are in opposition to these duties?

Answer.—Irreverence, disobedience, infidelity, malevolence, treason, mutiny, and revolt.

Question XII.—How are irreverence and infidelity to the Emperor to be considered in reference to God?

Answer.—As a most heinous sin, the most frightful criminality.

Question XIII.—Does religion, then, forbid us to rebel and overthrow the government of the Emperor?

Answer.—We are interdicted from so doing at all times and under any circumstances.

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Question XIV.—Independently of the worship we owe the Emperor, are we called upon to respect the public authorities emanating from him?

Answer.—Yes, because they emanate from him, represent him and act as his substitutes, so that the Emperor is everywhere.

Question XV.—What motives have we to fulfil the duties above enumerated?

Answer.—The motives are twofold—some natural, some revealed.

Question XVI.—What are the natural motives?

Answer.—Besides the motives adduced, they are the following:—The Emperor being the head of the nation, the father of all his subjects, who constitute one and the same country. Russia is thereby alone worthy of reverence, gratitude and obedience, for both public welfare and individual security depend on submissiveness to his commands.

Question XVII.—What are the supernatural revealed motives for this worship?

Answer.—The supernatural revealed motives are that the Emperor is the Vicegerent and Minister to God to execute the divine commands; and consequently disobedience to the Emperor is identified with disobedience to God Himself. That God will reward us in the world to come for the worship and obedience we render the Emperor; and punish us severely to all eternity should we disobey and neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly the Emperor, not from worldly consideration, but from apprehension of the final judgment.

Question XVIII.—What books prescribe these duties?

Answer.—The New and Old Testaments, and particularly the Psalms, Gospels, and Apostolic Epistles.

Question XIX.—What examples confirm this doctrine?

Answer.—The example of Jesus Christ Himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned Him to death. We have, moreover, the examples of the Apostles, who both loved and respected them; they suffered meekly in dungeons, in conformity to the will of the Emperors, and did not revolt, like malefactors and traitors. We must, therefore, in imitation of these examples, suffer and be silent.

Question XX.—At what period did the custom originate of praying to the Almighty for the prosperity of the sovereign?

Answer.—The custom of publicly praying for the Emperors is coeval with the introduction of Christianity, which custom is to us the valuable legacy and splendid gift we have received from past ages.

Such is the doctrine of the Church, confirmed by practice, as to the worship and fidelity due to the Omnipotent Emperor of Russia, the Minister and Vicegerent of God.—*New York Tribune.*

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor. 12, Burdon Terrace, Newcastle-on-Tyne.

British Boys' Empire Song.

THE following verses from the pen of a British-Israelite appeared in the *People's Friend* for December 18th, and will, we doubt not, be welcomed by our readers.

The Empire that our Fathers built
They laid its strong foundations true,
And deep indeed their children's guilt
If they their duty fail to do.
The old flag of Britannia flies
In every breeze of every clime,
And nations great and races rise
To prove anew its power sublime.

From Eastern Ind to Western Sea,
From Northern snows to Southern veldt,
The Empire's sons in all are free,
On every shore their power is felt.
And boys can spread the Empire's fame
By famous deeds, aye leal and true,
New laurels add to Britain's name,
Be good and brave in all they do.

The future vision bright unrolls
Of greater Empire yet and blest,
And dearer still to patriot souls
That land of freedom, peace, and rest.
Oh, boys of Britain, brave and free,
Of hardy race, beloved and true,
May sons, like sires, this glory see,
Which coming days unfold to view.

Chorus—Forward the old flag, waving free,
To conquests grand and new;
Let our imperial glory be
The glorious goal for you.

—DAVID LEITCH.

Correspondence.

THE CROSS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read Miss Cook's letter in your last issue, and, as far as I am able to judge, she has some antipathy to the Latin Cross because it is the supposed successor of the T of the heathen; but T was also, if I mistake not, a Hebrew letter as well. The heathen and the Hebrew had many items in common, *e.g.*, circumcision; and the fact that a good thing is paganized is no reason why it should not be disinfected of its pagan accompaniments and restored to its rightful use. Our Lord was put to death by pagans, and if they used a cross it would be a pagan cross for crucifixion; and † being the pagan cross then, it establishes the point that it was the Latin cross our Lord suffered on.

I may supplement my statement of last week that the Latin cross is found among the inscriptions of the Catacombs along with other shaped crosses by also pointing out the article on "Cross" in Smith and Cheetham's *Dictionary of Christian Antiquities*, Vol. I., pp. 494—8. This work reproduces on p. 516 the notorious caricature of the Palace of the Cæsars, which represents an ass crucified and worshipped by a Christian, with a crude inscription underneath in Latin, which is rendered, "Alexæmenos worships his God." This is referred to by Canon Liddon in his Seventh Bampton Lecture, who cites it to show "the more intelligent and bitter hostility of Paganism to the Church since the apostolic martyrdoms a century and a half before, when converts had also been made in Cæsar's household." In this caricature the Latin cross is conspicuous, and evidently was the kind of cross used by the Romans for this ignominious death.

With reference to Miss Cook's quotations from Hislop's *Two Babylons*, in support of her contention as to the heathen origin of the Latin cross, and that the X is the Protestant one, free from any taint of heathenism, I find Hislop does not support such a conclusion. He is not so sure of the good faith of Constantine, saying: "I am not without my suspicions that the X *may* have been intended to have one meaning to the Christians and another to the Pagans. It is certain that

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the X was the symbol of the god Ham in Egypt, and, as such, was exhibited on the breast of his image" (p. 333, fourth edition, 1871). Hislop quotes as his authority Wilkinson's *Egyptians*, Vol. VI., "Khem." This being so, there is nothing to choose between the two, even admitting that X is the Greek initial letter of the name of Christ.

This objection to the Latin cross because of its supposed heathen origin appears to be straining at a gnat and swallowing a camel. Abraham was of "heathen origin"; and if our Lord Himself condescended to have in His veins the blood of Rahab the Canaanite, and Ruth the Moabitess, as well as others who were not of the chosen race, surely we need not reject the Latin cross because it is ascribed a heathen origin.

As to the banner of Constantine, why make so much of a narrative of very doubtful validity? Garrett, in his "Commentary on the Revelation," pp. 178—9, says: "It is strange that an event, said to have been seen by a whole army, should be recorded on the testimony of Constantine only, and that given years afterwards on his death-bed." The whole story of his vision and alleged confession is probably fabulous. It is first mentioned by Eusebius, "who wrote when superstition and apostasy were working" (Hislop, p. 332), and not referred to for over 200 years afterwards, when the Church was saturated with heresy. Miss Cook might, with the same reason, believe the popish legend of the "Invention of the Cross," by Constantine's mother, as the evidence for the one is as "strong" as the other. If she means by her concluding lines that "British-Israelites generally recognise" the Greek initial of Christ's name on the Union Jack, I can only say that this is not the case as far as my acquaintance with them goes.

I have no intention of pursuing the discussion on a matter which is, after all, a side issue to the one I first wrote about; and that was, the desirability of discarding trivial arguments in support of the Anglo-Israelite position. In writing to scholars, *e.g.*, Dr. C. H. Wright, advocating the Anglo-Israelite position, I find that one of the stock objections they use is the unsound arguments used by our supporters. He is a very misguided person who will not learn wisdom from an opponent; and I submit it is very desirable not to help out our strong argument by those of doubtful or trivial value. It is possible that Jacob crossed his arms, and it is equally possible that he made a Latin or a Greek cross; but it is fanciful to say that he thereby meant in a special way to symbolize the Christian era, or that God meant that he should. It is just as fanciful as the Romanist perversion of "leaning on the top of his staff"; and to the outsider, whom we wish to convince, it is just as objectionable. This is my real point, and I would suggest that correspondents do not mix it up with questions about the merits, or otherwise, of the Latin cross. I object to Romanism as much as Miss Cook and others do, but I don't believe in letting it appropriate and monopolize what is common property to all believers in the Lord Jesus Christ, any more than I allow it to monopolize the title "Catholic."

Yours truly, J. W. MACDONALD.

North Shields, Jan. 25th.

To the Editor of the "Banner of Israel."

SIR,—Your contributor, J. M. Lawrence, August 5th, 1905, quoting Psa. xxii. 21:—"Thou hast heard me from the horns of the unicorns," adds that this "may well have some symbolical meaning." Quite true. Justin Martyr, in his controversy with Trypho, the Jew, amongst other prophetic symbols of the death of Christ by crucifixion, as we call it, quotes this very text, and asks, to the best of my recollection, Who does not see that the cross is like to horns of unicorns? Prepossessed with the notion of the Latin cross, I did not particularly see the resemblance, except by taking each extension, upward and two transverse, as a separate horn; but these would require three unicorns, a name which everywhere in the R.V. has given place to wild ox. But under the light of your correspondents' discussion on the form of the *stauros*, seeing that there were three so tortured to death together, and, if we take the *stauros* to be simply an upright stake, to which each was nailed, Justin Martyr's analogy would be complete. Each of the three would represent the single horn of a unicorn, and the Psalmist's "from among" (Prayer Book Version) would perfectly apply.

But one may agree with the marginal reference to Acts iv. 27, that the unicorns of this prophecy were Herod, Pontius Pilate, and others, who set up those dread horns as evidence of their fatal power—the powers of darkness. Under this interpretation the three horns of the Latin cross would equally well apply, and we should not lose the poetic sentiment of "Those outstretched arms receive," &c., as we should if they were extended upwards on a stake. I do not think the Latin cross should be scouted because it was a previous heathenish symbol. There is scarce a single important item of Christian symbolism and facts that had not been forestalled by that great Bible-student, Satan. Mythology had its deity sprung direct from the supreme Jove, as Christ is the only-begotten of the Father from everlasting; it had its virgin birth, too. Also, Justin Martyr insists that Mithraism was based on Isa. xxxiii. 16; that the "munitions of rocks" were copied in the selection of rocky caverns for its initiations and mysteries, in which "bread and water" were given the initiates and others—a spurious but anticipatory imitation of the Lord's Supper; further, that the caves were an equally spurious anticipation of the probably cave-like ox-stall of Bethlehem.

It would be a dangerous flight before the great foe to reject any part of Christian symbolism and facts simply because Satan had previously sought to discredit them or lessen their force by his own inventions. I do not, however, contend for any form of the *stauros*. Faithfully yours,

A. BOND.

5, Marsden Road, Southport, January 27th, 1906.

To the Editor of the "Banner of Israel."

SIR,—I have looked into Haydn's "Dictionary of the Bible" and find that the Cross, when not a mere stake, was formed like the letter T, with a shaft and two arms, a "Tau Cross." If with shaft, arms, and head it is a Latin Cross on which we have reason to believe our blessed Lord suffered. It was a Roman and therefore a heathen punishment—ignominious and servile. At the time of crucifixion the sufferer was compelled to carry his cross, or a part of it. Our dear Lord was crucified "without the gate" (Heb. xiii.) upon this pagan cross. Therefore it has become through all the ages glorified, because He died upon it and is the emblem of the Christian's dearest hope, "The sign of the Son of Man." Haydn goes on to say that St. Andrew's X is so-called from a tradition that this apostle suffered martyrdom on a cross in that form.

I must now add that I regret your paper should admit the vehement denunciations against "Romanists" and "modern idolators," whatever this latter term may mean. As a believer in our Identity for many years, and at the same time a member of the "Catholic Church" as established in England, these "Protestant" outbursts do not affect me, but they do harm to the advance of belief in the grand historical fact, apparently reducing the reception of it to a "sect" who profess special religious opinions. I am, sir,

Yours faithfully, B. S. J.

Bedford, January 26th.

[The arguments on both sides of the above question having now been stated, the discussion is closed.—ED.]

CAMBERWELL, DULWICH AND PECKHAM BRITISH-ISRAEL ASSOCIATION.—A Lecture, entitled "The Drama of the Ages, or Lost Israel Found in the British Race," will be given by the Rev. Leonard Hills, on Wednesday, 14th February, 1906, at the Clifton Congregational Lecture Hall, Studholme Street, Asylum Road, Peckham, S.E. The chair will be taken by the Rev. G. Ernest Thorne, the well-known Pastor, and the admission is free.

THE Rev. Leonard Hills' new book, "ABOUT OURSELVES," will be published on Wednesday, February 14th, price one shilling. Copies will be sent post free on receipt of remittance by the publishers, Messrs. R. Banks and Son, Racquet Court, Fleet Street, E.C. We anticipate a good demand for this new Identity booklet.

MISS COOK'S New Year's Booklet is now entirely out of print, and no further copies can be supplied. Readers are also reminded that no further copies of the Anglo-Israel Almanack can now be had.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Is Invasion Impossible?

BY COLONEL G. W. DEANE, C.B.

THE President of the Council, in the New Year's BANNER, after making a suggestion that "the fulfilment of the prophecy of Zech. viii. 10 may be another sign that the Second Advent is very near upon us," adds—"Let us all therefore vigilantly watch for the other signs that are given us in the Word, lest that day come upon us unawares." Among these signs, is the invasion of Great Britain a factor that may have to be reckoned with in the future, as a preliminary to the closing scenes of the age? And it is advanced for consideration that the answer depends on whether the prophecies contained in Isaiah xviii., xxiv., and xxviii. are past, or are still future. Chapters xviii. and xxviii. are those more particularly selected.

May I be permitted to lay the following before the readers of THE BANNER? Do we make as much as we might of its columns to thresh out in friendly correspondence knotty or doubtful points? The majority of the Association are agreed on the main outlines of the exegesis of a literal Israel, and that Ephraim-Israel has been, on a reasonable basis, identified with the British nation and monarch of the House of David; but there are many matters of detail on which opinions vary, and this issue of the invasion of Great Britain seems to come under this heading.

There is very little use (experience has shown this over and over again) in opening up correspondence on any subject unless there be first an agreement as to premises, and the issue raised confined strictly within certain limits. In recent controversies in the daily Press it was repeatedly pointed out that various writers were travelling outside the matter intended for discussion, and introducing all sorts of "side issues." It is proposed, therefore, to clearly define the following issue: Is the fulfilment of Isaiah xviii. and xxviii. *past?* and will those who may be good enough to expound this view record the when and the how, and reconcile their exegesis with the page of Scripture and with the known events of secular history?

In respect of premises, may I invite attention to the following: Are we all agreed that the "present to be brought unto the Lord," in chap. xviii. 7, is the House of Judah, and that the people who will present is the House of Israel? It is not apparent how any satisfactory decision as to the past or future fulfilment of the prophecy of the chapter can be arrived at without an agreement on this point.

With regard to chap. xxviii., it may be safely presumed we agree that Ephraim *means Ephraim-Israel*, and does not apply to any non-Hebrew people, and that the British are Ephraim-Israel. But the past or future fulfilment may be affected in various ways. For instance, Prof. Morris asserts its fulfilment is past, and supports this by saying the chapter is misplaced, and should come in after chap. x. 4. Another writer, an Anglo-Israelite, asserts it is past, but finding verses 5 and 6 would upset that view, says these verses are out of place! Of course the *onus probandi* lies with him to show where they should be dovetailed in somewhere else. It seems to me that once we begin trying to shift chapters and verses to fresh places, it would not be hard to prove anything from Scripture.

An important issue is at stake, and may we hope that those who hold that these prophecies are past will "bring forth their reasons"? If these prophecies, on the other hand, are still future, then those in the British nation who hold that invasion is im-

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possible are living in a fool's paradise, and the invasion of Britain, with most disastrous results, is portrayed as a judgment of God, perhaps as a portion of Jacob's trouble. There is nothing new in the view of the prophecies in these chapters being future, but before any attempt be made to deal with them in that light, it would be better first to thresh out in friendly correspondence the *pros* and *cons* of their being already past. At present opinions are divided, and the near approach of the end of the age fully justifies a desire for the settlement of this moot point.

Israel in the Apocalypse.—IV.

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

THE ZODIACAL WOMAN.—XII.

This vision is so Hebraistic that Dean Alford identifies the woman with the Hebrew Church (*Greek Testament*, 1861, vol. iv., p. 664), who is called the Daughter of Zion in the *Old Testament*. She is here called *a great sign*, and the twelve stars around her head are clearly the twelve signs of the Zodiac, there being no special twelve stars among the constellations. There is no reason why she should be crowned with specifically twelve stars if it merely denoted honour or glory. Philo Judœus, and other ancient writers, speak of the twelve signs as the twelve stars and also when referring to *Scripture*.

The twelve signs were appropriated by Jacob to his twelve sons, and are alluded to in Jacob's twelve predictions (Genesis xlix.), and in Moses' also (Deut. xxxiii.), and they were afterwards borne on the twelve Hebrew banners (Numbers ii.). As the signs typify the work of redemption to be accomplished by Messiah, and to be made known to the world by the Hebrews, it is most suitable that the Hebrew Church (in its Christian form) should be so represented.

But this identification fixes the purport of the whole vision; the central and controlling figure being the Hebrew Church, as Christianised, determines the Hebraistic character and purport of the rest of the vision. Dean Alford interprets the woman as "the Old Testament Church," thus recognising its Hebraistic character; but it is, of course, here seen in its Christianised form. Tomlin says: "This child was doubtless Constantine, the first Christian emperor," and John explains the seven-headed dragon as seven-hilled Rome, which persecuted the Gothic Israelite Christians under the seven emperors from Severus to Licinius. As the first Christian king was the British Israelite Lucius, so the first Christian emperor was the British Israelite Constantine, here represented as being opposed by paganism, but elevated by God to the highest position; while the ten horns synchronise with the ten Gothic tribes which Dean Abbadie (1723) said were the ten Israelite tribes. We then find Michael, "the guardian of God's people" (R. T. S. *Annotated Bible* iii. 1456), protecting them from the dragon, or Satan, as in Daniel's vision (x. 13). The woman (Church) retires to a wilderness, or the thinly-peopled northern Europe, and is helped by eagle wings, the emblem of Dan, who had settled in north Europe (Isaiah xxxv. 1).

THE THREE WILD BEASTS.—XIII.

In this vision we find pagan Rome bequeathes its power to two papal beasts, who succeed in deceiving the descendants of those whom the first or pagan beast had persecuted, and the former, having been shewn to have been Gothic Christian Israelites, these must be the same also, which for a time were brought under the papal yoke.

VISION OF THE TWELVE TRIBES.—XIV.

This conclusion is made certain by the next vision, where we see Mount Sion and the Paschal Lamb connected with the Shekinah voice, the Sinai thunderings, the golden Temple harps, the Hebrew cherubim, the Hebrew elders, and the 144,000 worshipping Hebrews of the twelve tribes, as before.

THE REFORMATION.—XIV.

By another series of visions we are again brought to the Reformation. A messenger flies with the Gospel offered to all Europe, while at the same time a messenger declares Babylon is fallen; for Rome then, by the Gospel, received its deadly wound, but through the new Jesuitism, persecution secretly continues. The persons referred to are called *saints*, a term constantly used of the Hebrews in the *Old Testament* (Deut. xxxiii. 2; Ps. lxxix. 2). The Shekinah cloud is then seen, from which One appears with a golden crown (Corona) and a sickle (Falce in Bootes), and a messenger issues from the Temple and altar, and those outside Jerusalem were slain.

THE SEVEN VESSELS.—XV.

The same Hebraistic imagery is used here also. The number seven, the Temple *sea of glass*, the altar fire, the golden harps, with which are accompanied *the song of Moses, and the* Paschal *Lamb*, praising the *King of Saints*. The vision concludes with the disclosing of the Temple, Tabernacle, Ark; and seven messengers, as Levitical priests in white robes and golden girdles, proceed from the Temple, while one of the cherubim gives golden bowls to the messengers.

THE VESSELS POURED FORTH.—XVI.

A great voice issues from the Temple, commanding the seven messengers to pour out the contents of their bowls upon the earth, and Europe is plagued because it yielded to the sorceries of the harlot of Rome. These visions relate to the providential dealings with the people and places already identified as Israelitish in Europe.

JUDGMENT ON ROME.—XVII., XVIII.

The next two visions relate to the destruction of Israel's great enemy, called Babylon, or papal Rome, giving the particulars of her terrific fall and final destruction, the lamentation made by the ecclesiastics, and of the vast possessions and riches found in her; and how the European kingdoms despoiled her of her ill-gotten gains, while the golden harps and silver trumpets of the Temple celebrate the fall of Israel's persecutor.

This final overthrow of Rome is celebrated by the supper of the Paschal Lamb at the marriage of Israel (Hosea), arrayed in priestly robes, amid Sinaitic

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thunderings, while the heavenly messenger informs John that he is an Israelite brother.

THE MESSIANIC VICTORIES.—XIX., XX.

The termination of the long contest between Israel and Rome is now shewn, when Christ destroys popery and binds Satan for 1,000 years, during which Christ reigns over His people on earth. Satan, being loosed, again deceives many, and Gog and Magog assemble their armies to besiege Jerusalem, but are smitten and entirely destroyed.

THE NEW JERUSALEM.—XXI., XXII.

This Hebrew book of *Revelation*, detailing the tremendous series of material and spiritual conflicts during some 2,000 years between Israel and Rome pagan and papal, with the alternations of victory and defeat, and the final victory of Israel, is suitably terminated with a vision of the New Jerusalem.

The marriage of the Israel Church, the bride (Eph. v. 25), the tabernacle, the throne, the Urim and Thummim (Alpha and Omega), the Shekinah voice, the Dead Sea (the brimstone lake), the Paschal Lamb, the sacred sevens, the mighty Hermon of Transfiguration, the holy Jerusalem, all make up such an unparalleled scene of Hebraistic symbology and meaning and Israelitish glory, that we may safely conclude that this final and marvellous vision is not only as the Hebrew crown of golden glory to the whole series of former visions, but that, if the Hebraistic element in those was not sufficiently obvious, this concluding Israelitish termination of the whole mighty drama would be sufficient of itself to fix the Hebraistic character on all the former acts and scenes.

The details conform exactly to this Hebrew opening. John was carried, in spirit, from Patmos to Palestine. There he beheld the new Jerusalem descending above the Mount of Transfiguration, Mount Hermon (Mimpress: *Gospel Treasury*). In it shone the Shekinah (Isaiah iv. 5), while the whole city blazed as with the light of jasper, as the priestly pectoral had done. It had twelve gates, one for each Hebrew tribe, and at them were twelve messengers, while the tribal names were written thereon, and the wall had twelve foundations; an exclusively Hebrew city in every particular, for even on the latter were the names of the twelve Hebrew apostles. The very measurements of the city were multiples of the tribal number. It lay *foursquare*, as the Hebrew camp was divided into four great parts (Numbers ii.); its length twelve thousand furlongs, and its breadth twelve thousand furlongs, and the height was twelve thousand. The wall was 12 by 12 cubits, and the foundations were twelve. The promise of a Jerusalem, laid with precious stones, made to Israel by Isaiah (liv. 11—14), is here realised by John. In Solomon's Temple the sacred furniture and vessels were of gold; but here the very streets are golden. Twelve great precious stones blazed in glory from the Aaronic pectoral; but here the very city foundations were twelve enormous precious stones, while its twelve gates were twelve pearls. There was no temple, for the whole city was a temple, to which Solomon's, *in all its glory*, was not to be compared, so completely, so entirely, and exclusively Hebraistic, is the final vision of all.

And lastly, in confirmation of all the realities of the previous Hebrew visions, the Hebrew seal of truth and witness is appended:—

I am the Root and the Offspring of David,
The bright and morning Star.

The star of Balaam, and the star of the Magi. As to believing Gentiles, it is evident that on accepting the Hebrew Messiah as their personal Saviour they became joined to the Church of Israel and part of the Hebrew people by faith. But it is equally clear that Gentile Christians in Asia or Africa could not be included in the scenes and acts of the Apocalypse, for those took place in Europe. They have not undergone the persecutions of papal Rome, nor waged the war of centuries with its Satanic power, nor participated in the Reformation, nor aided in overthrowing its diabolical system. How, then, could they, (whether Christians or not personally), be represented as sharing in triumphs for victories in which they had no part? Israel is the golden key to unravel the intricacies and open out the prophecies of the *Apocalypse*, as it is of the older portions of *Holy Scripture*.

EPHRAIM'S TRIBAL NUMBERS.

In reference to the sealing of the Twelve Tribes (vii. 8), it has been suggested that Joseph stands for Ephraim. This may be so, no doubt, as far as the 12,000 are concerned. But to Ephraim was specially promised the great multitude (Gen. xlviii. 19). If, then, Ephraim here is merely represented by the 12,000, where is his promised great multitude? His numbers are the same as those of the other tribes, to whom no numerical superiority was promised. And who are the great multitude sealed as well as the 144,000? It would appear that Joseph's 12,000 represented the number of Ephraim sealed as merely one of the tribes; while the great multitude represent (as Wilson and Tomlin considered) the fulfilment of the promise of the great multitude to Ephraim over and above his ordinary tribeship number.

Thus, when in Arabia, Ephraim's number was less than some and more than other tribes (Numbers i. 33), because he was not to receive his great multitude in the Former Days (B.C. 4,000—1), but in the Latter Days (Genesis xlix. 1), which had already commenced (A.D. 1—4,000), in John's era, and so the *great multitude* is specifically mentioned. Ephraim's ordinary tribal number is mentioned under his father's name; but the multitude specially promised to him is mentioned under his own personal promise.

THE TEMPLE ZODIAC.

A marked feature in the Apocalypse is the remarkable manner in which the Temple and its sacred furniture and vessels are introduced. The visions, trumpets, messengers and voices proceed from the Temple; while the scenery is the Temple and its courts, in which the Messiah appears, robed as the Hebrew high priest.

Thus we have the Temple, Temple courts, sanctuary, oracle, copper altar, golden altar, ark, cherubim, lampstand, lamps, priestly robes, mitre, girdle, Urim and Thummim, Temple olives (Hos. xiv. 6), Temple palms, pectoral, golden harps, golden censers, wine-

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bowls, Shekinah, cloud, lamb of sacrifice, priestly courses, high priest's garment, Shekinah utterance, copper sea, silver trumpets, Temple guards, propitiatory, sacred incense, Temple pillars, and altar fire. Thus the Temple and its contents predominate throughout the whole book. We find, from *Scripture*, and Jewish authorities, that the zodiacal signs were connected with the Temple. Thus the cherubim consisted of man, lion, bull, eagle—*i.e.*, Aquarius, Leo, Taurus, Aquila (Ezek. i. 10). The Temple altar had bull horns (1 Kings i. 51); Solomon made two great zodiacal cherubim, and they were also carved on the doors of the sanctuary, and oracle (vi. 23, 29), and on the chariot ledges (vii. 36). Considering that the forty-eight signs were arranged by Abraham's ancestors, Seth and Enoch, as types of the Messianic truths revealed to Adam, and Joseph's divinely-given zodiacal dream, and Jacob's and Moses' blessing the patriarchs and tribes by Divine inspiration under zodiacal emblems, and that Moses used them as the foundation of Levitical types, it would be natural to expect that they should be found in the Temple typology. (Gawler: *Two Olive Trees.*)

Josephus and Philo Judœus connect the zodiacal signs with the vail, shew-bread, lampstand, golden altar, pectoral, Jachin and Boaz. Parkhurst, Hutchinson, Barrett, Rolleston, and other modern writers connect the signs with the Temple.

This connection of the zodiac and the Temple being so close, and the *Apocalypse* being the book of the Temple, it would be natural to expect some reference to the signs in it. This will be found to be pre-eminently the case. Out of the twelve great signs eight are mentioned or referred to; while the twelve are round the woman's head. Out of the thirty-six decans or inferior signs, eighteen are referred to. But some are referred to several times, so that, on the whole, there are more than eighty zodiacal references in the *Apocalypse.*

Lectures by the Rev. Leonard Hills.

Manchester.

A LECTURE was given on January 24th by Rev. Leonard Hills in the Onward Hall, Deansgate, Manchester, on the subject, "What we Believe and Why," and a fairly numerous gathering welcomed the rev. gentleman in the largest room at our disposal. The tenor of the lecturer's address was "Show your faith by your deeds." The Holy Spirit was the interpreter of the Holy Book; carnal reasoning was therefore useless, as spiritual things must be spiritually discerned, and the Almighty had chosen His elect for national service. How was it that God had made such a pocket edition of an empire? Simply that His glory might be extended by His chosen people. In France the school children are asked, "What are Great Britain and Ireland?" and answer, "Two small islands off the coasts of France," which is quite correct; and here we have a spot dominating the world. "Verily the kingdom of God was taken from the Jews and given to a nation bringing forth the fruits thereof." Christ never calls Himself the God of the Jews; He was sent to the "lost sheep of the House of Israel." In concluding, the lecturer emphasized this point—that the truth which British-Israelites proclaim is not denominational in any way, but national in its character, and unites in the study of this great truth those who are as the poles asunder as regards matters of religious dogma.—*T. J. Thomson, Manchester.*

Ashton-under-Lyne.

There was a good attendance at the Berkeley Street Mission, Ashton, on Thursday evening, when Mr. L. Hills gave a lecture on "Israel's Prophecies and Britain's History." The chair was occupied by Councillor R. A. Barrett, who remarked that he was a Churchman, but they at Berkeley Street were no particular denomination. He remembered when they had a cellar for their worship; later on they had to take rooms in another place, and finally they got the room they now occupied.—Mr. Hills then delivered his lecture, and was listened to with rapt attention. In the course of his remarks he observed that our Empire had one quarter of the whole of the earth's land surface, and our flag floated over 2,000 isles, one-fourth of the population of the world being ruled over by our King. There were more per cent. preachers and teachers of religion in Great Britain than in any other country. In reflecting over the year that had just closed he pointed out that some great leaders were being carried home one by one, and some of them were known to those present. It was his ambition that their places should be taken by young men. The lecturer referred to the ten tribes of Israel, and dealt with God's promise to them of a land flowing with milk and honey, and showed how the Jews had made a name that was revered.—At the end of the lecture questions were invited, and the meeting closed with a vote of thanks to the chairman and lecturer.—*Local Paper.*

Hull.

Last night a lecture was given in the Jubilee Institute, Alexandra Dock, by the Rev. Leonard Hills, of London, entitled, "What we Believe and Why," which was very instructive and interesting. The lecture dealt with the identity of the British Nation with the lost tribes of Israel (not Judah) and how the promises to Israel in the Bible were being fulfilled in us in the present day. A large audience listened with marked attention. Mr. Hills promised to give another lecture, if possible, in February.—Hull *Daily Mail*, February 1st.

St. Helens.

Under the auspices of the North of England Anglo-Israel Council, a lantern lecture on "England's Supremacy and the Reason Why" was given in the Windle Pilkington Hall, Y.M.C.A., on Wednesday evening, the lecturer being the Rev. Leonard Hills, of London. The large attendance was presided over by Councillor J. Phythian, who, at the commencement, said he was very pleased to take the chair that evening. He believed it would be a very interesting lecture; a subject which could not fail to be of

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use to everybody present. As a student of the whole thing he was expecting to hear something which would be of interest to him, and no doubt it would be of interest to other people. (Applause.)

Before the lecturer started, the hymn "Jesus shall reign" was sung. The Rev. Leonard Hills said the Association was a band of people who believed that the literal interpretation of the prophesies concerning the people in the Bible was to be found in the British race to-day. While the Association did not teach without religion, it did not teach the absurd nonsense that the British people were Jews. Certainly a St. Helens man was a Lancashire man, but all Lancashire men were not St. Helens men. The prophecies that God made concerning the people of Israel, not Judah, were being literally and actually fulfilled in the British race to-day. They did not claim that we were Jews. They claimed that the Jews were our brethren; that the British and American people were the decendants of the House of Israel, commonly called the ten lost tribes. The lecturer asserted that nowhere in the Bible could people read that God was the God of the Jews. Some people say, "Yes, but what about the inscription over the cross?" Yes, but God did not put it there. Another thing was that the Jew was not mentioned till they come to the second book of Kings. "The reason why England is supreme," said the lecturer, "is because she is Israel." If they took the literal fulfilment of the prophecies concerning the Jews, they must also take literally the fulfilment of the promised blessings to the House of Israel, which the lecturer claimed were being enjoyed at this moment by the British people. Therefore, if God was the God of truth, He would not, having sworn with an oath to Abraham that those blessings should be in possession of Abraham's seed for ever, deliberately break that oath, and give those blessings to some Gentile or outside people.

A slide, showing that by linking up the chief fortified ports and coaling stations, which the lecturer described as "gates" of the Empire, a chain was thus formed round the world, showing that the land had become too small for us more than once, and that we had spread abroad to the ends of the earth. The lecturer quoted Isaiah liv. 3, "For thou shalt break forth on the right hand and on the left," and Deut. xxxiii. 17, "And with them he shall push the people together to the end of the earth," thus showing that that was exactly what was prophesised concerning the House of Israel and not of the Jews. Reference was made to England growing into a company of nations, quoting Gen. xxxv. 11, "a nation and a company of nations shall be of thee," and that we should have possession of the "gates" was shown by Gen. xxii. 17, "And thy seed shall possess the gate of his enemies." A slide was thrown on the screen showing how England had lent money to various countries, including France, Germany, Egypt, Greece, Hungary, Italy, Japan, Russia, Spain, and Turkey, carrying out the promise in Deut. xxviii. 12, "Thou shalt lend unto many nations, and thou shalt not borrow." A slide designed by the late Colonel Senior was depicted, showing a tree which showed the rapid growth of the British-Israel branch, with a branch cut off, which was the House of Judah or the Jews. The slide bore the quotation, "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6). Photograph slides of many of the principal ports of the empire were thrown on the screen, the majority of the photos having been taken on the late Royal tour in the "Ophir."

After a collection had been taken towards the expenses of the Council and the usual vote of thanks having been passed, the meeting concluded.—St. Helens *Reporter*, February 2nd.

LISCARD.

Hearing that as a rule "a good writer is by no means a good speaker" (which is undoubtedly true), I made my way last evening to the neighbouring township of Liscard, where the Rev. Leonard Hills was announced to give a lecture on our Identity as long lost, and now found, Israel, as distinct from Judah, the Jews. The meeting was held at the concert room, and I found a large audience assembled. Taking care to place my chair so that I could observe the effect of the lecturer's remarks upon his hearers, I was struck with the intensity of delighted interest manifest upon all faces, and soon applause, loud and long sustained, greeted the speaker's telling periods. Being gifted with a rare touch of refined humour, and also with great power of gesture and of facial expression, there was never a dull moment; the audience was with the speaker from the first word till the last. Frequently one heard laughter rippling all over the room as the absurdities of the "spiritualisers" of the promises were exposed, and the general feeling when Mr. Hills, evidently quite fresh, and able with the matter in hand to go on much longer (he spoke for one hour and a quarter), brought his lecture to a close, was that all would have been pleased to hear him much longer. Fifty names were handed in for membership of the Association. It is hardly necessary to add that Mr. Hills easily proved to demonstration that the English-speaking race are the people of "the Book." Great good will most surely result from these lectures, and the North of England Council prove their title to our active support and confidence in this forward movement.—*Theodore S. Hill*, Birkenhead, Feb. 2nd.

A Canadian Protest Against Alien Immigration.

DURING the last few years the Canadian Government have made strenuous efforts to people the Far West, and have been perhaps too anxious to secure population at any price, not always with the best results, as the following extract from the *Standard* of Jan. 19th will show. The matter of which Mr. Beckles Willson complains is just one of those dangers from which a knowledge of British-Israelism would preserve our statesmen. If they understood that these boundless areas had been given us by God for the purpose of building up a company of kindred nations they would not cater for the sweepings of Europe, but would allow the territories to develop on Anglo-Saxon lines, even although the growth might be somewhat slower:—

"The new weekly journal 'Canada' (published at 52, Long Acre) is likely to grow steadily in popu-

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larity on both sides of the Atlantic. Its second number shows rather an advance than retrogression from the first issue. Among its many notable features one that is sure to attract a good deal of attention is Mr. Beckles Willson's contribution headed: 'Wherefore Non-British Immigrants?' regarding which opinions are already published from Sir Gilbert Parker, Sir A. Conan Doyle, Mr. Rider Haggard, Admiral Markham, the Hon. T. A. Brassey, and other well known authorities, while further views are promised, including those of Sir Henry Seton-Karr and Dr. Emil Reich. The question is one which all friends of Greater Britain recognise as of first-rate importance, and 'Canada' deserves well of its readers for having taken up this matter in its columns. Mr. Beckles Willson evidently feels deeply with regard to the great influx into Canada's open spaces of the least well developed Continental and Oriental or semi-Oriental peoples, while millions of men and women in the Mother-country are living permanently in the direst poverty. He condemns hotly the suggestion that Canada should welcome only the best of our working populace, and his condemnation is from the Canadian's own standpoint. 'The praters of new blood and increased population will, mayhap, deride me,' he says, 'when I tell them that a few weeks ago in Canada I shed tears at the squalor and meanness and vulgarity which I saw invading, like a pestilent vapour, the villages which I remembered calm and clean with the calmness and cleanness of England. I will proclaim it aloud from the housetops of London and the treetops of Canada that the commonest London loafer has more of decency in him, of suavity, of inherent reverence for order, of love of fair play, of humour, than the Sicilian, the Neapolitan, the Croatian, the Magyar, whom my friend Mr. Preston is so feverishly anxious to transfer in their lewdness and ignorance and surly speech to my native land. I met a man in North Bay who had formerly been a navvy in Upper Holloway. "Lord love ye, guvernor," he said to me, with some pathos, "I had no idea Canadians were like this 'ere. I've tried 'ard to live with 'em and do my work decent, but they don't know 'ow to be'ave—and that's the truth; not even the boss!" Canadians! Instinctively, my heart went out to this man, as one of mine own people, however low in the social scale; but for his boss—a German-American mongrel—and for his co-workers from Italy and Poland, I had nothing but revulsion.' Even those who do not wholly sympathise with Mr. Beckles Willson's aims, as here shown, will be interested and moved by his zest and fervour, and by his racial loyalty. His final appeal is striking:—'Out of the twelve millions on the verge of hunger, are there not one million who could be induced to render us richer by one million fellow-countrymen?—one million whose history, whose character, whose triumphs, whose ideals are the same as ours, and in whose veins, in spite of poverty and wretchedness, there courses, though more slowly, the same blood? For, believe me, in a few years there will be in England something in the nature of a social upheaval; a re-arrangement in the theory and practice of dealing with the unemployed, and—mark you this!—the method of the unemployed themselves in dealing with their own destinies.'"

The Bible.

By John Laight Wince.

Light of lights, exceeding far,
As the sun, the faintest star,
Every book of human pen,
Setting forth the thoughts of men:
From its wondrous opening page,
Telling of the primal age;
Telling of Creation's dawn,
That chaotic night was gone.

From the words of early seers;
From the voice of later years;
From its history of the past,
And the visions forward cast,
Shines a clear revealing light,
On this gloom of mortal night.

Vain and carping infidel,
Who the author? can you tell?
Of this Book from Eastern land,
Filled with wonders, strange and grand,
Of a past eternity,
And of ages yet to be?
Hist'ry of an infant race,
Meeting angels face to face;
Hist'ry of an Eden home;
Prophecy of one to come?

Dare you say "some hireling priest
In the olden, dreamy East
Penned the phantoms of his brain
In this Book for sordid gain"?
Say that "here is only taught
Vagaries of human thought:
Tales, without a saving clause,
Contravening nature's laws?

You would have us cast aside
This unerring chart and guide
For your faithless, hopeless creed,
Mocking at our direst need.

Turning from your negatives
To the Word that ever lives,
On its pages bright we trace
Promises of boundless grace;
Life beyond the fleeting breath,
Light beyond the gloom of death.

Pledge of this, our confidence,
Certainty of recompense;
Christ was raised—the living Head,
Firstfruit of the righteous dead!

Pierceton, Ind., December, 1905.

British Trade at the Top.—British exhibitors at the Liége Exhibition can show a remarkable record of success over their competitors of all other nations, and this in spite of the small space taken up by this country at the Exhibition. On comparing the number of Grand Prix, Diplomas of Honour and gold medals awarded to British firms with those of other nations, it will be seen that the British section takes the lead by far in every case:—

	Grand Prix. Per cent.	Dip. of Honour. Per cent.	Gold Medal. Per cent.
Great Britain ...	37	27½	58
France	15	10¾	22¼
Germany ...	16½	14	35¾
Belgium	14	14	22
U.S. America ...	10	9	25¼
Russia	9½	7½	28
Japan	15½	12	39

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MISCELLANEA.

DEATH OF AN EGYPTIAN MAGNATE.—The death of Sir Elwin Palmer deprives Egypt of one intimately associated with its industrial growth during the past decade, and for whom it was generally believed a long career of usefulness was still in store. In 1889 Sir Elwin Palmer succeeded Sir Edgar Vincent as Financial Adviser to the Khedive, and carried on the policy mapped out by that able financier with such success that, before he left the post in 1898 to become governor of the National Bank of Egypt, he had placed the finances of the country upon a thoroughly sound basis. In recognition of his great services he was made a K.C.B. in 1897, and a K.C.M.G. in 1902. He was the author of a book entitled "Egypt and its Future."

***

A JEWISH PARLIAMENT.—The programme for the creation of a Jewish Parliament has been drawn up and sent out to Jewish organizations. It is proposed that every Jewish man or woman who desires to be qualified as an elector should subscribe an annual fee of 2s. 6d.; that a million Jews should give their adherence to the scheme, which would realise £125,000; 500 men should comprise the Jewish Parliament, with a Cabinet, fifteen men of the highest intelligence, ability, and statesmanship; each member of the Cabinet to receive a salary of £1,000 a year; the Parliamentary Session to last one month out of the twelve. It will not be a legislative body, but will watch over the interests of the Jews all over the world, and make representations to foreign offices when occasion arise.

***

NEW USE FOR THE GREAT PYRAMID.—The world is to be weighed once more, doubts being entertained by scientists as to the accuracy of previous estimates; but whether the error be a case of short-weight or over-weight has yet to be settled. So an expedition is to set out to Egypt, where, strange as it sounds, the Great Pyramid will be utilised by the investigators. First, the weight of the pyramid will be ascertained, and then the weight of the earth estimated from its proportionate size. The swinging of pendulums will be the guage, for the pendulum is affected by the power of attraction exerted by a large or small body—a mere question of arithmetic to the man of science. From the force exerted by the pyramid in pulling the swinging pendulum from its natural course the weight of the pyramid can be estimated, and that of the earth—the exact size of which is known—can then be easily calculated. But perhaps one day men will find the weight of the earth *in* the pyramid.

***

GOOD SUGGESTION BY MR. CHOATE.—Mr. J. Choate, late United States Ambassador to Great Britain, speaking at Ottawa on February 2nd, paid a glowing tribute to the ideas of Mr. Rhodes, and said he hoped to see Mr. Rhodes's experiment completed by some American millionaire enabling young Englishmen to attend the American universities.

***

PROGRESS IN THE SUDAN.—The new railway between Port Sudan and Berber (which brings Khartum 900 miles nearer the sea, and has cost £1,400,000 in Egyptian money) was inaugurated on January 27th by Lord Cromer. In the course of his speech Lord Cromer said this railway was the main artery of communication which would open out the Sudan to the world. In conformity also with the liberal policy persistently pursued by the British Government the port and railway would be open on equal terms to the trade of all the world.

***

AN ISRAELITISH INSTITUTION.—Leeds has the honour of giving birth to the "Band of Hope." Mrs. Ann Jane Carlile and the Rev. Jabez Tunnicliffe were the two who founded the movement. They seem to have conceived the idea almost simultaneously, and Mrs. Carlile went to Leeds to consult Mr. Tunnicliffe, who was stationed there, in 1847. The two agreed that the best way of making temperate men and women was to make temperance a factor in childhood. They called a meeting of young children, and, after addresses, it was decided to start a "Band of Hope," whose members should all sign a pledge to refrain from strong drink. No fewer than 200 boys and girls signed there and then. Probably there are not fewer than twenty million people who have signed the pledge in all parts of the earth since that gathering.

***

"SWIFT MESSENGERS" (Isa. xviii. 2).—Pleading for a postage-stamp of a maritime nature, the *Pall Mall Gazette* says: "As far as Great Britain herself is concerned, no such polite pictorial recognition of her earliest and most natural—in fact, only possible—means of communication and intercourse with the mainland appears even to have occurred to the minds of those responsible for these things at St. Martin's-le-Grand. In this particular it has remained for several of our colonies to show a greater measure of thoughtfulness than the mother country, remembering their indebtedness to Neptune, and those swift messengers committed to the mercy of his moods, his smiles and frowns, messengers ever on the wing, coming and going, keeping strong the ties between the old home and the new, breasting the storm with their precious freight of human lives, with news, with merchandise."

***

GERMAN TRADE METHODS.—A novel way of fighting foreign competition has been inaugurated by the publishers of a well-known German atlas. Probably in order to claim the attention of the public on behalf of their own ports, and to damage the interests of Dutch shipping and trade generally, they have omitted from the jubilee edition of 1905 of their atlas such Dutch ports as Flushing and Ymuiden, and even Rotterdam. To balance these little shortcomings they mention as a port the village of Sandvoort, on the beach near Haarlem, where nothing but a flat-bottomed fishing boat can land, but which owes this mention probably to the fact of its being visited as a summer resort by many Germans tripping on the cheap. A correspondent to *Het Handelsblad* says that the chambers of commerce should intervene against such "inaccuracies."

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Half a Century Ago.

THE following extract is interesting as showing the feeling connected with Israel truth as long as half a century ago, in 1856, the *Seventeen Identifications* of Hine having been published in 1870.

"I am reading Wilson's work, *Our Israelitish Origin*. And oh! how beautiful, how invigorating, how ennobling the hope that we are, indeed, those who were to go out amongst all nations to preach to them the glad tidings of the blessed Gospel!

"I am not learned enough to follow Mr. Wilson's explanations of different texts . . . yet I bow to the wise and deeply read. Mr. Ormsville tells me he is personally acquainted with Mr. Wilson, and that he is so thoroughly imbued with Scriptural knowledge that, give him only the first line of any passage you would like to quote, and he will repeat it, did it consist of a whole chapter, or even more. He is sure Mr. Wilson is deeply impressed with the idea that what he asserts is the truth, is fact; and says he has the appearance of a man wrapt up in pious thoughts.

"The more I dwell upon the subject in my own mind, the more am I convinced there is much reality in the supposition. It is, perhaps, now only seen through a glass darkly, but the clear light will be more and more apparent. It is to me a great corroboration that we have, indeed, migrated from the East, that the Welsh, the Cymri, have their forefathers buried in the southern part of European Russia, called the Crimea; this, you know, is undoubted.

"We are Ephraimites, and, as such, need not to have the Jewish cast of countenance. Joseph's brethren did not in the least recognise him, though they had their sin towards him brought so forcibly to their recollection, to their conscience, by the treatment they received from the Governor of Egypt. They saw no likeness in him to any of themselves, and it was only after several prolonged interviews that he himself made known to them his identity. He besides married an Egyptian woman—a daughter of the priest of On—and thus the Jewish resemblance was less likely to belong to his children. Since I have been so engaged with this work I have been much struck with our characteristic traits, as English and Americans, bearing upon this point.

"Did any nation ever murmur as the Israelites? and are not the English proverbial for grumbling? Then continually we read in the history of our forefathers, that they lifted up their voice and wept; and how remarkable it is in the inhabitants of the United States that, in joy or in sorrow, everything that even remotely touches their feelings opens the flood-gates of their tears! How continually do the heroines of their novels (see *Wide, Wide World* and *Queechy*) sit down and weep as if their hearts would break; and would this have been written were it not a peculiarity of the nation? Decidedly we are Israelites. If you have not read Mr. Wilson's book, get it immediately. For my part, I would rather dig in Mr. Wilson's mine of Scripture treasure than in those of Australia and California. The gold is purer and much more durable. Mr. Ormville tells me that the search for the Ten Tribes has been made in divers places. Some suppose that they have found them among the Red Indians; some among the Afghans; but I like best to think we may be accounted Israelites; it is so delicious a thought that we may be numbered among the children of God, that we may form a part of His chosen people. I thank Mr. Wilson very cordially for his work" (Kennedy: *The Balance of Beauty*, 1857, pp. 94, 95, 96, 97). A. B. G.

Anglo-Israel Distribution Fund.

ANNUAL REPORT, FROM JAN., 1905, TO JAN., 1906.

BY the good hand of our God has the work of the ANGLO-ISRAEL DISTRIBUTION FUND been brought to the close of another year; to Him be all the praise, with true thanksgiving.

To those who have supported the Fund, providing the material aid, without which a halt must have been called, and to all our Sowers throughout the Empire and beyond, the Distributors of the Fund are most deeply grateful, and they rejoice greatly to be able to report to them—Progress.

The Fund has touched a higher figure than in the previous year, the number of Sowers has increased, but we have lost some who have been "called home," whose good services we miss, but the numbers have been more than made up, as indicated, by others joining our ranks. Much more literature has been distributed, so the Postage Account has swelled most beautifully, out of proportion apparently to the Purchases Account. This is a thing of special moment, as it indicates, in fact, the large amount of various Gifts of Literature which have been received.

Amongst the specially valuable Gifts of New Literature, the Bath Broadsheets have been a conspicuous figure; the writer himself, Mr. Louis E. de Ridder, has been most generous, and other friends have sent them by hundreds and hundreds; so we have constantly had these Sheets of good instruction to our hands and widely have they been disseminated. Publications, *not new*, have also been received, and helped us in spreading the Good News, for which we thank our friends. With one exception, Gifts of New Literature have been acknowledged in the Monthly Reports sent to the BANNER OF ISRAEL; but now the year has closed we have the pleasure, as in former Annual Reports, to offer our best thanks to Messrs. R. Banks and Son for one dozen copies of the BANNER contributed by them week by week throughout the year.

Our warmest thanks are due to the Editor of the BANNER OF ISRAEL for space devoted to the Monthly Reports of the Fund; hearty thanks we also offer to the Editor of the *Covenant People*, but again with regret, for no more space in it could be taken up by our Fund in the year past than was covered by the last Annual Report; this simply for want of time to write also for that journal, though very kindly and courteously the request has been made that it should be done.

The Fund became known to our public in years past through THE BANNER OF ISRAEL, when the *Covenant People* did not exist for us to fly to; naturally its friends have looked to the BANNER for an account of our doings; thankful should we be were it possible to work through the *Covenant People* to the same extent, but it will be recognised that as correspondence increases there is less and less time left to the Secretary for compiling Reports and presenting quotations from the many good letters received; if someone with true sympathy and a little experience, and with heart and soul in the work, could rise up close at hand and, as assistant Hon. Sec., join us, what results might we not see?

Each passing year shows still more clearly than the former how interest in the wonderful present-day revelation of Israel increases, widens, and deepens; but still we want and need *to do far more* while the general public remains unenlightened, so we most earnestly hope that our good friends the Contributors to the Anglo-Israel Distribution Fund, will steadily take their way in front of us every month with open purses, and that Distributors and Sowers will hasten to follow, disposing of the precious seed with wisdom, diligence, and zeal. Thus may we

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help the people more and more quickly to become aware of their high origin and to learn their Christian duty and special responsibilities to the God of their fathers, and to those He puts in their care, that He may be signally glorified.

A list of places sent to during 1905 having been in the New Year's BANNER, there is no occasion to repeat it at the present time, but it should be mentioned, as the following was not given in the list, that we send also the BANNER OF ISRAEL each week to nine Free Libraries at home, and to the Y.M.C.A. abroad—in Kimberley and Johannesburg (S. Africa), Honolulu (Hawaiian Islands), and to the Reading-room, Whitehorse (Yukon Territory, Canada).

LITERATURE PURCHASED.

BANNER OF ISRAEL, Weekly edition	15,712
" " " Monthly edition	288
COVENANT PEOPLE	2,976
Books	134
Pamphlets	814
Booklets	84
Bath Broadsheets	11,000
Leaflets	7,650
Anglo-Israel Tracts	1,200
British-Israel Charts	507
British-Israel Postcards	2,216
Almanacks and Calendars	1,535

SOWING THE SEED.

BANNER OF ISRAEL, alone, Book-post packets	8,672
COVENANT PEOPLE, alone	452
Literature, various (with or without journals in addition), parcels	2,848

The number of Sowers on our Books at the close of 1905 was 392.

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

STATEMENT OF ACCOUNTS *from January, 1905, to December, 1905.*

	£	s.	d.		£	s.	d.
Balance in hand ...	68	17	11	Books, Pamphlets, &c.	24	2	2
Receipts	215	12	11	The BANNER OF ISRAEL	51	8	0
				The Covenant People and other Publications of the British-Israel Association...	24	12	8
				Postage and Carriage of Literature ...	56	10	0
				Honorarium to Packing Clerk	47	0	0
				Purse Calendars ...	3	11	11
				Pictorial Post-cards ...	8	0	6
				Draft Stamps	0	4	8
				Balance in hand	69	0	11
	£284	10	10		£284	10	10

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

Examined and found correct, PERCY H. PAGE,
20th January, 1906.

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

THE REV. MARCUS BERGMANN'S VISIT TO EGYPT AND THE HOLY LAND.

At the invitation of a member of the Church with which Mr. Bergmann is connected, he has been visiting Egypt and the Holy Land, with a party that included the Rev. Archibald G. Brown, for many years Pastor of the East London Tabernacle, and now of Chatsworth Road, Lower Norwood. Before starting, Mr. Bergmann promised Mr. Banks to send some particulars of his journey, and we now have pleasure in publishing the first letter.

Eden Palace Hotel,
Cairo, Egypt.
February 6th, 1906.

DEAR MR. BANKS,—You will see that I am writing from the land where our fathers have been under the first oppression. I would have written a line from Jerusalem but I have literally had no time, being together with friends who seem to be constantly on the move. I have had a most blessed experience in my visit to the various places of interest in Palestine, but as I know that many and able writers have given full description, I will touch upon a subject that is near my heart, viz., my visits to the various Jewish centres; and first of all I met in the streets of Paris, where I stayed from Saturday till Monday, several Jews to whom I was able to preach the Gospel and give away Scriptures. Also at Marseilles, where I joined the steamer, we had some hours to wait for passengers; I made good use of the time in preaching the Gospel to the Jews there. The first place we touched at was Cannee, in Crete. To this island Paul wrote his epistle to Titus; in the first chapter, 10—14, you will see Paul does not give them a very good character. As we landed on the Jewish Sabbath I made my way to the synagogue, which I found after some difficulty, and the Rabbi and his congregation permitted me to preach the Gospel. The Rev. Archibald G. Brown and several friends accompanied me. I had a most friendly and hearty reception. The Rabbi, a grand old noble-looking patriarch, invited me afterwards to his house to take some refreshment. Several of the congregation wished me to go home with them, but time did not permit of my doing so. I promised to send them Scriptures. The next place we landed on was Haifa, in the Holy Land. Here I found an old friend, a Jewish missionary, who has been long expecting Yiddish Bibles. A great and good work is going on among the Jews here. I spent the first night in Nazareth; next day I went to Tiberius, one of the four sacred cities of the Jews. I went among the Jews, and in the synagogue I was able to preach the Gospel to a large congregation. For some time they allowed me to go on, but some of them became exceedingly angry when I told them that the Lord Jesus had from this very Sea of Galilee on which their city stands, chosen His disciples; they were ready to tear me to pieces, and had not an elderly Jew taken me under his shelter I would certainly have met with some bodily harm. I felt the Lord's presence and help as never before.

The next day we went on towards Jerusalem, going through Samaria, most likely the very way our blessed Master trod, staying in Nablous over night. This is the ancient Shechem. Not far from this place is Jacob's well, where the Lord Jesus sat and talked with the woman of Samaria. I had the privilege of sitting on this well too. I shall never forget my first sight of Jerusalem, some distance away from it. Late on Saturday evening I reached the city. I found some friends were waiting to welcome me. I have sent here the Yiddish Bible. The next morning, Sunday, before daylight, I rose and walked around the walls, like Nehemiah of old. But my heart was as sad as his at the terrible desolations everywhere.

Meetings were specially arranged for me to preach the Gospel; the Lord has given me great liberty, and the attention of the Jews is most marvellous here. I was only able to send here 100 copies of the Yiddish Bible, but what are these among 60,000 or 70,000 Jews. My earnest prayer is that the Lord may enable me to send here at least 20,000 copies. The next day, just before starting for Jericho, a Jew came to my hotel greatly excited, and said: "Does it not say that 'out of Zion shall the Lord come forth, and the Word of the Lord from Jerusalem'? How is it that you have made it to come out from London"? I had here an opportunity of telling him that some of the English Christians have found out that they are the Ten Tribes of Israel, and that their desire is that their brethren of the House of Judah may have the Word of God in their own language, and, therefore, they have sent it to them from London. On my return from Jericho, where I have also met with a Jewish Colony and spent the evening, I returned to Jerusalem, where a large meeting of Jews was arranged for me to address. I have never expected such willingness on the part of the Jews to listen to the Gospel and receive the Word of God. Leaving Jerusalem, after some days I reached Jaffa. Here, too, is a large Jewish centre, where many Yiddish Bibles are needed. I am sorry that the whole edition of 10,000 just printed are already disposed of. I crossed from Jaffa to Port Said, and then came here to Cairo, where I have been

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since Thursday last. Every day I have been among the Jews—there are, I have been told, about 2,500 Jews here. I have not a single Bible left to send here. Last Saturday I was in one of the Synagogues for over two hours, preaching to a large congregation.

I have visited the Pyramids, and, to my friends who were with me, have recommended the works published by you on the subject. Many of my fellow-passengers are believers in the British-Israel truth, and we have often animated and interesting conversations and Bible-readings on the subject. I hope (D.V.) to be home again about the 16th or 17th inst. With very kind regards, and hoping you are better than when I saw you just before leaving home,

Yours faithfully in one blessed Hope,

MARCUS S. BERGMANN.

Correspondence.

THE TWO CAPTIVITIES.

To the Editor of the "Banner of Israel."

DEAR SIR,—As a reader of the BANNER for many years, and a true believer in the Identity, could you kindly answer me through the BANNER a few questions concerning the Ten Lost Tribes? as there are a number of persons who still believe that Israel returned with Judah from the Babylonish captivity; and if those answers were given through the BANNER, I am fully persuaded it would give a new force and make it clearly improbable and unlikely that they did return together.

1st. What was the distance from Samaria to the cities of the Medes, where Israel was taken?

2nd. What was the distance from Jerusalem to Babylon, where the Jews were taken?

3rd. What was the distance between the cities of the Medes and Babylon?

4th. What space of time was there between the two captivities?

5th. Were the Jews and Israelites friendly when Israel was taken away to Assyria?

Yours faithfully,

HENRY HOLLOWAY.

[(1) As the crow flies, the distance between Samaria and the Median cities would be about eight hundred miles—Halah and Habor a hundred miles further; (2) between Jerusalem and Babylon, five hundred and fifty miles; and (3) between Babylon and the Kizil Uzen (Gozan) four hundred miles. (4) The Israelitish captivity was 132—or, according to some, 134—years earlier than the Jewish. (5) Judah and Israel were the reverse of friendly at the time of the latter's downfall. They were, in fact, at war with each other. Pekah, the last independent king of Israel, formed an alliance with Syria under Rezin, and these two invaded Judah more than once. It was this that led to the exile of the tribes east of Jordan, because Ahaz of Judah appealed to Assyria for help, which resulted in Tiglath-Pileser removing Gad, Reuben, and half Manasseh, as well as many of the inhabitants of Galilee. Compare 2 Kings xv. 29, xvi. 5—7; 2 Chron xxviii., xxx. 10; Isa. vii 1—9.—ED.]

EMIGRATION TO CANADA.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER OF ISRAEL of the 20th December I have read an article on "The Problem of Unemployment," in which the only idea seems to be to put the unemployed on farms. Not many have it in their power to make a success of farming, even among those who have spent their life at the business; how much less likely are city-bred people to succeed? I enclose a cutting from one of the French newspapers in Montreal, which advocates the settling of the various tradesmen in villages. Many of your nobles possess enormous tracts of landed property, which their ancestors seem to have had granted to them in return for very meagre services to their country. Let them devote a tenth part of these estates to the formation of model villages, where the unemployed could be trained to stand on their own feet, before being dumped out here.

Canada is sadly in want of servant girls, especially PLAIN cooks and general servants. Navvies and farm labourers are also needed, but we have mechanics galore, and our technical colleges are turning out floods of engineers of every description and professional men fairly swarm. Mind, we object to being dumped upon as long as the Old Country contains so many acres devoted to the prideful amusement of your nobles.

Believe me, sincerely yours,

(MRS.) I. M. M. DOBBS.

195, Johnston-street, Kingston, Ontario, Canada, Jan. 20th, 1906.

[We are sure that the writer of "The Problem of Unemployment" had no intention of advocating the settlement on Canadian farms of people unfit for their duties, and do not think Canadians have any "dumping" to fear. Those who have the emigration schemes in hand are sensible men, whose object is to benefit the families they wish to remove, and consequently it is very unlikely that they will promote plans which promise to leave the emigrants worse off than they were. Besides, they are in touch with the Canadian emigration agents, and seek their advice on such matters. As to the "city bred" element, we beg Mrs. Dobbs' reference to the article, "A Canadian Protest against Alien Immigration," in this issue, where it is pointed out that the "commonest London loafer" is a better piece of material than the stuff which Canada is deliberately importing. There can be no doubt that the land in this country is locked up too tightly, but the same may be said of Poland, &c.; and we really do not understand why Canadians should require the cream of England while soliciting the dregs of the Continent.—ED.]

THE ARGUMENT FROM SAAC-SON.

To the Editor of the "Banner of Israel."

DEAR SIR,—Is not our strongest identity the reiterated Word of God, "In Isaac shall thy seed be called"? Therefore we are not called Israel or Ephraim, but Isaac's sons—the name of him who, at the age of 30, in his full manhood, submitted himself to his aged father's will and was content to be bound and laid upon the sacrificial altar, and having given up his life, as it were, to a cruel death, was called back by the Angel of God—a type of His great Son in whom we, Isaac's sons, believe.

Yours truly, G. C.

Clevedon, January 26th.

[The text referred to, fulfilled though it is in "Saxons," cannot be called the strongest "identification," but it is an important one.—ED.]

SUITABLE LITERATURE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I should feel greatly indebted to you if you would kindly inform me, through the medium of your excellent paper, the best books on the Anglo-Israel theory to place before

(*a*) A partial convert to the theory.
(*b*) One who believes in the Bible, but not the theory.
(*c*) An agnostic.

Yours faithfully, C. F. W.

61, Grange-road, West Bromwich, January 29th, 1906.

["Suitability" would depend very much on the intelligence of the reader; but, taking the average person, we should say that as "a partial convert to the theory" would probably be willing to read something substantial on the subject, the best books for this type are "*British-Israel Truth*," "*The Truth of God Demonstrated by the British Nation*," by W. H. Mason, and "*The Destiny of the British Race*," by A. K. Robinson; while the other two are more likely to be interested by such a pamphlet as "*Britain's Imperial Destiny*," by the Rev. J. Idrisyn Jones, but if they are of a candid, inquiring turn, we should be inclined also to give them Mr. Mason's book.—ED.]

IT is reported from Australia that the Federal Navigation Commission will recommend preferential treatment of British ships.

FROM Canada comes the news that the Ontario Government has requested Professor McLennan, of Toronto University, to deliver a series of Lectures throughout the province on the advantages of the metric system of weights and measures.

THE Secretary of the British-Israel Association acknowledges from n anonymous subscriber, E.B., Pimlico, for Conference Fund, 20s.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Uprising of Socialism.

BY JOHN BUTTERWORTH.

ONE of the noteworthy results of the recent elections is the advent in the House of Commons of a contingent of Members chosen from the working-classes, who are now represented in Parliament by numbers entitling them to rank as an effective "Party." The country at large is nervously wondering what will be the outcome of this advance on the part of the labouring community, now publicly showing its real strength for the first time. We, too, as British-Israelites, may enquire, though surely in a more hopeful spirit than the rest of our countrymen, what effect this development, so little expected by those who lack facilities for observing the under-currents of social and political life and thought among the industrial masses, will have on us as the Chosen Nation.

It is not yet possible to forecast completely what lines the Labour party will adopt to achieve its aims. Perhaps the constituent members are not quite in agreement among themselves. But, as regards the objects they have in view, the party seems to have very clear ideas. Mr. Keir Hardie, writing recently in the *National Review*, declares that the party is strongly imbued and leavened with Socialism, of the type, apparently, which would abolish all class privileges and monopolies, and would sit in opposition to whichever Government may be in office. It will make no pronouncement on the Fiscal Question until a deputation can be sent to the Colonies to confer with the Labour parties there and arrange for a common course of action, "so that the question of Free Trade *versus* Protection may be taken out of the hands of party politicians, and some understanding be come to which will eventually be advantageous and acceptable to the Labour movements in the Colonies and at home." The Labour party, Mr. Keir Hardie further declares, will demand a general eight hours' working day, pensions for aged workmen, and work for the unemployed. It will protest against the existing burden of militarism, and will seek the co-operation of the Labour parties of the world to help in diminishing it. It will strive to curtail, and eventually to overthrow, all hereditary rule, and so increase and widen the authority of the millions.

So far Mr. Keir Hardie. Others of his party would appear to go even further. They would nationalize all natural resources; they would "secure the collective and communal ownership of all the means of production, distribution and exchange." They would transfer to the State, as the universal employer and paymaster, "banks, shops, factories, railways, and every kind of industrial activity now in the hands of private persons or of joint-stock companies." In other words, they would abolish private enterprise and do away with competition, thereby incurring the risk of destroying individual initiative, and of reducing all units of the commonwealth to a dead level of mediocrity.

Undoubtedly the Labour party will work for the development of Trade Unionism. Last year a Trades Disputes Bill was introduced by private members, providing for the legalization of "picketing," and of certain acts done by a Trade Union which, if done in combination by private individuals, would be cognizable under the law of conspiracy; and for the protection of Trade Unions' funds from liability to damages for illegal actions done by trade Union members. The Bill was withdrawn, but we may expect the Labour party to put forward a similar Bill, which may go still further. Such a Bill cannot but

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be regarded as a menace to the freedom of the individual through the legalization of intimidation of men who want to work during a strike, and as an attempt to secure privileges for one class at the expense of another. After all, working-men are intensely human, and we cannot wonder if, in these latter days, we see them trying to form themselves into a privileged class! They have many historical precedents for the strong elbowing the weak into the gutter.

It is clear that, if all these ambitions are gratified, severe losses must be inflicted on the "upper classes," and a new burden imposed on the middle-class tax-payer. It is, therefore, not easy for anyone outside the labouring community to contemplate with equanimity such a change of masters, and so tremendous a social upheaval as would result from the supremacy of an unscrupulous and predatory Democracy. Nevertheless, there is no need to despair. The Labour party is composed for the most part of intelligent and level-headed men, and is, moreover, not yet in a position to carry a subversive programme. Should it attempt to do so in the future, we must not lose sight of the fact that England has a "middle class"—numerous and intelligent—which, also, has yet to learn its strength. What the middle classes did in France in 1794, when the Jacobins had scattered and murdered the Aristocrats, the English middle class could surely do, and that peaceably, without calling in a Napoleon Buonaparte to aid them!

But there are other points on which the Englishman in general, and the British-Israelite in particular, would wish to be assured, and on these the pronouncements of the Labour party will be anxiously awaited. For instance, what position would a Labour Government take up in regard to the existing religions, and the proprietary and other rights of the recognized Churches? What would such a Government do to retain and develop the Colonies? How does the latter-day Socialist regard the Monarchy?

Sir John Gorst recently expressed the opinion that the leaders of the Trade Unions desired that the whole of the teaching of the schools should be secular. They are wearied of the religious disputes which have taken place in the past. The correctness of this view has been proved by the just published Trade Union "Education Bill," to be brought forward during the coming session. This stipulates that the instruction in State-aided schools shall be purely secular, and that no regard whatever shall be paid to religion. Such a stipulation is deplorable; but when we see on the agenda papers of the conferences of the Labour Representation Committee such subjects for discussion as the desirability of suppressing the publication of betting news and of applying local option to the liquor trade, we cannot but recognize with thankfulness that the Labour party does effectively aim at improving the moral as well as the material condition of the people, though many of us may consider the suggested methods open to criticism.

So much for the present. What of the future? Truly our trust must be in God, who has never failed Israel yet. Parties are, after all, no more than instruments in God's hands, to be used for the good of His chosen race. The rich man who employs his wealth wisely as the steward of God, and not solely for joining house to house and laying field to field, may take comfort in the thought that though every working-man may claim to enjoy good in all his labour, still riches and wealth are also the gift of God (Eccles. v. 18, 19). God has recognized the rights of rich and poor alike in the past, why should He cease to do so in the future? However much we may fear Socialistic attacks on private ownership, and dread the loss of that individual initiative and personal energy, which have done so much to raise our nation to its present level among the inventors and traders of the world, let us remember that God has promised His chosen people shall be the head and not the tail, and take courage. He can never permit the introduction, as a permanence, of any measure calculated to stultify His own designs.

As for the unemployed question, we have God's Word for it that "the poor shall never cease out of the land." Therefore all the special legislation which can be devised will never abolish poverty. At the same time, God's orders to the powers that be, no matter to what party they belong, are clear—"I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land" (Deut. xv. 11). What God commands, He will have carried out. Let not, then, the poor man despair; he will be relieved, while he who is taxed to give may be certain that he shall receive again "good measure, pressed down and shaken together and running over." With the same measure that we mete withal it shall be measured to us again.

As regards religious education, there is no denying the fact that the horizon looks black. There are storms ahead. Nevertheless, here again God's orders to His people are perfectly clear, and in His own time He will indicate the path of obedience. Over and over again He tells Israel to teach His ways and commandments to the children (see, for instance, Deut. xi. 18, 19), and He will help us to do it, in face of all opposition.

What possible excuse have we to be anxious about the Colonies since we inherit the glorious promises to Abraham and to Jacob and have the right to appropriate the comfortable words of the prophets? As for the Monarchy, here, again, we have reassurance. When we can break God's covenant of the day and His covenant of the night, and there shall be no day and night in their season, until then David shall never want a man to sit upon the throne of the House of Israel (Jer. xxxiii. 17—22).

In very truth Israel-Britain has no real cause to fear. If God will that Socialism shall prevail, it must necessarily be a bland Socialism, a benevolent Democracy—no levelling Communism, no anarchical Mob-rule. Otherwise, of what profit are His pledges to Israel? What we have to do, then, is to set an example of faith to our timorous blind brethren, to hold fast to God and His gracious promises. He will not begin to fail His people now. Doubtless we must be sober, we must be vigilant, for the Adversary is abroad. The sky may be clouded at present, yet our help is nigh. We know who we are, we know what we are destined to be; therefore we must be strong and confident. Our "good time" is coming. "God's in His heaven, All's well with the world"!

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Flashlights.—No. 4.

By the Rev. Leonard Hills.

British-Israelites claim that Great Britain of to-day is a development of the monarchy of David, along the lines and according to the promise made by God in Isa. xlix. 23; 1 Chron. xxii. 10; 2 Chron. xiii. 5, see also marginal reading of this verse; and Jer. xxxiii. 20—26, "Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant that he should not have a son to reign upon his throne, and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me. Moreover the Word of the Lord came to Jeremiah saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cut them off? Thus they have despised My people that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return and have mercy upon them."

Read these striking words over again slowly. They are certainly as plain and as definite as any passage in the Book. It is not an unreasonable position that we British-Israelites hold; saying concerning it—Yes, we believe God said this. We believe He meant it. We believe that He meant what He said and intended it to be understood as such. Where, then, is the line of demarcation which separates us from other Christian Bible students? Just here; namely, that whereas the "orthodox" interpretation of "the schools" spiritualizes this passage in so far as the words "seed of David, Jacob," etc., are concerned, while holding literally the words in reference to the ordinances of night and day, the British-Israelite says, No; we hold, believe, and teach that the passage must be read and understood entirely literally or entirely spiritually. We decline to make ourselves a mark for the scorn of the sceptic, and do despite to reason and common-sense by adopting a position which, in effect, says: God means what He says about stars and sand; that's literal; but when He speaks of the seed of Jacob and of David and of the kingdom, He doesn't really mean anything of the kind. He means His Church, or anything else you like to read into it. Believe what you like on your spiritual premises, but please do not attempt to give God the credit (to say nothing of the honour and glory) of actually meaning what He actually said. Yet this is the exact position that the spiritualizers put themselves in.

They tell us that certain passages mean what they say—take them as read. But other certain passages immediately before or following mean exactly opposite to what they say. This curious position they are obliged to maintain in order to support their "spiritual kingdom" idea, as against the literal, substantial, and political kingdom of God which the British-Israelite sees clearly enough in letting the words of the Book speak for themselves. And here the question may be asked by some beginner, "How is it that there is such divergence of belief in relation to this very important matter of the monarchy of David's line and that there should be two camps—a very large one of those who march under the banner of a spiritual kingdom, and a little camp of those who hold most tenaciously to the belief in the actual, visible, literal kingdom?" The answer is (where the answer to so many difficulties and misconception lies) in seeing the very clearly marked distinction between Israel and the Jews—the House of Israel and the House of Judah.

This is a point which by voice and pen we must never allow to be lost sight of until we can get people to realize that while Israel—"the House of Israel"—stands for the whole house of the twelve tribes, the ten-tribed house apart from Judah or the Jews, and, in some few instances, relates to the House of Judah—Israel or the Jews—yet the words in the Scriptures, Jews and House of Judah, never refer to the whole twelve tribes, and never to the ten-tribed House of Ephraim-Israel. Otherwise, by making the terms Jew and Israelite, God's chosen people, His elect, His nation, to mean the two-tribed House of Judah, is to cause the endless muddles to be intensified by trying to straighten out man-made tangles of what God has unmistakably left recorded clear and decisive. A moment's thought will show you that by the unwarrantable interchange of the terms Jew and Israelite, a hopeless mass of contradictions are introduced into the pages of the Bible, while, directly you duly observe the distinction betwixt the two houses, such contradictions cease to exist.

Now let us for a moment suppose the truth of the general erroneous belief that the ten million of Jews to-day are the sole representatives of God's chosen people, and see where it lands us.

The Bible speaks of Israel as a great nation, like the sand of the sea for multitude, living under a monarchy of the line of David, having a sister nation springing from them but entirely independent of them, possessing immense colonies, holding the wealth, the waterways, and the gates of the world, a colonizing, empire-building, dominant people, the chief of the nations, with a small but very powerful army, a people under the special blessing of God. But if the Jew is the only literal Israelite then you immediately make the Bible a hopelessly false book, and leave yourself without any reply to the flood of infidelity that threatens to swamp you, except the not very logical or satisfactory, "These things are to be understood spiritually"; and the thoughtful sceptic ponders o'er the strange, strange idea of folks who say in effect that the God they worship chose a certain people for His own glory, tried His omnipotent hand and failed; that the Jews of the present day are the representatives of the people of His covenant choice and blessing. Little wonder is it that there are so many sceptics. Now our belief in God and His faithful Word shows clearly that Ephraim-Israel of the ten tribes are His choice; see Jer. xxxi. 9: "I

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am a Father unto Israel, and Ephraim (not Judah) is My first-born." The Bible nowhere says that the Jews are God's chosen people. They are *included* in the people of His choice, but they are only part of the whole, and their blessedness as His people remains still in abeyance until Jer. iii. 18 is fulfilled (*q.v.*).

If, as certain people would fain have us believe, the Jews are the only people of Israel left, then we are face to face with this extraordinary fact—that the people of God's choice are not in possession of any of the sworn blessings God made to the fathers, but are under a most terrible curse, hated and held in derision; while there does exist a people of non-Israelitish origin who are in possession and enjoyment of those very things God swore He would give to Abraham and his seed for ever, *and to nobody else.* The fact is, the further we walk along this "spiritualizing" way the deeper in the mire of confusion and contradiction we get, while by carefully reading the Scriptures, noting carefully to whom the Word is addressed, we find ourselves rejoicing in the clear covenant light of God's truth.

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

II.

"This people have I formed for Myself, they shall shew forth My praise" (Isa. xliii. 21).

We read that when the aged Jacob knew that he was about to die, "He called unto his sons and said, Gather yourselves together that I may tell you that which shall befall you in the last days" (Gen. xlix. 1), and that the blessing which he then pronounced upon Joseph commenced thus: "Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall" (Gen. xlix. 22); and we find that the tree which sprung from the good seed of the Word, sown by St. Patrick in Ireland, must have stood by a well of living water, seeing that its branches bearing fruit ran over the wall into regions beyond during more than 300 years after he had rested from his labours. The first branch of that tree that was seen in a foreign field was brought by Fridolt, who, with twelve companions, arrived from Ireland in France in the year 501,* and commenced his evangelistic labours at Poitiers, where he established a monastery and school. They laboured there and in many other places in France, &c., and before his death Fridolt had kindled a line of beacon lights which extended from the Grisson Alps to well-nigh the shores of the German Sea. Forty years later, another band of Culdees—Disibod, with twelve companions—arrived from Ireland at Bingen on the Rhine, where they built a monastery (which still bears the name of Disibodenberg), and laboured in evangelizing in t e valley of the Rhine. "French and German youths," we are told, "were received in the Culdee monasteries, trained, and sent forth to evangelise among their countrymen." Fifty years later, in 595 (shortly before the death of St. Columba in Iona), another Culdee, named Columbanus, with twelve companions, arrived in France from Ireland; a man of very remarkable gifts—physically, intellectually, spiritually—and of untiring energy in the service of Christ. In the district of the Vosges, in France, he established three monasteries, which became so famous that "nobles and men of rank sent their sons to be educated in the schools of Columbanus, and princes, following his example, founded similar institutions in their dominions. The light of Christian learning spread on all sides. Waldenus, Duke of Burgundy, became patron of the three monastries which Columbanus had established, and got himself enrolled as a corresponding member of the Culdeean brotherhood." In the year 605, a party of Culdee missionaries from Iona joined Columbanus in Switzerland, enabling him to extend greatly the field of his labours. At that time the peoples of France, Germany, and Switzerland were wholly pagan, save in the large cities, in many of which the Christian religion had been received, and in those districts in which the Culdee missionaries had been successful in planting Christian Churches. With these the Church of Rome had not interfered, nor do we hear of the missionaries having suffered persecution until Columbanus was thrown into prison by Brunhilde, the queen-mother of the boy-king of the Franks, and Regent during his minority—a woman whose profligacy had been boldly rebuked by him.

Taken with others as prisoners to Nantes, and put on board a ship bound for Ireland, they effected their escape on the vessel being stranded on the French coast, and Columbanus, with Gallus, one of his companions, succeeded in finding their way, after many toils, into Switzerland. They broke up new ground, as evangelists, at Zurich, where they laboured together for some years, until Columbanus, finding that he had again to flee for his life in order to get beyond the reach of Queen Brunhilde, who was bent on putting him to death, escaped into Italy in the year 612, and there he found safety in Milan, where there was a strong Christian Church which had maintained its independence of the Church of Rome.

In Lombardy he laboured with his usual energy as an evangelist and founded a monastery, which became very famous as a school of theology, and survives to this day under the name of Bobbio (but in the hands of the Church of Rome), and there Columbanus died in the year 615.

But the branches of the tree planted in Ireland are found to have run over the wall, in these early centuries, to a country having a nearer interest for us than we can take in France, in Switzerland, and in Germany; and the hand of God, in bending them to our own native Scotland, is no less manifest than it was in the growth and fruitfulness of the tree which sprung from the seed sown by St. Patrick in Ireland. But what a contrast do we find between the school in which he was trained before God called him from Scotland to Ireland in the year 405, and that in which St. Columba had been trained before God called him from Ireland to Scotland in the year 563!

At the time of St. Patrick's death in 465, the people

* See Wylie's "History of the Scottish Nation," Vol. ii., p. 338.

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of Scotland sat in the grossest spiritual darkness. In the North the Picts were everywhere of the Druid religion, save in places where the worship of Baal still survived, and where on the east coast the worship of Woden had been introduced by a few settlers from Norway and from Denmark. In the South the nominal Christianity which had been accepted during the Roman occupation had given place to Druidism, or to Woden, except in the few places where Christianity had been revived for a time under the labours of St. Ninian and his monks, but which seems to have practically disappeared after these had ceased from their labours. And now a branch of the tree in Ireland was to run over the wall to Scotland, bringing to the people in darkness there " the light of the Gospel of the glory of Christ " (2 Cor. v. 4, R.V.).

Columba was born at Garton, in Donegal, in the year 521. He was of royal lineage through each of his parents, but of these we know nothing except their names, and that, as Christians, they were so desirous of bringing up their son in the fear of the Lord, and for the ministry of the Gospel (at his own earnest desire) that they committed his training entirely to a godly monk celebrated for his learning, under whose care the boy was educated at one of the Culdee schools, passing from that to the monastery of Moville, and, later, to that of Clontarf, both of them celebrated in that age as seats of learning. At the age of 20 Columba was ordained a deacon, and at the age of 25, by the presbyters, a presbyter, obtaining at last fulfilment of that which had been the desire of his life—authority to preach the Gospel. Choosing for himself a field of labour which he found unoccupied, and accompanied by a band of young men greatly devoted to him personally, and entirely like-minded with him in the service of God, he led them to a spot on the shore of Loch Foyle, which became very famous in later ages under the name of Derry; and there, clearing with their own hands a place in the forest, they built, besides huts for their own use, a house for the worship of God. The people of the district were nominally Christians, but had been wholly uncared for, and readily gathered around these new teachers, attracted by their kindness and readiness to teach them; nor was it long before, under the persuasive eloquence of Columba, they began to yield their hearts to Christ, and were formed into a Church, for the care of which, and of the school provided for them, one of Columba's band was appointed pastor.

Following exactly upon the example of his great predecessor, St. Patrick, Columba was unwearied in itinerating as an evangelist, not only throughout that district, but much further afield, reviving, where it was found to have languished, the life of Churches which had been planted in earlier days by other labourers, but more especially in carrying the Gospel into districts in which it had not been preached; and so ably was he assisted by his companions, that, with the blessing of God upon their labours, many new churches were planted by him during the following fifteen years, and as he greatly valued having a monastery as the ecclesiastical centre where practicable for a group of such churches, he erected one at Derry, where he had commenced his labours, and when that was completed, he built one in the county Meath, which became very famous throughout many centuries as the Monastery of Durrow.

His biographer, Andamnan, who was not born until after Columba's death, but, brought up as a monk at Iona, was intimately acquainted with many who had been fellow labourers with Columba in Scotland, has left on record the names of thirty-seven monastic institutions founded by him in Ireland during the fifteen years of his labours there.

These labours came to an end in a manner exceedingly distressing to Columba and his friends, into the particulars of which I can enter here but very briefly.

A man guilty of an involuntary homicide had fled for refuge to Columba, " taking sanctuary " (as it was called) in one of his churches. The servants of King Diarmid, finding him there, had carried him to the king, by whose orders he had been put to death. This was not only in violation of their own Brehon laws, under which the punishment of homicide was a fine, but was in flagrant violation of the recognised privileges of the Church, and this Columba denounced in the severest terms. He was of the powerful family of the O'Neills, by some of whom the quarrel was taken up, with the result that, in a battle fought between them and the king's people, the latter were defeated. Such, however, was the influence which the king possessed with the leaders of the Irish Church, that Columba was summoned to appear before a synod convoked by them, at which a sentence of excommunication was passed upon him. We have no means of judging how far his conduct may have merited it, but in his case it must have been a punishment of exceptional severity and humiliation. And yet when we consider the results which arose out of it in his after life, we cannot but recognize in it a discipline which the Lord saw to be necessary at that time for the removal of his servant to another field of labour waiting for him; for under no other circumstances could Columba have found himself compelled to leave Ireland.

Here, then, was a branch which the Lord had prepared to run over the wall—but in which direction? Columba was a Scot; in other words, of the Scythian race, which had long been the dominant one in Ireland. More than 200 years had passed since Scots had settled in the western Highlands and islands of Scotland, and latterly (but before Columba's time) under a king of their own—a younger son of the King of Ireland. Columba was related by blood, therefore, to Connal, who was King of the Scots in his day, and knowing him to be a Christian, he decided to seek his protection.

Leaving his beloved Church at Derry, in the extreme north of Ireland, and again accompanied by twelve chosen companions, he put to sea northward in the hope of reaching a safe landing place in one of the islands on the west coast of Scotland. This they found, as we know, in the little uninhabited island of Hy, to which they gave the name of Iona, and there they landed, under the guiding hand of God, in the early summer of the year 563 A.D. The island was scarcely three miles in length, and little more than one mile in breadth, facing on the west the Atlantic Ocean, on the east a narrow sound separating

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it from the Isle of Mull; at that time in possession of the Scots. Presenting an undulating surface, well above reach of the highest tides, but without trees of any kind, the soil was clothed with grass and capable of cultivation. About three years before Columba's arrival, the Scots had been severely defeated in battle by the Picts, who had deprived them of the greater part of the territory which they had long occupied on the main land, leaving them in possession of little more than the long peninsula of Cantyre, with part of Argyllshire on its north, and the islands on the west, but with too much reason for the Scots to fear that the Picts would not rest until they had stripped them of the whole of the lands still left in their occupation. Columba had no difficulty in obtaining from his kinsman, King Connal, possession of the island, and, later, in obtaining confirmation of his title to it from Brude, King of the Picts, who claimed the over-lordship of it. Meanwhile, he had lost no time in preparing for permanent settlement on it, employing every member of his little company in manual labour, building a house of God, with huts for themselves, tilling land for garden and for field cultivation, while meeting daily for prayer and praise, morning and evening, and devoting the whole of the Sabbath to the service and worship of God.

(To be continued).

Anglo-Semitic Japanese.

ONCE more the question of the Identity of origin of the Englishman, the Jew, and the Japanese is being seriously discussed. Old Japanese prints are again being carefully examined with the view of finding traces of costume or custom that will furnish evidence that the two island nations, one in the East and the other in the West, had one common origin—the Lost Tribes. It must, moreover, be confessed by any impartial observer that there are often distinct marks of Semitic origin in many a Japanese physiognomy. On the other hand, it is by no means rare to hear foreigners who have an eye for analysing features declare, on their first visit to England, that they are much struck by a vague resemblance between the most pronounced English types and the types they have hitherto looked upon as distinctively Jewish.

Apart from the similarity of feature between the Jew and the Japanese, the latter have a number of legends that all tend to the same end—namely, to prove that the kingdom of the Rising Sun was founded by a race of immigrants who, if they were not Jews, possessed at any rate all the principal articles of faith most characteristic of Israel. One of these is the story of the Queen of Sheba, that story which is to be found implanted wherever the Jew has settled in force. This is but one of many proofs that the advocates of the identity of origin bring forward. In Japan, as with the Jews, the temples are divided into two sanctuaries—the Tabernacle and the Holy of Holies. The priests perform on musical instruments, all of Jewish importation. Their very attire has a striking similarity with that of the Jewish priests, and, like the latter, when they officiate they don a garment of linen reserved exclusively for such occasions.

"Everything proves," many a learned Japanese will tell you, "that, like our English cousins, we are the descendants of the Lost Tribes. Our forefathers, it is certain, were convinced that the nation had a foreign origin, and on the doors of many a palace and temple are sculptures giving scenes in the long journey through Asia and the Eastern Seas performed by our distant ancestors. Our priests, moreover, who are initiated in the creed of Shinto are also persuaded that our origin is Semitic, since they, too, adore what is, when stripped of much extraneous circumstance, substantially the 'God of Israel.'"—*The Grand Magazine.*

Association Notes.

MANCHESTER AND SALFORD ASSOCIATION.

WE have pleasure in publishing the full Syllabus of above Association for 1906. January 9th, Annual meeting. January 24th, What we believe and why, Rev. L. Hills. January 30th, Bible Reading—Abrahamic promises, Mr. Prescott. February 13th, The Lost Sheep of the House of Israel, Mr. Woodruff. February 27th, Why was Jacob loved and Esau hated? Mr. Parker. March 13th, Bible Reading—Zechariah, Mr. Thomson. March 27th, The Bill of Divorce and its consequences (Jer. iii. 8), Mr. Wallis. April 10th, The British Coat of Arms, an Identity, Mr. Gandy. April 24th, Bible Reading, Mr. J. W. Spiller. May 8th, The Church of Christ *v.* The Church of Rome, Mrs. Worsley. May 22nd, Rocks and Stones and Bible Statements, Mr. Prescott. May 29th, Bible Reading, Mr. Sanderson. June 12th, Christian Socialism, Mr. Woodruff. June 27th, What British-Israelism Teaches, Mr. Buckley. July 10th, Israel's Sabbath, Mrs. Cochrane. July 24th, Our Identities, Mr. Thomson. July 31st, Bible Reading, Mr. Sanderson. August 14th, Prophecy, Mrs. Henderson. August 28th, The Three Covenants, Abraham, Moses, Christ; What Covenant are the Ten Tribes under in these present days? Mr. Wallis. September 11th, Did Noah's Flood take place in 1656 A.M. according to the age of the Patriarchs? Mr. Parker. September 25th, Bible Reading, Mr. Prescott. October 9th, Great Britain, the Saviour of Egypt, Mr. Gandy. October 23rd, Samuel, the Last Judge of Israel, Mr. Woodruff. October 30th, Bible Reading, Mr. Thomson. November 13th, Annual Business Meeting. November 27th, Lantern Lecture: the Gates of the Empire, Mr. Prescott. December 11th, Arabia Unconquerable, Mr. Gandy. Meetings held at the Room of Rest, Onward Buildings, Deansgate, Manchester, at 7.30 p.m.

WALLASEY ASSOCIATION.

Our friend Mr. Geo. F. S. Boston, of 16, St. Mary's Street, Liscard, Cheshire, writes:—"It gives me great pleasure to inform you that an Association has been formed in this district and named the 'Wallasey British-Israel Association.' At our inaugural meeting, held on the 13th inst. at the Wallasey Young Men's Christian Association rooms (where we propose to hold our meetings fortnightly for the present), the following officers were elected, viz., President, Charles Leftwich, Esq.; Vice-President, Theo. S. Hill, Esq.; Treasurer, Henry J. Shaw, Esq.; Secretary, Geo. F. S. Boston, Esq. We would call the attention, through the medium of your valuable journal, of all Identity believers in this district to the founding of the Association, and ask for their kindly co-operation in the study, promotion, and diffusion of this glorious revelation of the covenanted purposes of the Jehovah to our nation. Our course of meetings commence on and, fortnightly, from Tuesday the 20th inst."

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for intercession on the Sundays in March. That this God-given Empire may be strong in the Lord and in the power of His might, taught to profit by the Holy One of Israel. Hon. Sec., Mrs. Innes, 28, Norroy's Avenue, Oxford. Members' cards 6d. Prayers by Philo-Israel 2d.

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MISCELLANEA.

THE IRISH HARP OF DAVID.—The harp in the British royal arms is derived from Ireland, and Irish tradition mentions the important and royal colony which came from Egypt. Mr. Glover, after study of the whole question, concluded that it was the Davidic harp and that it came from the East into Ireland. It is, therefore, a singular confirmation of these views that Bunting, on musical and quite other grounds, comes to the same conclusion. "The instrument submitted to the reader from the other monument above referred to is evidently of a much older date. The musical inquirer and general antiquary cannot fail to regard it with interest, for it is the first specimen of the harp without a fore pillar that has hitherto been discovered out of Egypt, and but for the recent confirmation of Bruce's testimony with regard to its Egyptian prototype might perhaps be received with equal incredulity, for to the original difficulty of supposing such an instrument capable of supporting the tension of its strings is now added the startling presumption that the Irish had their harp out of Egypt. Should these grounds appear sufficient for the surmise that the harp is really a variety of the *cithara testudo*, derived through an Egyptian channel, the importance of our Bardic tradition of the progress of the early colonists of Ireland from Egypt, through Scythia, will at once be apparent. There can be no question of the fact that at a very early period a strong tide of civilization flowed into the East of Europe from the Nile, and thence spread northward and westward, and there are many grounds extrinsic to this inquiry on which it appears that a strong argument may be raised for intimate international relations between the original inhabitants of these islands and the ancient occupants of the East of Europe."—*Ancient Music of Ireland*, pp. 47, 48, 50.—A.B.G.

MOTHER OF SELF-GOVERNMENT. — "From out of England, as is well known, simultaneously with the central idea of the modern state (that of self-government through elected representatives), came also the principle of local self-government to spread over Europe."—Dr. J. Redlich, author of *Englische Lokalverwaltung*, writing in *Standard*, January 20th.

JEWISH EMIGRATION.—A Jewish Congress, sitting at Brussels, has discussed the situation of Russian Jews and decided upon the organisation of a universal association of Jews to divert the current of emigration towards Asia Minor and Egypt. The majority of the delegates present were British and German.

"SPEAK, YE THAT RIDE ON WHITE ASSES" (Judges v. 10).—Layard says that even in his day white asses were much esteemed in the East, where "they bear the chief priest and the men of the law." The judges of England, too, were accustomed to ride, not on horses, but on mules; and Cardinal Wolsey rode a mule, as did also other dignified ecclesiastics of his time.

INDIAN STATISTICS.—The "Statistical Abstract relating to British-India," published recently as a Government Blue Book, contains the following eloquent figures:—Area (square miles), 1,766,597; towns, 2,148; villages, 728, 605; occupied houses, 55,841,315; population, 294,361,056 (comprising 2,923,241 Christians, 207,147,026 Hindus and 62,458,077 Mohammedans); widows 25,891,936; languages, 117; police, 157,787: revenue, £83,756,155; expenditure, £80,759,755; debt, £133,045,844.

HISTORIC HOUSE.—Merton Abbey Estate, which recently changed hands, is not only famous for its associations with Queen Elizabeth, Howard of Effingham, Charles I., and Nelson (who called a favourite walk there his "quarter-deck"), but is also of interest as having been the home of Rear-Admiral Sir Isaac Smith, the first Englishman to land on the shores of New South Wales.

IRRIGATION IN CANADA.—There are millions of acres of land in the North-West of Canada that for some years past have been abundantly supplied with good and welcome rainfalls. Under these conditions the prairie land has yielded large crops of hay and have fattened numerous herds of cattle. The Dominion authorities and the Canadian Pacific Railway are both well aware that the time must arrive sooner or later when dry years will come again, and they are undertaking irrigation works on a large scale. The project of the railway company is now well under way towards completion. It is one of the largest irrigation schemes in the world, nearly rivalling in size those in India and Egypt. The work is carried on by means of three huge steam shovels, which, when dipped down, seem to take a large bite out of the earth, then rise slowly and drop the earth on one side. The Canadian Government and the Canadian Pacific Railway are absolutely sure of Canada's future. They are laying the foundations broad and deep for a population as numerous as that of the United States. They are preparing for the time when their free land will be all gone.

THE JEWISH COLONY SCHEME.—Lord Elgin has directed the following reply to be sent to Mr. Zangwill, who asked the Colonial Secretary whether he would endorse the scheme of an autonomous Jewish colony under British protection:—"Lord Elgin feels very deep sympathy with the people of your race in their recent afflictions, and fully understands their desire to inhabit some land in which they would enjoy safety and freedom, and would be glad if it should prove possible to find some unoccupied or undeveloped part of the British Empire where, as you desire, a Jewish colony might be planted with fair prospects of success. Lord Elgin appreciates the practical difficulties of many kinds which stand in the way of a realisation of this fine aspiration, but he will give his most careful and sympathetic attention to any schemes which may be brought before him."

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Southport and District Anglo-Israel Association.

THE LOST TRIBES OF ISRAEL.

LAST night the Rev. Leonard Hills, of London, lecturer to the North of England Anglo-Israel Council, gave an address in the Assembly-room, Cambridge Hall, on the Lost Tribes, his subject being, "What we Believe, and Why." The chair was occupied by Mr. J. H. Sherwood, M.P.S. There was a good attendance.

Mr. Hills said he was there that night as representing the North of England Anglo-Israel Council, and to tell them what they believed, and why? Was their belief a new creed? Not at all. Was it, he further asked, a new back way into heaven that would dispense with the teaching of the New Testament, and he answered, "Nothing of the kind." The British-Israelite teaching did not teach that they were right, and that everybody else was wrong. Neither did they teach some new religion, nor had they any new set of doctrines. The British-Israelites' truth was simply a matter of interpretation. In a matter of doctrine, in a matter of creed, in the whole method of interpreting those Hebrew Scriptures—Jewish Scriptures as they were sometimes miscalled—they did not represent any new sect, they had not built any new buildings, or preached any new ritual. The British-Israelites at present represented a few of the sections of the religious public. It was not a new thing, but, perhaps, it was more popular now than it was thirty years ago. There were a few ministers of the Established Church of England who were on their side; such, for instance, as Archdeacon Hanan, the late Bishop Titcomb, the Rev. John Hyshe, the Rev. J. P. Britton, and others; and there were also a few Nonconformist ministers. But there were few—perhaps fifty all told. They had been studying and going on with that interpretation of the Scriptures for thirty years. The fact that a man believed in British-Israelism did not make him a worse Churchman, for it made him a much better one. (Hear, hear.) It did enable him to see a little more from the other side of the hedge. He did not know that they would find any in the Roman Catholic Church, because it did not tend to or preach Roman Catholicism: it tended to the spread of Protestantism. What did they believe? They believed that they were the Israelites that the Bible talked about. He believed the Ten Tribes were taken into captivity 720 years before Christ, and were lost; and he also believed they had had existence all these years. They believed and taught that the British nation were the descendants from the lost House of Israel, to whom the promises were made. They did not preach such nonsense as that the British people were Jews. Giving quotations from the Scriptures to prove the points of his lecture, he said Judah was the son of Jacob (or Israel), who was the son of Isaac, who was the son of Abraham, and yet they told him that Abraham was a Jew, making him a descendant of his great grandson. If that be so, he must say that such knowledge was too great for him. They might as well go back to Adam, and say he was a Jew. Speaking of the conscientious infidel, he remarked that he would sooner have to do with him than he would have to do with the hypocritical Christian. Dealing with such a man he was not going to shake his fist in his face, but he would try to show him that the Word of God was true. (Hear, hear.) Many people said that they did not believe in the Bible because of the inconsistencies of many who professed to believe in it, and therefore here was something they had to fight against. They believed that Jesus Christ came not to destroy the law, but to fulfil it. God told Abraham that Israel should be a great nation, and he asked them to look at Jeremiah xxxi. 35. The sun, the moon, and the stars, he observed, still existed, and there was also a pledge of the existence of God's people Israel as a nation before Him. God had called them as His pledge to witness to the fact that Israel existed as a nation. They said that Jesus Christ came to confirm the promises made to the fathers. The day would come when Israel would be as easy to be found as Judah was to-day. God never promised to fight any battles but those of Israel. When they got to know that God was true they would find very much in that book, the Church of England Prayer Book, being written there by the finger of God; and he might say that he was not there in behalf of Church defence, because he was a Nonconformist. Contending that there would be one Church, when there should be one flock and one Shepherd, he said the day was coming when the fulfilment of the promise would come. To give point to this, he further quoted from Jeremiah, dealing with that portion which says that they should walk to the House of Israel, and they should come together to the land He had prepared for them. In defining the word "British," he explained that "Brit" was the pure Hebrew word meaning "covenant," and that "ish" was "man" in Hebrew. They often sang "Britannia Rules the Waves." Well, "annia" meant "ships," and the word "Saxons" meant in Hebrew "sons of Isaac." Israel, he observed, was in the new covenant to become a multitude of nations. He believed in the doctrine of election and predestination, and he believed that the Israelites were the elected people of God. They believed that they were elected as the people to be His witnesses, His executors, because out of Christ there was no difference of any sect. In Christ there was no difference, and God was no respecter of persons. But He was a respecter of nations, or why had He blessed that nation? He asked them to take their Bible and examine the evidence; also to read the literature they spread about, with their Bible in their hand, and then they would see the glory of what He had done for them. If they studied the British-Israel question on Biblical lines, then they would see the argument as he did. He believed in British-Israelism because the truth rested upon the oath which God swore unto Abraham. (Applause.)

The Chairman having stated that they were much indebted to Mr. Hills for his lecture, questions were asked and answered, and the meeting concluded.—*Southport Visitor*, Feb. 6.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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Correspondence.

THE ANGLO-JAPANESE ALLIANCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent, Mr. Boston, of Liscard, differs from my view of the above, as given in my article on "The British Lion Alarmed," and thinks that the passage in Isaiah lv. 5 is a prophecy of it. May I respectfully point out to him that the Anglo-Japanese Alliance is a political one, that in Isaiah a religious one, and is yet future, for it is to be in the time when it is said, "For He hath glorified thee," which is the day of Israel's promised deliverance. The nations in that day will run to Israel, as Isaiah puts it, "because of the Lord thy God, and for the Holy One of Israel." Isaiah again refers to the event in chap. lx. 5: "The forces of the Gentiles shall come unto thee." Zechariah also mentions the fact in chap. viii., stating that men of all nations will take hold of the skirts of him that is a Jew, saying, "We will go with you, for we have heard that God is with you." Japan did not wish an Alliance with Britain on the ground of Christianity, but because we have big guns, big ships, and a big Eastern Empire.

Yours most truly, J. IDRISYN JONES.

H. A. MARCHANT'S REPORT FOR 1905.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have great pleasure in sending my report of another good year's work, and I sincerely hope it will not be the last.

By God's help I have done my best to sow the seed, the vast importance of which all who are desirous of the prosperity of the Empire must acknowlege, that is, if they are British-Israelites. Brighton, Newhaven, Bognor, Littlehampton, London, Copthorne, Sharpthorne, and West Hoathly were the limits of my efforts. One hundred and three lectures and addresses by myself, and about twenty by Rev. Leonard Hills in support of my work, with me present, apart from a large number by him at some of these places when I have not been present.

Miss Augusta Cook, who is wintering in Brighton, has not hidden her light under a bushel, but gave me her support by three splendid addresses in a local mission hall, and in November and December we went to Newhaven Seaman's Institute three times, when Miss Cook gave her lantern lectures, "The Story of the Light that Never Went Out," from a British-Israel standpoint; and literature on our great subject was distributed at every meeting, which were all splendidly attended by seamen and their families.

A separate report appeared of the London and Bognor meetings. I can only say a good year's work has been done, and at the least a half-ton of BANNERS, tracts, pamphlets, &c., bearing on this truth has been circulated at the meetings or distributed by my friends and I, or posted about the land.

The friends who have sent this vast supply, or enabled me to buy it, deserve the thanks of all who are anxious to see British-Israel Truth made known. We have also distributed or posted 500 copies of Miss Cook's booklet, "The Oath which He Sware," &c., the account for which I have not yet received, so cannot include it in this year's report.

Literature.—Miss Rush has sent a continuous supply, and parcels have been received from Mrs. E. Pearce, Mrs. Thompson, Mr. C. Quinton, Mrs. Biddy, Mrs. Oakes, Mrs. A. C. Bauke, Mr. J. Spencer Houghton, Mrs. Dymond, Mrs. Reeve, Mrs. E. Stripp, Mr. J. C. Copeland, Mr. Isaac Loveland, Mr. Locke, Mr. C. Copus, Mrs J. G. Berkinger, Miss Hilbers, Mr. Short, Mr. Hancock, Mrs. Meakin, Mr. Jones, Mrs. Hird, Captain Barrett, Miss Pownall, Mrs. Taylor, Mr. W. E. Bennett, many anonymous donors, and Messrs. R. Banks & Son have sent large quantities of BANNERS, apart from what literature I bought from Mr. Banks and the British-Israel Association.

Cash received.—Mr. Charles G. Porter, £7 15s.; Mr. W. E. Bennett, £1; Mr. J. G. Taylor, £1; J. C. F., £1; Mrs. Hird, 2s. 6d.; Mrs. Elizabeth Pearce, £1 10s.; Miss S. H. Pownall, £1; Mrs. Bruce, £2; Miss Fitzpatrick, 5s.; Ashton-under-Lyne, £1; Mrs. C. Bailey, 10s.; Mrs. Meakin, £1; Mr. J. Short, 7s. 6d.; Mr. R M. Gillson, 5s; Mr. Isaac Loveland, 10s; Abbotts Ann, 5s.; Miss G. Smith, 5s.; Mrs. Harris, 5s.; Mrs. Hannaford, 10s.; Mr. Jas. Platt, U.S.A., £2 1s. 1d.; Mrs. M. E. S. Coope, 10s. 6d.; Mr. Cyrus Copus, 10s.; Mrs. Scoulding Cann, 2s.; Mr. Landseer McKenzie, £2; Miss S. Gain, 5s.; Mrs. Findlay, £3 3s.; Mrs. Hancock, 2s. 6d.; Mr. C. E. Scrooby, 10s.; R. E. C., 10s. Total, £29 4s. 1d.

Expenditure.—Balance from 1904, £2 8s. 6d. due to me; Mr. Banks, £9 10s. 11d.; Association tracts, £2 10s.; Rev. Leonard Hills, £2 2s.; Postage and stationery, £2 18s.; Miss Richardson, for sorting and folding literature, £1 6s; Mr. J. J. Jones, for advertisements of Carlton Hill meetings, 17s. 6d.; Mr. Taylor, for beach seats, 10s.; Carriage of parcels, 18s. 9d.; Handbooks presented to clergy and journalist, 10s. 6d.; Travelling expenses, £5 15s.; Incidentals, £1 1s. Total, £30 8s. 2d. This leaves a small balance of £1 4s. 1d. due to me.

As soon as the weather is favourable I shall be at open air work again, and this year I trust much good will be done, as Imperialism is in the air as well as Democracy, and there is great need to be up and doing. I trust all who have helped me in the past will see the importance of energetic work at this time, and help from new friends will be very acceptable.

I remain, yours faithfully,

H. A. MARCHANT.

171, Waldegrave Road, Brighton.

THE RAISING UP OF THE STONE KINGDOM.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been a constant reader of the BANNER since the visit of the late Philo-Israel to Exeter, but a believer in the Identity from a child, or nearly 60 years ago. It came about in this wise:

I was reading aloud to my mother Gen. xxii., and when I came to the 18th verse I was rather struck with it, and I asked her what it meant. She said, "The nations were blessed by having the Gospel preached to them," and reminded me that I collected money to send missionaries abroad to preach to the heathen. Then I said, "We must be Abraham's seed." "Yes," she replied, "we must be." Whether she ever thought of the matter before or not I cannot say, but we both believed it from that time forth.

Now, I have not only believed in it all this time, but I have talked about it to many, and I have had thoughts of my own on the subject, and they have not always been in accord with Philo-Israel's views, splendid man though he was. The point on which I most differed from him was the time and manner of raising up the Stone Kingdom. You will, perhaps, remember that he was very decided about its being raised up in Ireland during the reign of the four Empires. Some years ago I had a friend who was a great student of ancient history, and who studied it almost entirely in connection with the Identity before Philo-Israel's visit here. Talking one day about the Stone Kingdom, I asked him when the Roman Empire was divided and by whom, and he told me this: "Charlemagne was President of Rome (Iron); he also became Emperor of France (Clay), and so the iron was mingled with the clay. He divided the empire into ten kingdoms and set a king over each. He was contemporary with Alfred the Great, recognised by all historians as the 'Father of the British Nation.'"

Now, I think nothing could be plainer than that, and it most decidedly does away with the idea of England being one of the ten toes, as Baxter and others assert. I believe in the descent of our King from Tea-Teaphi, but that only shows the continuation of the seed of David. When James came to England no nation came with him, not even in heart; it was just the third overturning of the throne of David. I do believe that the tribe of Dan in Ireland, in connection with the seed royal, fulfilled the prophecy, "Dan shall rule his people as one of the tribes of Israel," but cannot consider it the raising up of a nation.

There has been a lot of correspondence in the BANNER about the day theory in connection with the return, but I firmly believe the time could be told correctly by an examination of the ceiling of the low passage in the Pyramid, in this way: The fact that people have to go through on hands and knees may very possibly mean submission to something. Now, the

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ceiling is composed of 100 stones of different sizes. Do they represent crowned heads? If they do, the size would give by inch the length of reign of each sovereign, and as our late Queen and George III. had the longest reigns of any, and they would, of course, be near the end of the passage, it would be comparatively easy to see if this is a solution of the problem that has puzzled so many.

Some years ago I was reading a book which contained the genealogy of Queen Victoria, and I counted as correctly as I could back to King David, and as far as I can remember she was the 97th or 98th—not far from 100; and as the return is evidently in the *near* future, and our Prince David is growing up such a splendid little fellow, I cannot help thinking that my opinions on this question may be right.

I should be glad if you would find space for this in the BANNER, as I should like to know the thoughts of others on the subject.

Yours in the Cause, (Mrs.) V. S. WEAVER.

4, St. Olave Square, Fore Street, Exeter.

ORGANIZATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have several times noticed in our BANNER that we are not sufficiently organised. Is it not possible for some one who has time to spare to make a list (according to their towns) of as many as possible believers, so that any one of us could, by dropping a stamped envelope to the person who kept the list, easily find out if there were any other believers (in the Identity) besides himself in his district. At the present moment I do not know if there are any other believers in this town of Sheerness besides myself. Many other believers and readers of the BANNER may be in the same position. I feel convinced that in many towns, if a few (only two or three) readers of the BANNER could only get to know each other they might form the nucleus of greater things. Yours, &c.,

A. BRADSHAW.

The Broadway, Sheerness, Jan. 22nd, 1906.

THE DAY OF THE LORD.

To the Editor of the "Banner of Israel."

DEAR SIR,—I would like to remind BANNER readers of our Lord's warning, specially given for the days we are living in: "Take heed to yourselves, lest haply your hearts be overcharged with surfeiting [an overplus of pleasure or the good things of this life], drunkenness, or cares of this life; and that day come upon you suddenly as a snare; for *so* shall it come upon all them that dwell upon the face of the earth."

There are many writers endeavouring to draw away the minds of Israel from the approaching crisis among the nations, the overthrow of Edom (Turkey) and Russia (Gog), and the return of Christ, by giving dates for the latter a long way ahead of us, such as 1914 and 1928, &c., &c. The most misleading idea seems to be that our Lord will not come until Israel overthows Edom, takes possession of the Holy Land, and is settled there in great prosperity; then that Gog is to come down against them and they are only saved from destruction by the advent of Christ.

But is this so? I think not. No doubt Great Britain and America are to overthrow Turkey. Obadiah 1 says, "An ambassador is sent among the nations, saying, Arise ye, and let us rise up against her to battle." Yesterday, November 27, this was fulfilled in measure by several of the Powers taking an island belonging to Turkey, and if the Sultan does not accept the demands of the Powers, they threaten to take the Dardanelles. But most probably the Sultan will back down, for it is not the Powers but Great Britain and America that are to overthrow Turkey.

Obadiah 18 says: "The House of Jacob shall be a fire, and the House of Joseph shall be a flame, and the House of Esau for stubble; and they shall burn among them and devour them." Ezek. xxv. 14 says: "I will lay my vengeance upon Edom by the hand of my people Israel." There need be no doubt as to who Edom is. Ezek. xxxvi. 5 says: "Surely in the fire of My jealousy have I spoken against the residue of the nations, and against all *Edom, which have appointed My land unto themselves for a possession.*"

Therefore, the people that possess Palestine (My land) just before the judgment of the Gentile nations and the return of Israel to the land must be Edom. Some folks think that between the overthrow of Turkey and the overthrow of Russia there is to be a long interval, to allow Israel and Judah to settle in the land. But what do the prophets say? Ezek. xxxix. 25 says: "*Now* will I bring again the captivity of Jacob, and have mercy upon the whole House of Israel." Note, this is *after* the overthrow of Gog and the judgment of the nations, and the presence or return of the Lord. Then Ezek. xxviii. 26 prophecies: "They shall dwell securely in the land *when I have executed judgments* on all them that do them despite round about them." Note here, again, restoration is *after* the judgment of the nations. Isaiah lxvi. 15 says: "The Lord will come with fire, and His chariots shall be as the whirlwind to render His anger with fury, and His rebuke with flames of fire; for by fire will the Lord plead, and by His sword with all flesh, and the slain of the Lord shall be many."

Verse 18: "I will gather all nations and tongues, and they shall come and see My glory." This is the judgment of the nations, the same as given in Matthew xxv. 31. "When the Son of Man shall come in His glory, and before Him shall be gathered all the nations." And according to Isaiah lxvi. 19, some of those that escape at this judgment are to go to different places to bring the redeemed people as an offering to the Lord.

Note here, again, the restoration of Israel is *after* the return of the Lord and the judgment of the nations.

As also in Mark xiii. 26, 27: "Then shall they see the Son of Man coming in clouds with great power and glory, and then shall He send forth His angels and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

Compare this with Deut xxx. 3: "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and *will return* and gather thee from the peoples whither the Lord thy God hath scattered thee, and if any of thine outcasts be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it."

Genesis xlix. 10, A.V., says: "Until Shiloh come, *unto Him* shall the gathering of the people be." And again, Zechariah xiv.: "The Lord will gather all nations against Jerusalem to battle." "*Then* shall the Lord go forth and fight against those nations, and His feet shall stand in that day upon the Mount of Olives."

Surely this return of the Lord and judgment of the nations must be before Israel is gathered, because when Israel returns none shall make them afraid; there are no more invasions of their land.

Isaiah lxiii. 1—6 shows that the climax of Edom's judgment and overthrow is at the same time as the other Gentile nations, including Gog, Israel's arch enemy. Verse 1 asks the question: "Who is this that cometh from Edom with dyed garments from Bozrah?" The context shews it is the Lord at the day of vengeance, saying, in Verse 6, "I trod down *the peoples* in My anger, and made them drunk in My fury, and I poured out their lifeblood on the earth." And as depicted in Revelation xix. 11—21: "He is arrayed in a garment sprinkled with blood; His name is called the Word of God. And the armies which are in heaven followed Him upon white horses. And out of His mouth proceedeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness of the wrath of Almighty God."

Let us all remember our Lord's warnings as to His return:

"*Take heed*, lest that day come upon you *suddenly* as a snare." "I have declared the former things from of old; they went forth out of my mouth, and I shewed them; *suddenly* I did them."

Then again, in Revelation xxii. 7: "Behold, I come quickly [or suddenly]; blessed is he that keepeth the words of the prophecy of this Book."

12. "Behold, I come quickly." 20. "He which testifieth these things saith, Yea, I come quickly."

Blessed are those that can, and are now saying and praying, "Amen; come, Lord Jesus."

From a sower. One that remembers the Lord in a far country.

CHARLES BEADLE.

51, Leith Street, Dunedin, New Zealand. November, 1905.

[We should be glad if our correspondents would condense their letters, more especially when they do not bear directly on the Identity, otherwise we shall be compelled to exclude altogether such communications as the above, our space being very limited.—ED.]

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

A Crucial Date.

BY W. H. MASON.

THE deniers and doubters of the Divine inspiration of the Holy Scriptures often assert that the several books of the Old Testament were not written at the dates assigned to them, but that they were written after the events took place which they profess to foretell.

Without going into the question of the individual dates of the several books the writer wishes to call the attention of his readers to a date and an act which cannot be denied or gainsaid and which prove to demonstration both the truth of prophecy and the Divine inspiration of the Bible. The writer has several times mentioned this date incidentally in contributions to the BANNER OF ISRAEL, but thinks the matter worthy of more precise and pointed reference, having a most important bearing on the question of the truth of God and His Word.

The "date" referred to is the year 300 B.C. True, various writers place the act assigned to this date in different years between 300 and 150 B.C. The reader will, however, see that this variation does not affect the question, for whichever date we take the result is the same and the fact most likely is that the action began in 300 B.C., and was finished at or approaching the later date. Be that as it may, it is an actual fact that within or about the period above stated the Old Testament Scriptures were translated from Hebrew into the then current Syrio-Greek, by order of Ptolemy Philadelphus, King of Egypt. That translation was and is called the "Septuagint" and corresponds exactly to our Old Testament Scriptures of to-day, which in fact are a translation of that same Septuagint. Let the reader get this fact firmly fixed in his mind—that about 200 years before the birth of Christ the Old Testament Scriptures were by the order of the greatest monarch of that day TRANSLATED from the ancient Hebrew into the Syrio-Greek, the language then current in the whole civilized world, much as the English language is to-day.

This action of Ptolemy surely proves two things,

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viz., that the book was highly esteemed by the people for whom the translation was made, and that it must have been at that time a very ancient book. For this book was confessedly translated for the Hebrew subjects of Ptolemy, who had lost the knowledge of their own language and spoke and wrote the current language of the day, as the Jews do now in the countries of their sojourn.

The Jews were very numerous in Egypt in those days and were the best subjects of the State, and were so highly esteemed by the monarch that he conferred this great favour on them as a reward of their good citizenship.

The fact of this translation and the reason and necessity for it show that its language must have been very ancient for the people to have lost the knowledge of it. It proves also that any prophecies the book may contain must be Divinely inspired if we can show that they have been fulfilled or are in course or prospect of fulfilment. Hence the date of this translation becomes a "Crucial Date." For that date is more than 2,000 years gone by, and it is utterly impossible for man to tell beforehand what shall happen at so great a distance of time. Here the Anglo-Israelite has a great advantage over all other readers of the Scriptures, for he has learned to see the bright stars which illumine the prophetic sky, and so is able to discern the Divine hand both in the prophecies and in their fulfilment. Let him be deeply grateful for the knowledge, and manifest his faith by endeavouring to make known to others the truths he has been graciously taught. Let him remember when reading in his BANNER the manifest proofs of the truth of prophecy that their truth is emphasised and guaranteed by the fact of the crucial date, which proves their existence for over 2,000 years, though only now—in the due time—being realised, and so the fact that in spite of all the opposition of the enemies and faint-hearted friends of the Bible we have in it "a more sure word of prophecy"—a light that shineth in a dark place.

Flashlights.—No. 5.

BY THE REV. LEONARD HILLS.

IDENTITY flashlights—not sidelights—seize upon the broad outlines of the moment and stamp it indelibly as an impression for future reference. This note, if somewhat personal, therefore, is excusable in view of the fact that the last three weeks has sent the writer flying from one end of England to the other, and from western to eastern shore-line limits on British-Israel propaganda. It must be left to others to tell the tale of the trophies won, new members gained, old Associations revived and all the tokens of blessing that have accompanied the special effort put forth; but the lecturer may be allowed to take a few flashlight snapshots and give in miniature the prevailing impressions of the state of affairs in the North in relation to our belief as they still stand clearly defined in the mind's eye, while the clang of the wooden shoon still rings out harmoniously to the tune of rich, broad brogue of the lads and lasses of the White and Red Roses.

No. I.—Manchester, Jan. 23rd, 4 p.m. Lecturer and agent meet for the first time under the shadow of the Brobdingnagian statue that dominates Piccadilly. Hearty hand-grip and welcome, and then begins the work for the next three weeks in the two-and-twenty lectures on behalf of the North of England Council, whose hon. sec., Mr. D. Parker, has proved himself a veritable Major Pond this side the Atlantic as a pains-taking, far-seeing advance agent, to whom I desire to express my warmest thanks and sincerest gratitude for the splendid way in which trains, horses, trams, etc., were all mapped out with a view to the least possible extra exertion to the lecturer. Meeting of the Manchester Association at the splendid Assembly Rooms in Deansgate. Met a host of stalwarts of the North whose names had long been familiar through the pages of the BANNER. A good audience, including a good number of young men. Lecturer had a "good time" and was received most generously. Two criticisms.

(*a*) Too elementary. Did'nt tell us anything but what we knew before.

(*b*) Too advanced. Took it for granted that everyone knew our foundation facts.

Manchester "ca'd canny"—In effect said: "This writer may turn out to be but a poor lecturer. Bide a wee and dinna worry." Drawback to Manchester Asssociation, members living too widely apart; hence organization suffers.

II.—Ashton-under-Lyne. Good house; Councillor Barrett in the chair. Whatever the folks thought on the whole, they supplemented their vote of thanks by booking the Lecturer for the only other vacant dates he had.

III.—Sowerby Bridge. Next to Halifax, the loveliest district of all the tour. Halifax visiting friends of the cause. Begin to see why the welcome is so warm. The magic of the charm is in the fragrant, grateful memories these people have of our Southern giant—Marchant of that ilk—and the word has gone round, This fresh voice here is a friend of Marchant's; and the fact that I know the man of Brighton Beach has gone for very much. "Aoi, laad, yon Marchant's a graadely mahn." And from the bottom of my heart I respond, He's aye that, God bless him.

IV. Brighouse, Sun. and Mon., 28th, 29th. Broader brogue, heartier hospitality (if possible). Crowded meetings afternoon and evening on Sunday. Vigorous opposition on part of hard-headed, but genial-hearted Yorkshire lads—some of pronounced agnostic belief. Warm invites to "coom agin, laad."

V.—Hull. Met by veteran R. Wilson, who tells of the "brave days of old." Good meeting. Schoolmaster who came to oppose gets up and says that the lecturer has unconsciously answered all his written list of objections in the course of the lecture. Proposes vote of thanks and states his intention of "looking thoroughly into it."

VI.—St. Helens. Mine host almost the solitary Identist in the saintly city. Lantern Lecture: about 180 present. Eight new members at close to form nucleus of Asssociation. *Laus Deo.*

VII.—Liscard.—"Over the water to Charlie" and Cheshire. Veteran Theo Hill rejuvenated, in spite of the recent elections, at the fact that 50 names are given in at close of lecture to start new Association.

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VIII.—Ashton. Revisit for week-end. Capital services at Mission all day Sunday. Helped by visit of Wallis and Prescott from Manchester. Gift of literature from good Isaac Loveland already bearing fruit.

IX.—Southport. Some ministers and clergy and many schoolmasters in audience. The eternal "mixed" objection coming up. Venerable friend rises and impressively demands at the close "whether the Rev. Lecturer has considered the number of the beast," and sits down and pauses for a reply. Lecturer able to give the number, and supplements, "If you want a shorter number, its number is 'number One,' and its name Self." Several names given in as new members and subscriptions paid on the spot. Well done, Southport! To all other Associations—Go and do thou likewise.

X.—Meltham. Chair taken by the Vicar and Rural Dean, Rev. Canon Walsham How, whose generous introduction made much towards a successful evening. Socialist objector rises and vilifies the King and curses the country. Lecturer replies somewhat emphatically. Audience to a man applauds the reply. Passive resister on back seat of all and in the corner demands to know the lecturer's views on Tariff Reform, Chinese Slavery, The South African War and the Education Controversy. Lecturer, unable to find any of these matters in the oath which God swore to Abraham, declines to discuss party politics. This is the only place where ladies asked questions, and they were eminently sensible questions. One was: "Will the Lecturer briefly outline what, in his opinion, the effect of this teaching will be when accepted by the people?" The other: "Does the British-Israel Association exist for the purpose of converting the infidel and encouraging the study of the Bible?" Reply: "That is the *effect*, not the cause, of there being an Association of Identity Believers.

XI.—Heaton Chapel. A Bible-reading from Rom. ix. and exposition, with address on "What's the Good of of It?" in the home of our good Identity friend and earnest worker, Miss Darbyshire. Over 30 present in the room. Gift of literature from Miss Rush much appreciated.

XII.—Scarboro'. Like St. Helens, left with only one witness, but, praise God, at close of lecture two or three more came forward, and brother Gyte and his dear wife are looking hopefully to the speedy formation of a local Association. Chairman full of questions, vigorous opponent. Agent tells lecturer afterwards that he is to be congratulated on the strenuous endeavours (which were successful) to keep from getting sarcastic (Agent knows lecturer and began to fear that it was coming).

XIII.—Halifax. Annual Meeting of the Yorkshire Association. Gathering of stalwarts. Address by lecturer on Rom. ix. and "How to Teach British-Israel."

XIV.—Sowerby Bridge, Town Hall. Over 250 men in afternoon to hear "As Others See Us." Evening, same place, on behalf of Dr. Barnardo's Homes, "Will it stand the test?" Vigorous application of the four tests of Persecution, Ridicule, Misrepresentation and Indifference.

XV.—Thornton. The last but one of the lectures. Brother Walker's heart glad at the promise of several to form a new Association. Lecturer's watch stopped, but lecturer went on for two hours and nobody went out or to sleep. Hymn-sheets here with two of Mr. Hills' Identity songs—"Laus Deo" and the Identity Glory Song. To sum up. Organization is needed in the North. There is an earnest spirit of work abroad amongst all. A very, very great lack of literature. Prospects for future very hopeful indeed. A big move in the near future, or the writer is no prophet.

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

II.—(*Continued from page* 102).

Continuing, as had been his practice in Ireland, to labour on the lines laid down by St. Patrick for church extension (as we would now call it), he established a school in Iona, very soon after his arrival there, to be in connection with the monastery which he had begun to build, and this, long before his death in the year 595, rivalled in its fame as a seat of learning in theology, in languages, and in science, the most famous of the celebrated monasteries in Ireland. One of his earliest pupils at Iona was Aidan, the youngest of the two brothers of King Connal, nominally a Christian; but after his conversion under the teaching of Columba, Aidan gave himself wholly to the service of God with the object of becoming a monk. To him we shall return further on.

Soon after his arrival at Iona, Columba had found two very different fields of labour before him in Scotland, that among the Picts in the north, and that for the very mixed population in the south, in which Christianity had at one time been generally received by the people; but he did not enter upon any forward movement from the island until his preparations for permanent settlement there had been so far completed as to admit of his leaving it for a time. When two years had passed after his arrival, he sent some of his companions to labour in the south country, while he, with others, went boldly on a visit to Brude, the King of the Picts, in his stronghold near Inverness. The result of that visit was the conversion and baptism of King Brude, who from that time became a fast friend of Columba. Their King's abandonment of the Druid religion and acceptance of Christianity led his chiefs and their people to listen to the teachings of the missionaries, not only without active opposition but with a readiness which they would certainly not have exhibited had the King been hostile to Columba; and as the latter was unwearied in itinerating among them, preaching to them in their own Celtic tongue (which differed very little, if at all, from the Celtic spoken in Ireland), the chiefs and their people received the Christian faith with a willingness, in many parts of the Highlands, which gave no small encouragement to Columba and his fellow-labourers. Not that this was the result of one visit or two on his part to the Picts, for he had to return to his duties in Iona, but year after year found

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him amongst them again, visiting the places where he had left his missionaries among them, and carrying the Gospel to districts into which it had not yet been brought. In the course of a few years there was scarcely a district in the Highlands and islands in which he had not personally preached it, and so great was the success with which God blessed his labours that, before his death, churches and schools had been planted in very many places in the Highlands, each church under the care of a resident Culdee pastor; and the religion of the Druids was giving place in every direction to that of the Lord Jesus Christ. Meanwhile, the labours of the Culdee preachers in the South of Scotland had been no less successful, and had been followed by a very general revival of Christianity among the many who had been Christians only in name, and by the conversion of very many who had been of the Druid faith, or worshippers of Woden. Columba's practice was to itinerate in the south as well as in the north, visiting the churches planted by his missionaries, and aiding them in carrying the Gospel into new fields. His fellow-labourers were men filled with the spirit with which their leader had been baptized, and their labours were so remarkably owned of God that eventually in every district in the south churches were planted, and in several places monasteries were established, which became centres of Gospel light and teaching; but now we must return to Iona. In the year 578, Connal, King of the Scots, who had from the first been most friendly to Columba, died, and was succeeded by his brother, Kynatil, an invalid; but he also died within a month after his accession to the throne. The heir to it now was young Aidan, who had been for several years a student at Iona, ardently desiring to be ordained for the ministry of the Word; and it was not without much reluctance that, yielding to Columba's strong representations, he consented to be raised to the throne, for Columba knew well that there was no other man sufficiently near in kinship to assert a claim to it without the probability of a rival claimant coming forward to maintain by force of arms his right to it, whereas the Scots were more than willing to have Aidan for their King. Columba, after much consideration, we are told, and doubtless much prayer, decided to place with his own hands the crown upon Aidan's head, and this he did as Aidan sat upon the "Lia fail" (that is "stone of fate"), on which every Scottish King after him was crowned until the year 1296, when it was carried by Edward I. to England and placed in Westminster Abbey (where it remains to this day, beneath the Coronation chair). When he crowned him, Columba delivered to the young King and to his people a very solemn charge, which has come down to us as preserved by some of our earliest Scottish historians, by whom it is recorded that Columba exacted both from the King and from the people a promise that they would abide in the profession of the Christian faith. It is also recorded that Aidan was a wise and a God-fearing King, beloved by his people, who enjoyed peace and much prosperity during his reign. His kingdom was a very small one, and his subjects but few in number, and as they had never obtained from the Kings of Ireland a recognition of their independence as a kingdom, Aidan, accompanied by Columba, went to Ireland in the hope of obtaining it.

We learn that a great meeting was convoked of Irish kings and chiefs, and leaders of the Irish Church, for consideration of Aidan's claim, that both he and Columba were present at it, that several days were occupied in discussion of the question, that Aidan's case was fought by Columba, and that, after much opposition on the part of some, the prayer of the King of the Scots was granted and their entire independence of the King of Ireland was publicly acknowledged. This was exceedingly gratifying to the Scots, and it was felt to be so largely due to the address and the eloquence of Columba that it added very greatly to the weight of his influence, not only amongst the Scots, but amongst the Picts likewise. It is very pleasing to learn that, during his visit to Ireland, Columba was most cordially received by those very leaders in the Irish Church by whom he had been excommunicated from it not many years before his visit to Ireland with King Aidan. The character of both Picts and Scots became so changed with their acceptance of Christianity, that Columba succeeded in rendering a most signal service to both in establishing between them a peace on such a basis that there is no record of a single battle having been fought between Picts and Scots for upwards of 150 years after the conversion of King Brude; and the hand of God is especially to be marked in this—that He bestowed the blessings of peace with prosperity on the people of Scotland after their acceptance of Christianity, just as He had bestowed these upon the people of Ireland when they became subjects of Christ, whereby in each of these countries fugitives from war and persecutions in England found cities of refuge beyond reach of their enemies.

Not the least important of the labours of Columba and his monks at Iona was that of making copies of the Holy Scriptures in Latin, the translation of which in that language by S. Jerome (known as the Vulgate) had been accepted as authoritative at Rome and throughout the Churches of Western Europe, as it was Columba's desire to furnish each of his missionaries with a copy of portions, if not the whole, of the Word of God; and he so delighted in transcribing it himself, for their use, that he is recorded to have written with his own hand more than 300 copies of the Scriptures before his death, and that he had sent forth more than 115 trained preachers of the Gospel to the churches planted by him among the Picts of the north and the Scots and others dwelling in the south of Scotland.

Bede, the historian, writing within 140 years after the death of Columba, says in reference to Iona, "That island is always wont to have for its governor a presbyter-abbot, to whose authority both the whole province, and even the bishops themselves, by an unusual constitution, owe subjection, after the example of their first teacher, who was not a bishop, but a presbyter and monk." In the Culdee Churches of Scotland, as in Ireland, the bishop and the presbyter were equal, the former having no authority over the latter. They took no vow of celibacy or of poverty. Women were not allowed to live in the monasteries in Scotland, but though Columba was not married, the Culdee monks had wives after the

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custom of monks of the Eastern Church, and the office of abbot of a monastery came to be hereditary from father to son, in some places, as at the monastery of Armagh in Ireland and at that of St. Andrew's in Scotland. As with the monks of the Eastern Church, the tonsure with those of the Culdees was the shaving of the head above the forehead, from ear to ear, leaving the hair on the crown and on the back of the head untouched; a fashion intensely obnoxious to the monks of the Church of Rome, who shaved the crown of the head, allowing the hair around it to grow. The Culdees, moreover, with the British Church in Wales and in Cumbria, observed Easter at the same time with that observed by the Eastern Church, in the belief that the practice was of Apostolic origin; but this was regarded by the Church of Rome as a grievous schism.

(To be continued.)

Origin of the Celts.

By Robert Lamb.

I see from Banner of February 7th that a correspondent is not clear as to the bearing of my previous paper on this subject, and perhaps the following may give some light. I think it better to put my remarks in this form rather than write a letter, as I may return to the Arsareth migration at an early date.

When we use the word Celt we use it as a convenient term to denote the twin peoples—the Gaels and the Brythons. There are a few things to remember when claiming for them a Palestinian origin.

(1) Undoubtedly their name as given them by others was Gomerian, while they called themselves by the Assyrian name of Northern Israel. The two names have nothing in common.

(2) It is a notorious fact that they lost their own name; as Dean Prideaux says, "They lost their name, their language and their religion."

(3) It is only reasonable to expect that they would acquire the name, language and religion of the heathen among whom they became engulfed; it would be unreasonable to expect anything else.

(4) Some 40 years (or perhaps less) from the date of the final stage of Israel's captivity we read in Esdras of their migration in a north-westerly direction, crossing the head waters of the Euphrates in an abnormally dry season, and the same historian speaks of their return by the same route under similar climatic conditions. For anything to the contrary to be found in Esdras, this return might have taken place a month, or a year, or a century later. I believe it took place during the same season and that their itinerary into Europe was a very short one.

(5) The locality to which they were heading west of the Araxes was the ancient settlement of Gomer, a hint of this destination being predicted in Hosea i. 11.

(6) They were an unarmed, peaceable multitude, according to Esdras and common-sense—men, women and children—and at the mercy of any savage horde they might happen to meet.

(7) About this period (precise date unknown) a mass of fugitive people (men, women and children), who are acknowledged to have been the ancestors of the Gaels and Brythons by Rawlinson and others, suddenly appear in Asia from Europe, across the Araxes, pursued by the Scythians. After passing the north end of the Black Sea they suddenly turned south while the Scythians, missing them, went direct eastward to Media. The next we hear of the fugitives is that they reached Sardis, where they received the protection of the King of Lydia.

(8) Herodotus, the Greek historian, chronicling this event, assumes that because they were expelled by the Scythians from the territory of Gomer, therefore they were Gimiri, or as he calls them, Cimmerii. As this record of name was made two centuries after the event, we may put it down as a very bad guess. However, as the name has stuck, we will for a moment or two compare the peoples.

It is too often forgotten, by our own writers even, that the penalties for disobedience, as laid down by Moses, apply to both branches of Israel. We see how these penalties are and have been fulfilled in the Jew, who is even yet in a state of disobedience, and until the conversion of our fathers to Christianity like conditions would prevail in respect to the branch of Israel of which they formed part.

If we read that the Scythic Nomads and the Gimiri were powerful nations, then they could not be Israel, because "Israel disobedient" and pagan had to be "few in number and without might" during their time of disobedience. They had to worship gods which "neither they nor their fathers had known." They had to acquire a foreign name, a foreign language, and a foreign religion. They acquired the *name* of the Gimiri, but that people were powerfully warring in Asia half a century after their visitors found refuge at Sardis. "Kings shall be thy nursing fathers and their queens thy nursing mothers."

(9) If our ancestors when at Sardis were racially Gimiri, how is it explained that the Gimiri and Scythians on their arrival at Sardis were so hostile that they induced King Halyattes to expel them across the Bosphorus?

(10) All accounts of the Saxons refer to them as obscure, unimportant people, and all accounts of the Brythons and Gael point to people numerically inferior, weak and poor—just the condition of "Israel disobedient." Israel disobedient could never be powerful, never be numerous, and as our fathers were not in a state of obedience until long after their arrival in Britain, their condition anterior to their arrival here cannot be looked back upon except in a spirit of deep humility at the prospect of the depth of humiliation to which they had sunk.

Probably the highest dock in the world has just been finished at Port Florence on the Victoria Nyanza, 3,700 feet above sea level. It is intended to accommodate the steamers plying on the lake in connection with the Uganda Railway, and is 250 feet long by 48 feet broad and 14 feet deep. It was cut out of solid rock by native labour, and cost £4,000 to construct.

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MISCELLANEA.

THE SABBATH SIGN (Ezek. xx. 20).—"The difference between London and the capitals of other countries is never more apparent than to the observer who happens to get abroad early on a Sunday morning. The absolutely deserted streets will awaken in him a great wonder, and, if he is a reverent person, he will doubtless thank God anew for the benediction of rest which has fallen like a mantle on the toiling and careworn millions. In none of the continental cities I have visited—and these have been many—can such a perfect quietude be found on the Sabbath-day. In other countries, not only are the purveyors of food and drink early astir plying their various callings with the usual week-day diligence, but the great factories and workshops are generally open also, at least for a part of the day, so that there is no complete rest-day for the people from one year's end to another. Long may we keep our British Sabbath-day, and may we be strong and diligent to resist any attempt to encroach upon it!"—ANNIE S. SWAN: *The Outsiders*, p. 1.

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WHAT EGYPT WAS.—An American author, Mr. W. E. Curtis, has published a valuable book on "Egypt, Burma and British Malaysia," from which we learn that he had an interview with Lord Cromer, who explained, he says, that "very few people could appreciate the improvements that have been made in Egypt because the public do not thoroughly understand the conditions that existed when the present arrangements were adopted. A commission of inquiry, composed of representatives of the European Powers, found that the abuses in the Government service were almost beyond belief, and they had to deal, not with a patient suffering from a single malady, but with one whose constitution was shattered and whose every organ was diseased. Writers who were in Egypt in those days declared that they could not describe the misery that existed; that taxes made life almost impossible, so that many people gave away their lands because they could not produce enough on them to pay the demands of the Government. At the same time the Administration was so corrupt and incompetent that it became a question whether any remedy were possible."

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OUR DESTINY.—In his Oxford speech Mr. Chamberlain read the following lines by a Canadian poet:—

"Strong are we? Make us stronger yet.
Great? Make us greater far.
Our feet, Antarctic ocean's feet.
Our crown, the polar star.

Round earth's wild coasts our batteries speak,
Our highway is the main.
We stand as guardian of the weak;
We burst the oppressor's chain."

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"TREASURES HID IN THE SAND" (Deut. xxxiii. 19).—Particulars are to hand regarding the investigation of the black sands of the Pacific Slope by the United States Geological Survey. Among other minerals found to be present in these sands were monazite, zircon, chromite, ilmenite, and magnetite. Specimens have been submitted to various tests to ascertain their purity and their adaptability to ordinary use. It has been found that monazite consists chiefly of phosphate of cerium. It contains varying percentages of thoria, which is a valuable constituent of incandescent gas mantles. The zircon is shown to be exceptionally pure and well adapted to the manufacture of incandescent gas mantles and certain new electric lights. The good reputation of the chromite from the Pacifice Coast has been confirmed, and steps have been taken to utilise this supply of chromic iron ore in the manufacture of refractory furnace linings in California. No use has previously been known for ilmenite; but, as the result of experiments, its adaptability to certain electrical purposes has been established. Analyses of the magnetite in the black sands show that it contains metallic iron in quantities ranging from 56 per cent. to the theoretically pure percentage of 72+per cent. Titanic acid is the chief additional ingredient. Magnetite of this character has been sent to manufacturers and returned in the form of magnetite pencils for use in arc lights. As a substitute for the ordinary carbon pencils they have been pronounced satisfactory.

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THE YEMEN REVOLT SPREADS.—Frizi Pasha, commanding the Turkish troops operating against the rebels in the Yemen Province of Arabia, is reported to be hemmed in with a part of his force between Samaa and the coast. His rearguard has been cut off, and most of his transport captured. The Commander-in-Chief is wounded. Though fully 30,000 troops have been sent from Turkey to Hodeidah, and the Yemen generally, the Sultan is still despatching reinforcements. The fifth Turkish Army Corps will shortly leave for the Yemen. The rebels' success has caused a great swelling of their ranks, and many fresh tribes have placed themselves under the flag of Mahmond Vaya, the insurgent general. (See our article "A Far-Reaching Disturbance" in BANNER for June 28th last).

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CHINESE SLAVERY.—Alderman F. G. Adnitt, J.P., an ex-Mayor and Liberal leader of Northampton, who went out to South Africa and studied the Chinese labour question on the spot, has been disabused of his preconceived objections to the system of coolie labour. He now frankly acknowledges that the case for Chinese coolies, from the economic point of view, is overwhelming. There was, he says, nothing suggestive of slavery about their treatment; they were as happy as sandboys, well fed, well paid, well nourished, and with plenty of liberty.

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HOW TO KEEP KNOWLEDGE.—It is no more possible for an idle man to keep together a certain stock of knowledge than it is possible to keep together a stock of ice exposed to the meridian. Every day destroys a fact, a retention, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.—*Sydney Smith.*

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Israel's Prominence in Heaven.

By the Rev. Idrisyn Jones.

Israel's prominence on earth to-day is the great fact which British-Israel Associations are trying to impress upon an unbelieving land and empire. But is it not time to emphasize the probability of Israel's prominence in a future world? Is it not reasonable to suppose that the splendid scheme of a chosen people, called to high and blessed service for the benefit of mankind, will be in operation after this earthly life amid grander and more distant realms? We venture to think that it would be less wonderful to find that it is so than to find that the whole scheme collapses as soon as Israel steps across the tomb. Why should not the scheme, with necessary modifications, find still ampler scope in the regions of the invisible and the immortal? If Israelism is confined to the narrow arena of the earth, the very idea dwarfs its significance and sublimity. If we were to limit man's existence to this lower world—if we were to limit the Church's existence to this little planet—we would be stripping both of their greatness and glory. But their present abode is but the vestibule which opens to a wider stage of being, and that is the fact which invests them with such grandeur. So with Jehovah's scheme of an Israelite people; if it is only to play its part on the stage of Time, it shrinks into a thing of infinitely lesser proportions.

It is, of course, a great discovery to find Israel in full swing in these modern days. It will be a greater discovery to behold her acting her part on the stage of Eternity. This may appear to some, at first sight, to be out of harmony with the conditions of the heavenly world. Are we not taught, it may be said, that in heaven all earthly distinctions have passed away, so that all the glorified saints shall be as members of one family—the sheep in one fold, having one Shepherd. This thought is partly true, for in heaven there will be no divisions—no rich and poor, no bitter sectarianism and petty differences so characteristic of the earth-life; but, according to the Bible, there must be differences there of another kind. We are, for example, to find differences in the measure of rewards, which will be administered on the strictest lines of equity—each one to receive "according to their works." He that sowed sparingly shall there reap sparingly, and he that sowed bountifully shall reap bountifully. There is also revealed a vast difference of rank. The angelic hosts have angel and archangel, and consist, as Paul puts it, of "principalities and powers in heavenly places." Some will obtain a special mark of honour in being called to sit on the right and left hand of the great King, while others who were first on earth shall there be last, and the last shall become first. All this shows that heaven will be a place of marked distinctions. The way is therefore not barred to Israel's prominence there. But we must test the thing by the Scriptures; we cannot settle it apart from the Bible. Let us now briefly notice some intimations of this in the fact that Israel characteristics are a marked feature of the heavenly world, so that we may say that the idea is sustained by

BIBLE INDICATIONS.

(1) *Heaven is called "Jerusalem."* Paul, in writing to the Galatians, refers to heaven as "the Jerusalem which is above." The writer of the Epistle to the Hebrews refers to it as "the city of the living God, the heavenly Jerusalem." Jesus Christ, in the message to the Church of Philadelphia, calls attention to it as "the city of My God, which is New Jerusalem." Do not these several instances imply that heaven has an Israelitish aspect belonging to it—that it will possess some characteristics of the earthly Jerusalem? No Gentile city could lend its name to the place, because the features of each are so very dissimilar. How irrelevant and inappropriate would it be to style heaven as Babylon, or Nineveh, or Damascus, or Rome! But if Israel is to play a prominent part in the annals of the city of glory, it seems fitting that the name Jerusalem should be given to it; and since such is the case, it gives us a presumptive argument that Israel will be prominent in it.

(2) *Going to heaven was to the Jew going to "Abraham's bosom."* Abraham was there to welcome all pious Jews, and to give them rest by metaphorically permitting them to recline upon his bosom. Thus Christ represents Lazarus being taken by angels to the great patriarch of the Hebrew race. That, then, was the goal of a godly Israelite. But why Abraham's bosom? Does it not signify that Abraham had some official office there? Other great saints are never seen to receive their followers or disciples. We do not read of Abel's bosom for the dying in the Adamic age, nor Enoch's, nor Noah's, though so conspicuous. The early Christians did not go to be received by Paul, or Peter, or John. It seems thus to be an honour peculiar to Abraham and his people, and that therefore Abraham and his saved descendants are prominent in the heavenly city.

(3) *Christ describes the Gentiles as gathering to meet Israel in heaven.* He said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Does not this arrangement indicate that the Gentiles have a privilege conferred upon them in being called to sit down with the elders of the Israelitish race? It follows, then, that Israel has a position of prominence in the celestial city. Let us suppose the case to be reversed, and that the people of Israel should gather to sit down with celebrated Gentile saints: would it not indicate that Gentiles had some superior rank? An invitation to dine with an earthly king is a mark of honour, because of the king's rank. To be described as flocking to the banquet of Abraham and Isaac and Jacob, carries with it the same inference; and Israel must be high in the ranks of the heavenly city.

(4) *The music of heaven is to possess an Israelitish character.* In Rev. xv. 3 we read, "And they sing the song of Moses, the servant of God, and the song of the Lamb." Here we have an Israel and Messianic melody. Moses was a celebrated singer on earth, as when at the overthrow of Pharaoh and his army; but now his music is interblended with One greater than himself—the Lamb of Calvary. He, too, was a glorious Singer. We can catch His voice in the hymn sung on the night of Gethsemane. His future song is predicted in the words of Heb. ii. 12, "In the

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midst of the Church will I sing praise unto Thee." But He is also an Israelite—and the greatest of them —as Israel's Divine King and Messiah. How fitting that the music of both should commingle as the representatives of two dispensations—the Mosaic and Christian. But why Israelitish music in heaven if Israel is not prominent there? Surely all heaven will listen to these two illustrious choristers, till all heaven shall be compelled to rapturously take up the music of Moses and the Lamb, and thus Israel will be prominent.

(5) *Heaven will be the palace of an Israel Bride.* This is too large a question to deal with fully here. The New Jerusalem is made synonymous with the Bride of the Lamb. The interpreting angel in Rev. xxi. said to the seer of Patmos, "Come hither, I will shew thee the Bride, the Lamb's wife," and then he saw the "holy Jerusalem descending out of heaven from God." But what Bride could be found in the holy Jerusalem except an Israel one? And if Israel is the Bride—and of this the Bible gives some indications—then Israel must indeed be prominent there. Heaven will be occupied by glorified Israelites and Gentiles. But does not the parable of the ten virgins in Matt. xxv. set forth their different office there? In the Eastern marriage, which is used as the pattern of things in heaven, we have three parties —viz., the bridegroom, the bride, the virgins. Must there not be some correspondence to this in things of the New Jerusalem? If the Bride be Israel, the Gentiles would be the Bride's companions. That the Lamb's wife will have such around her is intimated in the Messianic 45th Psalm, verse 9, "Upon thy right hand did stand the queen in the gold of Ophir"; and in verse 14, "She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto Thee." Verse 15: "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." This Psalm is applied to Christ in the first chapter of Hebrews. Surely Israel is the Bride, for Jeremiah intimates this in chap. iii. 14, "Turn, O backsliding Israel, saith the Lord, for I am married unto you." Also Hosea gives a similar intimation in chap. ii. 19: "And I will betroth thee unto Me for ever." Israel is the only people on earth to whom Jehovah has assigned so near a relationship to Himself. What other Bride then can there be in heaven? And probably Christ had this very fact in view when He described the Gentiles gathering from all points of the compass to meet Israel—she as the Bride and they as the attendant virgins. Israel then will be prominent indeed.

(6) *Israel names are written on the heavenly Jerusalem.* In Rev. xxi. 12 we read, "And at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel"; and in ver. 14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lord." Can any fail to notice that Israel has pre-eminent position in that celestial city? Ezekiel in his vision of the future earthly Jerusalem records a corresponding fact (chap. xlviii. 31): "And the gates of the city shall be after the names of the tribes of Israel." No one could doubt in that case, that however many people of the nations might commingle in that earthly Jerusalem, Israel would be its prominent people by the very fact of the tribal names upon its gates. How should it be otherwise in the heavenly city with the same names upon its gates? Though they shall gather saints there from every nation and kindred and tongue, yet Israel's city it shall be. This Apocalyptic picture of heaven shows Israel to be placed higher than angels, for the latter are the keepers of the gates; but they who keep the gates must be in a subordinate rank to those whose names are upon them. The arguments so far may be thus summarized:—

1. *In the Bible the name Jerusalem is given to heaven.*
2. *To the pious Jew heaven was "Abraham's bosom."*
3. *Christ describes the Gentiles coming to sit down with Israel.*
4. *The music of heaven will have an Israel basis.*
5. *Heaven will be the abode of the Lamb's Israelitish Bride.*
6. *Israel names are written on its gates and foundations.*

We think the theory may be strengthened if we can suggest probable reasons why Israel may be expected to have a prominent position in heaven. We venture to offer two:—

1. *That Abraham's reward could not be adequately meted out on earth.* What supreme value did Jehovah attach to the patriarch's faith and obedience. So far as is revealed, nothing in the annals of mankind have so much pleased Him as the conduct of Abraham, with the exception of the self-sacrifice of His Divine Son. The Almighty manifested the most exuberant admiration of His servant, so that on the spot He bound Himself by the most solemn oath as He promised the highest blessings that earth could yield, saying, "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." Thus we see how greatly the Majesty of the universe was impressed by that faithful man. Is it not then likely that the reward, if confined to the earth, would be too circumscribed, and that in eternity alone could it find its full accomplishment? If so, the prominence of Israel in the heavenly city is thus foreshadowed.

2. *May not Israel become Jehovah's executive in heaven?* This is Israel's decreed position on earth, and therefore to be ever the world's chief nation, the world's chief and glorious benefactor, the universal channel of blessing to all its families. The Churches will presently be awakened to see that the blessings they imagine to be flowing through a Gentile channel flow through Israel now in its British and Anglo-Saxon form. This plan is too deeply grounded in oath and promise to be flung to the winds, as the Church's theology is wont to teach. No; Israel is Jehovah's great executive on the earth, and this covenant has been ratified in the blood of Calvary. But will it

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not be natural to suppose that as on earth, so also in heaven, the Divine plan is to govern and bless by the aid of an Executive; and may it not be that the fuller reward to Abraham will come in Israel being appointed God's executive in heaven? May not Israel be called to minister to the rest of the glorified inhabitants—not, indeed, in the way of converting and saving, but in a thousand other directions seek to inspire their enthusiasm, to guide them in their service, to fan the fire of their worship, to call forth their sweeter music, and to mingle fresh ingredients in their cup of joy while the immortal ages roll by? Thus Israel would be the high executive of the eternal throne and occupy a position corresponding to her earthly one.

If this be so, then the scheme of Israel is a much greater thing than men have conceived; for in departing from earthly services she crosses over Jordan to resume them on a grander scale and amid sublimer conditions for ever. In both worlds we may apply to her the lofty eulogy—"HAPPY ART THOU, O ISRAEL; WHO IS LIKE UNTO THEE, O PEOPLE SAVED BY THE LORD?"

Kenilworth, February, 1906.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SIXTY-SEVENTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

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The following list of Subscriptions and Donations received between January 20th and February 17th; all have been thankfully received and are acknowledged most gratefully.

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J. S., Cambridge	0 5 0	
Miss P., Melbourne (Australia)		1 0 0
L. M. J.		0 2 0
"Mum"...		5 0 0
C. W.		5 0 0
E. J. F., For Postage		0 0 5
Mrs. S.		0 5 0
Mrs. P., Bangor		0 8 6
Mrs. B., Exmouth	2 0 0	
Mrs. G.		1 0 0
Miss C., Wandsworth	1 0 0	
P. M., For Postage		0 5 0
A. W. P., St. John's, New Brunswick ...		2 0 0
Mrs. P.	0 2 2	
Mrs. T. F., Dunedin (N.Z.)		0 13 0
J. P. ... ,, ,, ...	0 7 0	
J. J. S.		0 3
G. T., Napier (N.Z.)...		0 10 0
J. B., For Postcards		0 1 0
Anon. (Monthly)	0 5 0	
Lt.-General B....		10 0 0
Rev. C. F. T.		1 5 0
Mrs. N., Joliet (U.S.A.)		0 7 9
Mrs. D., Postcards		0 1 0
G. W., Tunbridge Wells	0 1 1	
W. H. A., Leicester...	0 10 0	
Mrs. A., Crayford		0 5 0
L.		0 2 0
Miss L.		0 2 6
"M. A. B. G."...		0 6 0
Miss M.		0 10 0
Mrs. W....		0 4 0
W. H., Chesterfield		0 2 0
E. T., Postcards		0 1 0
Miss M., Pahiatua (N.Z.)		0 3 6
	£5 14 3	£31 15 3

Total, £37 9s. 6d.

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

Watford, February 17th, 1906.

GIFTS OF LITERATURE. We have again to acknowledge, and with very many thanks, gifts of valuable, new literature received during the month past; they were five doz. "Forty-seven Identifications" from Mr. Peter Marshall, and twenty copies of the same pamphlet, with twenty copies of "An Examination of the Epistle for Pre-Advent Sunday," with a covering leaflet from Mr. Isaac Loveland; 1,000 British-Israel Bath-sheets from Louis E. de Ridder, Esq., and 500 booklets, "The Oath which He sware to our father Abraham, or Christianity Vindicated," from an anonymous friend. These gifts it will be judged have been most warmly welcomed. Back numbers of the BANNER OF ISRAEL have also come to us, for which we thank another anonymous friend, who writes to us as "No. 30."

SOWING THE SEED.

The distribution of literature has been:—

Of the BANNER OF ISRAEL, alone, Book-post packets ...	629
Of the COVENANT PEOPLE, alone, Book-post packets ...	52
Small packets of literature, with or without journals ...	161
Larger packets of literature, with or without journals ...	118

It will be noted by reference to the above that work has not been slackening, and be judged that as friends have so kindly blessed us in money and in kind since the beginning of the year we are still prepared to go forward, and earnestly hope that there may be no check on any account in the coming weeks and months.

An extended description of the Fund's interests and affairs may not be given at this time, for our Annual Report having gone already to press will, I trust, precede this by a week; it is evident, therefore, I must have pity upon the Editor of the BANNER, and also on the readers of the journal, that they may not be surfeited with our business, but I rejoice to tell our friends that the Hon. Sec. of the newly-formed British-Israel Association for Wallasey (Cheshire) has been supplied with literature, by request, for the purpose of working up the surrounding neighbourhood, since a parcel was sent for use at the opening Lecture; parcels have gone to other places for similar purposes and others are to follow. Counting at home and abroad, twenty new places or new people have been recipients of the good seed the Fund supplies in addition to that going to our regular sowers, so it will be recognised that progress is still being made.

An application from a clergyman, a stranger, has just come for a grant of such books as "British-Israel Truth," "The Coronation Stone," etc., and he adds "I shall be much obliged to receive copies of the same, as I am growing deeply interested in such subjects." This request has been attended to immediately. Those who read last month's report will be glad to know that I have heard from the Japanese officer therein referred to; he cordially acknowledged the letter he received and writes also of "a packet of publications which I was *very, very* pleased with, and you may be sure that I will make good use of them as I am truly interested in your work."

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It is still a day of small beginnings, but we try to break up the fallow ground and continue to sow the seed in hope and with prayer that later on great may be the increase, ever for the glory of God and the salvation of souls. E. M. RUSH, *Hon. Sec.*

Watford, Feb. 17th, 1906.

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

Correspondence.

THE UNIVERSAL LANGUAGE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been a reader of the BANNER OF ISRAEL for some little time, and am greatly interested in its very important subject, and as you kindly answer questions in the BANNER, would you mind in due time letting me know, through the medium of that paper, what is your opinion of the new language known as "Esperanto," which it is proposed should become universal. My own idea is that as the Anglo-Saxons, being Israel, must finally dominate the world, their language, I should imagine, will be the only one that can become universal. What is your opinion? Can you mention Bible texts which might bear on the subject? I shall be glad to see your answer, for which I thank you in anticipation.

Yours truly, AN INTERESTED INQUIRER.

[The view of our correspondent that Israel's speech must dominate the world is perfectly sound, and is a belief held by all British-Israelites (Zeph. iii. 9). But one can arrive at the same conclusion by considering the present position of English and the reasons for that position. Two factors in the supremacy of a language are commerce and literature. English is already the language of commerce, which takes it into every corner of the earth, and no other medium of communication, such as "Esperanto," is needed in that domain; nor would any other have the slightest chance of success. Again, we possess the richest literature of any tongue. Esperanto has none, and a language without literature is like a bird without wings. Esperanto is one of several schemes which have been devised to provide a universal speech, but as time goes on the necessity for an artificial system becomes less and less, and will eventually disappear altogether.—ED.]

THE PROPOSED CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—As the British-Israel Association ask for suggestions relative to the proposed Conference to be held in May, might it not be practicable to have the Conference last two days instead of only one. Otherwise, with the exception of a morning gathering, it will simply be the same as the annual meeting. It would afford larger scope for our many able speakers, numbers of whom will be crowded out for lack of time. My other suggestion is that the Rev. Leonard Hills' beautiful hymn, "Glory for Him," be printed on a leaflet and be sung at every meeting to the well-known tune, as our British-Israel rallying song. I am sure it will be greatly appreciated.

Yours very truly,

GERTRUDE SMITH.

REV. LEONARD HILLS AT PECKHAM.

To the Editor of the "Banner of Israel."

DEAR SIR,—Our good friend, Mr. Locke, knowing I was visiting London, kindly invited me to spend a short time with him and go to a lecture convened by him and Mr. Hight, under the auspices of the British-Israel Association, the lecturer being the Rev. Leonard Hills—subject: "The Drama of the Ages; or, Lost Israel found in the British Race." The meeting was held in the Congregational Church, Asylum Road, Peckham, and was fairly filled, about 350 being present. The lecture was bright and interesting. I have been to many, but never enjoyed one more. Mr. Hills has a manner both attractive, convincing, and amusing. I should earnestly advise any desiring to form a new branch, or strengthen a weak and struggling one, to endeavour to obtain a visit from him. I hope to have him for a week at Southampton shortly. Many thanks are due to the minister of this church, Rev. G. Ernest Thorne, and the deacon, Mr. Hight, for the great help they have given in lending the church, organising the meeting, and advertising; also to Mr. Robert Banks, who brought a large parcel of BANNERS for distribution.

Many questions were asked at the close, and answered.

I am, yours sincerely,

M. J. CRAMPTON.

Inglefield Cottage, Obelisk Road, Woolston,
Near Southampton, Feb. 16, 1906.

EGYPT, ASSYRIA, ISRAEL.

To the Editor of the "Banner of Israel."

DEAR SIR,—As an old writer on this subject may I trespass once more on your pages to notice M. Jerrim's letter in BANNER of Jan. 10, 1906. I would have noticed it earlier but that my BANNER of that date came several weeks late to hand. As your correspondent, Mr. Wallis, suggests in BANNER of Feb. 7th, it is hard to see how the Turks are or could be the present-day representatives of the Assyrians. This is especially hard in view of Ezekiel xxxv. and xxxvi., which clearly point to the present occupiers of Palestine as Edom, and denounce judgment against them as such. These two chapters alone should be sufficient to settle for ever the nationality, anciently, of the Turk.

As to Assyria and Egypt, Mr. Wallis rightly says that the Scriptures give us no guidance in ascertaining their present-day representatives, but that we should naturally look for them among the great nations of to-day. Seeing that the central nation is the greatest Empire the world has ever known, and a Christian people besides, it seems fitting and probable that her associates in blessing should be both great and Christian; and further, that in these days when we are fast approaching the time of the "unveiling of the nations," the peoples concerned should be making some approach towards the realisation of the promised future. Turkey-Edom is evidently doing this and hastening on to her doom.

Is there any indication in current events of the nations we may reasonably regard as the heirs of Assyria and Egypt and of the blessings of the threefold national combination of promise and blessing? Do we not find such indication in the present-day position of France and Germany? Their present political relations and their respective positions and relations with us are much like those prevailing between Assyria and Egypt and Israel of old times—they are all Christian, more or less corrupt, and they are all gravitating towards their ancient homes—Germany, by means of concessions from the Sultan in Asia Minor and the Bagdad Railway through the ancient Assyrian territory, which will give them a firm hold of the land when the Turkish Empire meets its doom. France also in Northern Africa is gradually acquiring possession of her inheritance, and it is very probable that one result of the present Moroccan imbroglio will be an agreement between the rival Powers that each shall be allowed to go its own way, in its own sphere, without interference from the other. This is, however, as Mr. Wallis says, too large a subject for a letter; so having given a hint or two as to the course of observation which should be pursued, I close with an earnest plea that our writers should carefully search the Scriptures and stick to them and to actual facts when seeking to unfold the wonderful story of British-Israel and its many correlations.

Yours truly, W. H. MASON.

Sheffield, Feb. 19, 1906.

THE Governor of Jamaica, at the opening of the Legislature recently, spoke of the improvement in the finances of the island. There was a surplus of £16,000, and the estimates for next year showed a revenue that should be more than enough to meet expenditure.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Coming Kingdom.

BY DR. J. ARCHER BOWEN.

"Thy kingdom come, Thy will be done in earth, as it is in heaven" (Matt. vi. 10).

IT is a kingdom in a large part come, but still coming, and to come until the prophecy or Word of the Lord shall be perfectly fulfilled; and by such Word we are told that the glorious kingdom shall be Israel, when its two houses are united again and restored to Divine favour (Jer. xxxi. 31, 34; Ezek. xxxvii.; Dan. ii. 44, vii. 27). It is known as the "Stone Kingdom" of prophecy; and this kingdom of Ephraim-Israel in the British Isles is, therefore, now becoming the chief kingdom of the world, daily growing in power and greatness. It was a little people in the days of Daniel's prophecy, but in these latter days—days now in progress—is it not already the greatest kingdom, with its many continents, peninsulas and thousands of islands—an empire on which the sun never sets. It shall become greater than the greatest kingdom which the world has ever seen, or which shall ever be; for it is the Lord's kingdom, Israel. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance" (Deut. xxxii. 8, 9). "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 13). "And they shall be afraid of Thee" (ver. 10). This kingdom shall rule over, or dominate, all other kingdoms, and it shall stand to the end of time (Dan. ii. 44).

"Thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6). "For the nation and kingdom that will not serve thee shall perish" (Isa. lx. 12). And all this might and glory and everlastingness is promised to the people of the saints of the Most High, who are the children of Israel (*vide* 2 Chron. vi. 41), when restored to His Divine favour, chosen of old to be the witnesses (Isa. xliii. 10, 12) of the truth of God to all nations. It is the kingdom which has given to it special power to get wealth to enable it to carry out its divine mission (Deut. viii. 18). It has the power of great increase (Deut. vi. 3). To be a "company of nations" (Gen. xlviii. 19). It has to possess the gate of its enemy (Gen. xxii. 17). It has special Divine protection—"No weapon that is formed against thee shall prosper" (Isa. liv. 17). Its people can never be supplanted, can never be displaced by other people, for it "shall not be left to other people" (Dan. ii. 44). It is the kingdom through which the Redeemer came, and it is to be a blessing to all the families of mankind (Gen. xii. 3, xxii. 18). They shall all speak in a pure language, "that they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. iii. 9). Even the poor shall put their trust in the name of the Lord. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: they shall feed and lie down, and none shall make them afraid" (verses 12, 13). Its people shall be "all righteous" (Isa. lx. 21), therefore all honest and truthful in word and deed; a great contrast to present times. When the "Stone Kingdom" attains its promised perfection it will be a veritable paradise on earth, and our Lord's prayer for the coming of His kingdom will then be fully answered. Now, we are all painfully aware that there runs through all grades of society, rich and poor, through all people, a very marked or

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distinctive line of character which divides them into two classes—the one unselfish, honest, honourable, good and true; the other dishonest, dishonourable, false, selfish and vicious. These distinctions or characters are produced by the voluntary actions of their own wills, or self-will; the first by yielding to good influences; the latter class by resisting God's teachings—and thus the character of the men is, therefore, the outcome of their own determination or self-will. For the "free will" of man has been tested through all time with very similar results in all ages. The Lord said, "For them that honour Me I will honour" (1 Sam. ii. 30). And as a test it is written, "He shall offer it of his own voluntary will" (Lev. i. 3). "If any man will come after Me" (Matt. xvi. 24). "Ye will not come to Me that ye might have life" (John v. 40). "As for me and my house, we will serve the Lord" (Josh. xxiv. 15). The free will of man accounts for the slow growth of righteousness in the world; hence the need for the exhortation, "Quench not the Spirit" (1 Thess. v. 19). And, to complete the work of the Lord more speedily, we are told, "Thy people shall be willing in the day of Thy power" (Psa. cx. 3). "And it shall come to pass in the last days," saith God, "I will pour out My Spirit upon all flesh" (Acts ii. 17, 18; Joel ii. 28, 32). We are, therefore, to expect great changes to take place very shortly in man's willingness to serve the Lord. "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" (Isa. xi. 11, 16). "In the Lord shall all the seed of Israel be justified and shall glory" (Isa. xlv. 25). "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed or confounded, world without end" (Isa. xlv. 17). "I will pour out My Spirit upon thy seed, and My blessing upon thine offspring" (Isa. xliv. 3). Is it not, then, a very desirable thing to belong to the "all-righteous people"—the kingdom and glory of the Lord—to the lot of God's inheritance? I also ask, Are the true disciples of Jesus Christ, or Christians (so-called), justified in trying to ascertain when these things shall come to pass; or, in other words, when this great national salvation shall take place? when its results shall be felt throughout the whole world? "And many nations shall be joined to the Lord in that day, and shall be My people" (Zech. ii. 11).

I maintain that they are not only justified in doing so, but their interest in the extension of the kingdom of God should impel them to make every possible enquiry concerning God's will in the matter. Jesus said (Matt. xvi. 3), "But can ye not discern the signs of the times?" And again (Luke xii. 56), "But how is it that you do not discern this time?" Now, if any man should understand what God is doing for His chosen people, and through them for the nations of the earth, it should be the disciple of Jesus. Is it not a shame that we are obliged to say that a very large part of the Christian Church of to-day ignore the wonderful teachings of prophecy; and anyone trying to search out God's will in this respect is condemned and treated with contempt, notwithstanding the words "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein, for the time is at hand" (Rev. i. 3). We shall see a great awakening in this matter when the Church rises to a full sense of its obligation—it will then put forth all its strength to learn God's will—and endeavour to learn when the great time of salvation shall come, all of which is foretold and recorded in His Word by the inspiration given to His holy prophets. Prophecy is really history written in advance, and history, as such, is merely a record of the fulfilment of prophecy. Now, prophecy was not given to gratify the curiosity of man; it was written by Divine inspiration, so that man, seeing God had foretold what He in His infinite wisdom had foreordained and which in due time He would bring to pass—man's faith in the true and living God, the God of prophecy, might be more fully established, and call forth that full and perfect obedience which He requires of all His children as a preparation for the inheritance of eternal happiness. Honest enquiry after truth is a noble feature in a man's character, but prejudice and bigotry are two of the greatest barriers to knowledge, both human and divine; remove these influences and a flood of light and learning would fill the minds of men such as the world has never yet seen.

Whilst the Bible is, like the great earth on which we live, full of rich mines of precious treasures, laid up by God for the supply of successive ages—certainly not all to be found and used in one age—so also the light and knowledge of the truth of God is prepared and stored up in the Bible for the requirements and supply of every age. Treasures for the present and future ages could not previously be found and exhausted, but must, according to the Divine order, remain in the stores of God's supply until the appointed time for which they were prepared draws near, when they must come to light and be brought forth for the glory of the Lord and the benefit of His children. And so, under such a feeling, John Robinson, of the Pilgrim Fathers, said, "For God hath yet more light and truth to break forth out of His Holy Word," thus showing an openness of mind to receive the light of divine truth for the period in which he lived, as it might be interpreted by the agency of the Holy Spirit. This idea called forth the hymn (by G. Rawson):—

"We limit not the truth of God
To our poor reach of mind;
By notions of our day and sect,
Crude, partial, and confined.
No, let a new and better hope
Within our hearts be stirred;
'The Lord hath yet more light and truth
To break forth from His Word.'

Who dares to bind to his dull sense
The Oracles of heaven,
For all the nations, tongues and climes,
And all the ages given;
That universe, how much unknown!
That ocean, unexplored!
'The Lord hath yet more light and truth
To break forth from His Word.'"

How many, alas! have tried to bind the oracles of God to their own reach of mind! How many more believe that all the contents of the Bible have been thoroughly studied and worked up into the systems of theology! How many more have believed in the stereotyped teaching or orthodoxy of the colleges! How many seek all their information at the hands of

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the professors instead of deep down in the mine of God's testimony, which is made plain by the illumination of the Holy Spirit! How many more are led by sectarian exclusiveness to ignore and treat a large portion of the Bible as though it were untrue, or did not exist for any practical purpose! All this shall be changed in the coming kingdom, when the truth of God shall be made known to all in the kingdom by the Holy Spirit. At present we have amongst us many men who, by their so-called "Higher Criticism of the Bible," appear to remove the very foundations of historical truth, and thus practically leave the masses with no faith in the inspiration of God's Word, and so leave them to be lost in the eternal gloom. Men who bring such "doubtful disputations" into the pulpit and the class that all but the ripe and established believers in Christ are driven away from the enquiry after salvation, as it appears too difficult for them to grasp and understand what is the essential truth—the full way of salvation. Well may such teaching empty the places of public worship. Men want clear teaching—no clouds and doubts—they want plain facts—realities upon which they can look and understand for themselves and so be drawn towards God. Show them the prophecies, what God said should come to pass, and the literal fulfilment of the same to-day—and day by day as events occur—then the places would be filled with anxious enquirers after the truth—such teaching already draws thousands every Sunday where it is taught, and would do everywhere when properly placed before the people. God has given us these means of grace, these wonderful revelations. How much of God's Holy Word is taken up in recording them, thus showing their great importance—important to bring home conviction of our actual nearness to God, of our continual dependence upon His mercy and goodness, and so be drawn to acknowledge Him as our King and Saviour.

As an indication of a coming change—really of the coming "righteous kingdom"—is it not said on all hands that we are on the eve of great and stirring events? Most Bible students believe that we are fast approaching the end of the present age; therefore we shall see momentous movements, mighty upheavals in the nations, in the sectarian Churches, and in the social conditions and life of men. Things cannot go long as they are now. We shall see men rising up in the various Churches and, by the help of the Spirit of God, scattering to the winds all those most cherished bigotries (or so-called sacred canons and creeds—the teachings of men) of the present and past ages, such as priestly absolution and the Confessional, transubstantiation, and all other false sectarian teachings, leaving us only the pure Word of God, because the exclusiveness of sectarianism is contrary to the will of God; and to teach us so, He has sent first into one Church and then into another one of His great preachers, His own ministers, to teach all men what is truth: that it is not the creed of any Church or Churches, but His own Holy Word: hence He sent a Martin Luther, a Wesley. a Whitfield, and a Spurgeon, and so He teaches all men that He does not confine His truth nor His Holy Spirit to any Church, be it ever so ancient. It is not ecclesiastical establishments that God wants; it is only the salvation of men—their redemption from sin, from living a life of sin, that they may henceforth live not to themselves, but unto Him who died for them and rose again. We shall have noble Christians, like the late Bishop of Liverpool, fearlessly contending for the truth of God's Word. He writes thus*:—"What right have we to say that the words Judah, Zion, Israel and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem?" And again, "What I protest against is the habit of allegorizing plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture, and to draw after it a long train of evil consequences"; and again, "Where in the New Testament shall we find any plain authority for applying the word Israel to anyone but the nation Israel? I can find none."

This is brave speaking of the truth against all the host of spiritualizers who preach a spiritual Israel apart from the literal. Surely God was not unable to say what He wanted to say by the mouth and pen of His prophets. He surely did not require a number of men to twist natural things into spiritual? Hence the Bishop's stern reproof to all who misrepresent the Word of God. But how many of the lame scholars will still limp along on their spiritual crutches instead of studying the prophecies and giving God's own proclamations to the people? But their end is coming and the truth of God only shall remain. We are rapidly coming to the time when the neighbouring "eagles" or European nations shall be gathered together, when nation shall rise against nation, when Edom or Esau (the possessions of the Turk) shall be the chief object of prey (*vide* Obadiah). For England, by its moral influence, has already broken the power of Esau; so Russia will assist in its overthrow. Rapid changes will prepare the way for the onward march of the Stone Kingdom, which is undoubtedly Israel in Britain; and it must be that Judah (the Jews) shall return to possess the inheritance of their fathers under the British flag—the flag of the House of all Israel.

As another indication of the coming righteous kingdom—the moral character of a man—his moral worth to his fellow-men is already rapidly becoming more and more the standard of his greatness or social position and public recognition, much more than the rusty heraldry of past ages, which might at the time in some measure indicate worth and greatness, but which in most cases passed away with the heroes who won the distinctions. And as the standard of morality and unselfishness is raised higher and higher—as it must be—the less will money, wealth, territorial and entailed titles command the respect and esteem of the people. Women also will take their share in this advancement, for the hereditary title, family descent, and monetary influence or monetary independence of a woman must lose its sway in society, so that she shall

*"Coming Events and Present Duties," Rev. J. C. Ryle, Lord Bishop of Liverpool.

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cease to be considered superior to the woman who, under circumstances beyond her own control, feels herself in honour called upon to follow some remunerative occupation, and whose mental calibre, excellent womanly qualities, and high moral character, make her fit to be the wife and companion of an educated gentleman or well-to-do tradesman. In the coming kingdom men and women will no longer bow down to the millionaire, as in the past, simply on account of his wealth; to be great amongst men he must be good and unselfish—live according to the "golden rule." He will be required to show his interest in and use his talents for the well-being of his fellow-men. In the coming kingdom all legislators must be righteous men: no men will be allowed to sit as rulers or lords over their fellow-men on account of their wealth or birth only, but must be chosen and elected for their real worth. It will be as one grand commonwealth—with a descendant of David as King.

In the coming righteous kingdom the great warfare or question of capital and labour will be settled according to the only sound and righteous rule—the golden rule, the teaching of Jesus Christ—namely, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12). So that there will then be no need for trades unionism—only trades conferences. At present we have many evils arising from these disputes, much tyranny on the part of some masters—not all—and we have much tyranny on the part of some workmen—not all; neither is all the virtue or all the wrong on one side.

The immediate future will bring about the development of these great questions, including the health and happiness and the moral condition of the masses and the rights of the labourer to an honest and comfortable existence; whilst the government, the city, and local councils shall all exert their powers to provide honest labour for those requiring it. As soon as the people put their trust in God, these things shall come to pass, and amongst the growth of all these great changes the question of who are we, and what is our destiny and our duty, must come to the front—in fact, our identity with the House of Israel; as it represents the "Stone Kingdom" of prophecy, and as it in God's plan for the complete redemption of the world occupies a very prominent and important place and position. It must be known. Before all men can be saved Israel must know itself and be known (as Judah is known), because God, after enumerating many blessings which He will confer on them, "for His holy name's sake" (Ezek. xxxvi. 8, 36), continues in verse 37, "Thus saith the Lord God: I will yet for this be enquired of by the House of Israel to do it for them." Therefore, as Israel, they must know themselves to be heirs to these promises and, as Israel, ask God for the promised blessings. That the House of Judah (the Jews) "shall walk to the House of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18) also plainly teaches the question of the Identity, that each House now separated must know and acknowledge each other, and that they must be joined together again and become one kingdom (Ezek. xxxvii.). "And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (ver. 28). Now it is quite certain, all preaching notwithstanding, that until these things come to pass there can be no millennium, no universal salvation, no answer to the Lord's prayer—"Thy kingdom come." How many millions of times has that prayer been offered—"Thy kingdom come, Thy will be done in earth as it is in heaven." This prayer refers to the righteous kingdom promised by God in Dan. ii. 44, vii. 27; Isa. lx.; Jer. xxxi. 33, 34. And how can God answer the prayer when it is not offered in faith, believing that such a kingdom is promised and shall be established in the earth? For God's kingdom here spoken of is not one of isolated individuals mixed up with evil-doers, as Christians are now. It is quite certain that Jesus did not teach His disciples to offer a false or foolish prayer, and it would be a foolish prayer if no righteous kingdom on earth was intended—a kingdom where every creature should obey and do the will of God, as the angels do in heaven. He did not teach them to pray for what was not to be, but for that righteous kingdom which was before ordained of the Father when He said, "And thy people shall be all righteous" (Isa. lx. 21). "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" (Isa. lxv. 25), mountain here meaning kingdom (Jer. li. 25). "They shall inherit the land (Palestine) for ever, the branch of My planting, the work of My hands, that I may be glorified" (Isa. lx. 21). "And their seed shall be known among the Gentiles, and their offspring among the people: and all that see them shall acknowledge them, that they are the seed which the Lord hath blessed" (Isa. lxi. 9).

Now I fancy I hear the outcry, "But all men are equal in the sight of the Lord," and how can you say that Israel—the seed of Isaac—is to inherit greater blessings than other people? Is it not a sufficient answer that God has so ordained and stated it so plainly in His Holy Word? Shall the creature judge the Creator? Has God less rights and less liberties than man? Yet every man requiring a servant claims the right and liberty to choose whom he will to serve him. So long as he pays the wages, he holds the right to make his own choice and to make his own agreement. It was exactly so with God. God wanted a people to serve Him, to be His witnesses, to show forth His praises unto the children of men, and in His infinite wisdom He chose the children of Israel and their seed for ever. And however they may have failed in their holy calling and been repeatedly punished for such failing, nevertheless, they were and still are, undoubtedly, the very best race of people for the purposes for which God chose them. And God was perfectly justified in promising them their reward for such services, even greater blessings than other people. And shall He not be faithful and fulfil those promises? Shame on the man or woman who would remove those blessings or even think to make God unfaithful. "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath cast them off? thus they have despised My people, that they should be no more a nation before them. Thus saith the

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Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David, My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy upon them" (Jer. xxxiii. 24—26). The spirit of to-day is much like the spirit of old, when the people despised the chosen of the Lord; and although many preachers say that the Ten Tribes of Israel are lost among the nations for ever, God is true, and, from His own words, He is going to proclaim it to the world by miracles never heard or seen before. "For Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory" (Isa. lxii. 1, 2). "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound" (Isa. xxx. 26). It is to be demonstrated to all the world, and all who have denied the coming time of "the restitution of all things," and have built their faith on the wisdom of men instead of the Word of God, shall be put to shame.

God said, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord: My Spirit that is upon thee, and My words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 20, 21). Herein the preachers of God's Word are distinctly pointed out as the seed of Jacob, not Gentiles; yet the Christian Church of to-day, placing its reliance upon secular history instead of upon the Word of God, does not recognise these people; makes no enquiry after them; takes no trouble to identify them. Such is, alas! the interest taken in God's chosen servants. The multiplication of religious sects is due to taking small exclusive views of portions of God's Word, instead of taking the whole: but this must all change when the Church of God shall be one; "For they shall see eye to eye, when the Lord shall bring again Zion" (Isa. lii. 8). "And there shall be one fold, and one Shepherd" (John x. 16); but this is not to be until the restoration of Israel is made plain before all the world. When will the Church believe the Word of God? It is very evident it does not now believe it entirely—only its own sectarian portions.

"The grass withereth, and the flower fadeth; but the word of our God shall stand for ever" (Isa. xl. 8). And it is to the teaching of this everlasting truth of the Word of God that British-Israelism calls attention. It is no new invention, only a new ray of light from the prophecies of God, not of man—nothing more and nothing less than an honest and prayerful enquiry into the old promises of God to His servants of the House of Israel (Ephraim) as distinct from Judah (the Jews), and all it asks is a fair and honest examination of the promises in conformity with the rendering of the terms by the late Bishop of Liverpool (already quoted) and a fair and honest acknowledgment of how much we British people inherit and enjoy the blessings and promises to Ephraim-Israel, or "All Israel"; and thus, so far, proving our identity with Ephraim-Israel as it is by Divine inspiration foretold it shall be in the latter days. Acknowledging this testimony, the Rev. Mark Guy Pearse says (*Methodist Times*, November 5th, 1891): "If England is Ephraim, then I can see this whole book of prophecies living to-day and being fulfilled in our midst. If England is not Ephraim, there is no such nation answering to this description, nor as yet has there been one, nor is there at present any promise of such a nation appearing." This testimony is after reading "The Fulness of the Nations," by Dr. Aldersmith. The times of the fulness of the nations having arrived, it becomes a matter of course that the revelations respecting the salvation of "All Israel" must become known and understood; and although blindness in part did happen to Israel, it was not blindness to last for ever.

Secular historians have added much to the difficulty of finding who are the House of "All Israel" by taking language as the foundation for their statements on the races of people; but such foundations are now admitted to be untenable, for language may only prove contact, a long associated residence in the various countries through which the people passed during their migrations down the ages, and really affords no reliable proof of original race. Therefore, as God is much wiser than men—than all the wisest of secular historians—we take His Word and read, "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" (Amos ix. 9). This is Divine preservation beyond all the skill or wisdom of man to understand and beyond all the power and opposition and arguments of man to prevent it. As secular history has been largely written in olden times upon hearsay and tradition—and much of it many years after the occurrences recorded therein—therefore it is not to be compared for accuracy with the testimony of Divine inspiration; but much that is true in secular history will eventually be found to coincide with the Divine revelations respecting God's chosen people and the great coming kingdom.

The Influence of Diet on Physiognomy.

ACCORDING to many of our opponents, facial features are like the laws of the late Medes and Persians, and as the British do not carry about what is called "the Jewish type" they cannot be of Hebrew extraction. Of course there is not the slightest evidence that the Ten Tribes ever possessed the features known as "Jewish," but apart from this there is the further consideration that features vary according to circumstances, so that even if the whole Hebrew people were originally cast in the same mould the vastly different experiences of Jews and Israelites would account for any variations existing to-day. That environment has much to do with physical type is well understood, but the following extract from *T.P.'s*

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Weekly for November 10th on "The Influence of Diet" adds to the volume of proof :—

"Upon what meat doth this our Cæsar feed, that he has grown so strong?" asked Cassius of his friend. A writer in the *Strand* suggests that he might more profitably inquire as to what there was in his own diet to give him that "lean and hungry look" which seemed to stamp him as an inevitable assassin. The writer goes on to insist on the extraordinary effect of diet and climate in the production of facial types, an effect which would seem to place the influence of heredity quite in the shade. He cites a very common instance, that of the florid, blue-eyed Yorkshireman and his ruddy bride who live to see themselves the grandparents of a type more and more approximating to that of the Red Indian.

THE INFLUENCE OF FOOD UPON THE CHIN.

The action of various foods upon particular features has been observed :

The growth of the chin has been discovered to bear a very striking relation to the amount of starch consumed, and particularly when the starch takes certain forms or is combined with other properties. On the other hand, nothing seems to have been so clearly verified as that alliaceous plants, such as onions, have a strong tendency to relax the chin tissues, so that families who have largely subsisted upon onions for generations—frequent among the Basques, for instance—possess a form of chin wholly different from other and starch-consuming peoples. Onions contain, besides nitrogenous matter and uncrystallizable sugar, an acrid, volatile, sulphurous oil which is supposed to exert some other curious physiological effects. In fact, when we speak of any article of diet having a certain effect we really refer to the peculiar property which distinguishes it, such as the arsenic in carrots, which accounts for their well-known influence on the complexion.

FISH DIET AND THE EYE.

The influence of fish upon brain work is almost proverbial. The idea has its origin, this writer tells us, in the very slight quantity of phosphorus to be found in fish. "What is more certain," he urges, "is that a fish diet restricts the mucous secretions of the eye, and also affects the formative impulsion, so that amongst populations subsisting exclusively upon fish we find smaller eyes than in a vegetable or meat-eating community." On the other hand a carnivorous diet tends to increase the size of the eyelids and optic region, so that three or four generations nourished on a generous meat diet may produce the prominent "Brunswick eye," while three or four generations of low feeding will tend to reduce that feature.

OTHER FEATURES.

The lip is so susceptible to treatment that we have the potato lip, the oatmeal lip, and the maize lip ; while a wrinkled forehead is traced by many to a vegetable diet. The inquiry, fantastic as it may appear on the surface, is a profoundly interesting one. Did not Mr. Buckle derive the "emotional temperament from potatoes, and the stolid one from beef"? The article in the *Strand* illustrates the theory by pictures, which show conclusively that excess is by no means confined to alcoholism and drugs, and that there are tea fiends at large as well as the victims of whisky and morphine.

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

II.—(*Concluded from page* 111).

In the absence from the writings of St. Patrick of all reference to what is known as the Apostle's Creed, we have no evidence of any formula of a confession of faith having been required by him on the part of candidates for baptism, and yet we cannot suppose him to have been ignorant of the creed adopted by the Council of Nicæa in the year 325, and re-affirmed at that of Constantinople in 381 ; but Ireland was so entirely cut off from contact with the Christianity of the continent of Europe, that his system of Church extension proves him to have laboured with a free hand, wholly independent of Church Councils ; and the same may be said of Columba, a man much more highly educated than St. Patrick could have been. He could not have been ignorant of the Church Council held at Toledo in 589 (eight years before his death), at which the Nicene Creed was re-affirmed, but with the addition of the words signifying the procession of the Holy Spirit from the Son equally with the Father—a shape in which it was accepted throughout the Western Church, and, at a later period, by the Church of England ; and though there cannot be a doubt that it must have been held by him, there is no evidence to show how far Columba required assent to it by converts before he permitted them to be baptized. It was not until nearly 100 years after his death that adoration of the Virgin, of the Apostles, of Saints, the worship of statues and pictures, with prayers to them for their intercession with the Father or with the Son—practices which had long been spreading in the Church of Rome—received the sanction of the Pope, but against these the Culdees protested throughout their whole history. It is maintained by some that Columba held the doctrine of "the real presence"—transubstantiation—but there is not one word in such of his writings as have come down to us to support this opinion. That doctrine was not even heard of at Rome until brought forward by a monk named Paschasius, in the ninth century, after which, though denounced at first by many of the most eminent scholars and bishops, it gradually gained acceptance throughout the Church, and at length, in the eleventh century, Pope Gregory VII. (Hildebrand) pronounced it an article of the faith ; but by that time the Culdeean Church had ceased to exist.

After 54 years of unwearied labours in Ireland and in Scotland in the service of Christ, the message must have been very welcome to the aged Columba—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord" ; and the very imperfect sketch which I have offered of his life and labours would be still more imperfect if I failed to quote the account of his departure as recorded by those who were present at it. They state that, "Crossing to the western side of the island, where some of his brethren were at work, he said to them in gentle tones, 'During the paschal celebrities, now past, with desire have I desired to depart to Christ the Lord ; but, lest a joyous festival should be turned by you into mourning, I thought it better to put off for a little longer the time of my departure from this world.' Then, turning his face toward the East, he blessed the island and its inhabitants. It was Saturday, June 8th, A.D. 597, when he said to his attendant, Diormit, 'This day in Holy Scripture is called Sabbath, which means rest, and this day is indeed a Sabbath to me, for it is the last day of my present toilsome life, and on it I rest after the toils of my labours.' Descending to his hut he entered, and straightway resumed his toilsome task—to him not a labour, but a solace—of transcribing the Psalter. Having come to that verse of the 34th Psalm where it is written, 'They that seek the Lord shall not want any good

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thing,' he laid down the pen and said, 'Here let the page and my work end together; what follows let Baithen write.' It was now the hour of evening service. We arose and went to the Church and joined in the singing of the Psalms. Returning to his dormitory, he dictated a few lines of farewell to the brethren, recommending mutual love and unfeigned charity, and lay down to sleep. Soon came the hour of midnight. The Lord's day had commenced; the bell summoned to prayers. Columba arose, hastened to the chapel, and was the first to enter it. Diormit followed, but all was dark; he could not see his master. Lights were brought, and Columba was found lying prostrate before the altar; they raised him up. He raised his hand in token of blessing; it dropped. Columba had entered into the rest that remaineth for the people of God."

A contemporary of Columba, and fully recognised by him as a fellow-labourer in the Gospel, though not of the brotherhood of Iona, was Kentigern, better known as St. Mungo. He had come from Cumbria, probably from the British Church there, and, making Glasgow the chief seat of his labours, was very successful in reviving the almost extinct Christianity in Dalriada on the eastern shores of the Firth of Clyde and southward to Galloway, about the time of Columba's arrival at Iona. The latter, leaving that district to Kentigern (with whom he was on the most cordial terms, as Bede informs us), sent his missionaries into Bernicia, the province on the east of it, in which, as we have seen, they were most successful in their labours. Of Kentigern's work very little is known; that he must have been a man devoted to the service of God there can be no doubt, but eventually, after his death in the year 607, it became merged with the Church planted by Columba, which remained the Church of Scotland for many centuries.

But we cannot pass from consideration of the personal labours of Columba without drawing attention to one very interesting fruit of these in the conversion of a young man, one of his pupils at Iona, whom God was to raise to a throne, many years after Columba's death, to be eminently blessed by Him in the spread of the Gospel in Northumbria.

We have seen how Aidan, son of a king of the Scots, found his way to Iona for instruction soon after Columba's settlement there, desiring to devote himself to the service of God, but left the island after having been crowned King of the Scots by Columba. Somewhat later, a fugitive prince, named Oswald, took refuge at Iona, his father—Ethelfrith, a pagan king of Northumbria—having been slain in battle. Under the instructions of Columba, Oswald became converted and gave himself most earnestly to the service of God as a monk at Iona. But when twenty years had passed, after the death of Columba, hearing of the death in battle of the usurper of his father's throne, Oswald returned to Northumbria, where he had many friends, and with their help was successful in regaining it; but we shall return to him in our next.

THE Census of the British Empire has just been published, and shows a total of 400 million. It was begun in 1901 at the instance of Mr. J. Chamberlain, and was only completed recently.

Lectures by Rev. Leonard Hills.

WALLASEY.

AN interesting lecture was given on Thursday evening, the 1st instant, in the Concert Hall, Liscard, by the Rev. Leonard Hills, of London, on the subject of Britain's Identity with the House of Israel, commonly called the Lost Ten Tribes.

Mr. Charles W. Leftwich, who presided, in introducing the lecturer, stated that he (Mr. Leftwich) had his attention called to this subject many years ago, owing to an infidel challenging the truth of God's promises to Abraham in respect to the national blessings which were to accrue to his posterity, and pointing with ridicule to the present condition of the Jews as direct evidence of the absurdity of belief in such promises. This led him to a careful study of the Scriptures, which clearly showed that by Israel, and not Judah (the Jews), these blessings were to be inherited in "the latter days," that is, after the first coming of the Messiah.

The Rev. Leonard Hills commenced his lecture by emphasizing the fact that he and his fellow-believers in the Identity of the British race with the House of Israel were not wishing to establish a new sect or 'ism, nor yet to militate against evangelical teaching, in substituting anything in opposition to the great Substitute—our Lord Jesus Christ. British-Israel teaching was simply a literal interpretation of the literal promises of God, in opposition to that spiritualisation which has done so much to bring the Scriptures into something like ridicule amongst the unbelieving and division and confusion amongst believers. It was the Bible's own evidence working out in to-day's religious and political history, and careful and prayerful study of the Scriptures in the light of history was most effectual in convincing of its Divine truthfulness, power, and origin. Mr. Hills then referred to the very striking difference the prophets made between the two Houses (or nations) of Israel and Judah, showing that whilst one—Judah (the Jews)—was to be but a remnant of a nation, the other was to become a strong nation (*vide* Micah iv. 6, 7), even the chief of the nations (Jer. xxxi. 7), and, as promised on oath to the patriarchs, "a nation and a company of nations" (Gen. xvii. 5, 6, xxxv. 9—11), as the British race is to-day; and to this "chief of nations" Judah should gather, which the alien question of to-day clearly carried out, and together they are predicted to return to the land promised to their father Abraham as an everlasting possession and be God's witnesses to the truth of His Word and His purposes of redemption to all nations, through Christ Jesus, who came to "confirm the promises made to the fathers" (Rom. xv. 8), and not to disannul them by transferring them to a nation not of Abrahamic descent. The lecturer then touched upon the beautiful Liturgy of our National Church, in which, week by week, God is called upon to "Save Thy people" and "Bless Thine inheritance," clearly fulfilling the prophet Isaiah's definition of Israel as the "blind people which have eyes" (Isa. xliii. 8), whose identity in the latter days, as God's witnesses, would manifest the glorious purposes of God and be the means of sanctifying His

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name amongst the nations (Ezek. xxxvi. 22), discovering to them the unchangeable purposes and faithful lovingkindness of the Lord; and eventually, after their restoration and reformation, they are to be His instruments in carrying the Gospel of love, mercy, and brotherliness to all nations, becoming, as promised to Abraham, "A blessing in the midst of the earth." Mr. Hills, in conclusion, called upon his hearers to study the Scriptures in the light of this teaching, and they would surely find, as he had done, that the Bible would become a new book to them, scintillating on every page with a glorious light and revealing "the desire of all nations," truth, love, and peacefulness, to be the purpose of the Divine covenant, working out in the promised seed—Christ Jesus.

A hearty vote of thanks, proposed by Mr. Daniel Parker and seconded by Mr. Theo. S. Hill, was accorded the lecturer, after which a good number of names were given in with the object of forming a British-Israel Association for Wallasey district, under whose auspices further lectures are purposed to be given. This first lecture was given in connection with the North of England Anglo-Israel Council, who are holding their next annual meeting on Easter Monday, April 16th, in the Banquet Hall of the North-Western Hotel, Lime-street, Liverpool, when Mr. Hills will lecture on another phase of the subject.—*Wallasey and Wirral Chronicle*, Feb. 7th, 1906.

Heaton Chapel.

"British-Israel."—An address was given on the above subject at Heaton Chapel on Wednesday, February 7th, by the Rev. Leonard Hills, of the North of England Anglo-Israel Council, who has been delivering a series of lectures lately in the North of England on this subject. Mr. Hills assured his hearers that the British-Israel faith is not a doctrine, but an interpretation based on a literal reading of the Bible where Israel is concerned as differing from the spiritualized Israel, British-Israelites denying the existence of the spiritual Israel and asserting that Israel exists in the flesh, and for the proof of this Mr. Hills referred his hearers to Rom. ix. Mr. Hills also referred to the question of the return of the House of Judah to the promised land with the House of Israel, as foretold in Jer. iii. 18, and pointed out the fact that Uganda, which had been offered to the Jews by this country, was within the limits of the promised land. Mr. Hills dwelt on the good arising from the spread of the British-Israel truth in so far as it induced people to read their Bibles in order to study the subject for themselves, and he called attention to the security felt by those who believed that the British are Israel, knowing that we must be free from invasion. A few interesting remarks by Mr. Prescott, of the Manchester and Salford British-Israel Association, brought the meeting to a close.—*Local Paper.*

Scarborough.

"Lost Israel."—A fairly large company assembled at the Mechanics' Institute on Thursday evening, February 8th, to hear the Rev. Leonard Hills, of London, lecture on "Lost Israel found in the British Race." Mr. T. Oakleigh presided and referred to some of the difficulties of the question which formed the subject of the lecture. He intimated that it did not follow that because he took the chair he was in agreement with what the lecturer said, but he liked to encourage Bible study. The lecturer proceeded to explain that the British race was the lost tribes of Israel, and said it was a stupendous religious and political fact of great importance to mankind. He refuted the idea that the lost tribes returned at the time that the Jews came out of captivity. The British were the only people who answered to the description of the Scriptures of the lost tribes of Israel. He drew attention to and emphasized the greatness of our Empire and our commercial and maritime supremacy. In support of his argument he quoted several passages from the Old Testament. Votes of thanks were passed to the lecturer and chairman at the conclusion.—*Local Paper.*

Sowerby Bridge.

"Israel and Britain's History."—On Tuesday evening, February 13, at Tuel-lane Chapel, the Rev. Leonard Hills concluded a three weeks' lecturing tour in the North of England on behalf of the Anglo-Israel Council with a lecture entitled "Israel's Prophecies and Britain's History." Rev. H. G. Allchurch presided, and remarked that whether the views of the lecturer were adopted or not, there was one thing in favour of Anglo-Israelism. If it taught nothing else, it was one means of leading people to read their Bibles and search for truth. The lecturer began his discourse by a definition of prophecy as history written beforehand. The Bible was taken up with a history of the chosen people of God—Israel. He insisted upon a distinction between the House of Israel and the House of Judah, repudiating that because the Jews were one tribe of the twelve which made up the Israelitish nation, they were therefore the Israelitish nation. All Jews were Israelites, but all Israelites were not Jews. No Israelite was a Jew unless he was of the tribe of Judah. The Anglo-Israel Association did not teach, as was often erroneously reported, the absurd nonsense that the British were Jews. All Yorkshiremen were Englishmen, but no Englishman was a Yorkshireman unless he belonged to Yorkshire; and he claimed that the Bible spoke of Israel as the chosen or elect people. Never did God in the pages of Scripture call Himself the God of Judah or the Jews, His chosen, but always the God of Israel. The Bible was held by Anglo-Israelites to be an entirety, and the prophets a goodly fellowship; not a clamouring, contradictory mob, which they were easily made if their plain statements concerning Israel and Judah were mixed up interchangeably, as is the custom of many preachers. The calling of Israel was from the beginning and her work reached to the end, and the glory of Israel (not the Church) was the theme of all the prophets. Briefly sketching the rise of Israel up to the time of the separation of Judah from Israel, as given in 1 Kings xii. 16—24, Mr. Hills went on to show that in 975 B.C. the kingdom of Israel was set up in Samaria for 255 years, till for

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her sins she was carried into captivity in Assyria and thus "lost" to the world. He pointed out incidentally that not till after this separation do we ever read the word Jew in the Bible. It first occurred in 2 Kings xvi. 5, 6. Was this, then, a frustration of God's purposes, as some Christians and most infidels claimed? No. Jesus Christ came to confirm, not to delay or deny, the promises made unto the fathers. The lecturer then referred to those promises as being that Israel, recovenanted to God, should be a powerful nation. He brought out with telling effect Christ's words to the Jews, "The kingdom shall be taken from you (Jews) and given to a NATION bringing forth the fruits." That nation, continued the lecturer, must be an Israelitish nation, and not a Gentile people or Church; else would Christ have denied the promises instead of confirming them. Further, Israel in the latter days were to possess the gate of their enemies; be an island and coast people; an undefeated race; the chief of the nations, scattered everywhere amongst the nations over whom they should rule; and the mistress of the ends, sides, and uttermost parts of the earth; living under a monarchy of David's line; lending to many nations but never borrowing from other nations; the chief missionary power on earth; nationally addicted to drunkenness and blind as to their own origin; all of which the lecturer contended described Britain of to-day under the new covenant. Our very name, Brit-ish was two pure Hebrew words, meaning covenant people. He concluded by saying that as the Jews were existing in actual and literal fulfilment of the prophecies concerning them, so, if the prophecies concerning the other House—the House of Israel—were interpreted in a like literal sense, it would be at once seen that the British—and the British alone—answer to all the marks which Israel were to be known by. Hence, if God is a God of truth, the people who are in receipt and enjoyment of the covenant blessings entailed by the oath of God to Abraham and his seed for ever must be the Israel of the Scripture. Replying to a question, Mr. Hills said that the Anglo-Israel believers formed no new sect, but were to be found amongst Christian Churches of all persuasions. Some 150 ministers and clergy were officials and lecturers for the Association, including Rev. Denis Hanan, D.D., Archdeacon of Cashel, Bishop Titcomb, Bishop Bond, Dr. Wild, Rev. Mark Guy Pearse, and others. A vote of thanks to the chairman and lecturer brought the meeting to a close.—*Local Paper.*

Wilson on the Davidic Descent.

REV. F. R. A. GLOVER, author of *England, the Remnant of Judah*, 1861, had the highest respect and esteem for Mr. John Wilson, the author of *Our Israelitish Origin*, 1840, and consulted him upon his own subject of the Davidic origin of the British Royal Family. The following interesting letter to Mr. Glover is valuable as showing Mr. Wilson's views on the subject, and has not before been printed.

"MY DEAR SIR,—Thank you for the circulars. I can disperse as many of these as you find it convenient to send me. I have put some marks upon one of them to point out some seeming mistakes by the printer. One or two may have been by the writer. One of these is the putting to "the Pillar of Witness" the passage which belongs to Jacob's pillow. Perhaps it was only the latter you meant to allude to. The former is found in an after part of Jacob's history (Gen. xxxi. 44—53). The friends to whom I have hitherto mentioned your book seem rather doubtful about receiving it without considerable evidence of its being true. The more I look at the subject the more I seem to feel the fitness of the theory. And I see that there is much it may throw light upon, much that in this light I read with additional interest. Still I do not feel that I have such proof as to be able readily to convince others; and of course I feel anxious that you should be in the right path, putting forth nothing but what you can make good. We are much in danger of causing needless offence by over statement. I do not say that you have done so, but I shall be glad that you do not so. It will be almost as great a miracle as the discovery itself.

"I doubt whether you have been very happy in the translation of your title into Hebrew. It is more literal as to the letters than the sense of the words. I should think, however, that when Britain is translated it might have been more literally given in the former respect, being from the Hebrew word Brith or Brit, a Covenant. It is the Covenant Land, the *ends of the earth* promised to the Son of God for a possession (Psa. ii. 8).

"Wishing you every blessing, and especially success in the discovery and propagation of truth.—Yours truly, JOHN WILSON.

"33, Norfolk Road, Brighton, December 24th, '61."

A. B. G.

WEST LONDON ASSOCIATION REPORT FOR 1905.

WE have received the following highly satisfactory Report of the work in West London, but regret to hear that the pushing secretary, Mr. Norman Cole, has had to resign his important post. We wish the new secretary, Mr. Hunt, every success in the task of working up West London:—

DEAR SIR,—Permit me to send your readers a short account of the work of our Association. We started in February, 1905, and have since held something like 25 meetings and distributed (free) over 7,000 pieces of literature. Our open-air campaign under Mr. Marchant was a striking success. We are eagerly looking to his next visit. We have received a splendid amount of help from such friends as Mr. Carlton, Mr. Onslow, Mr. Weller, Mr. Bull, Mr. Milner, Mr. Jones, Mr. Westwood, and also from Mr. Taylor, who has always used his best efforts to give us publicity.

Our financial aspect is one of brightness and hope. We have received from all sources the sum of £14 15s. 2½d. and spent £14 16s. 3½d. Since the close of our year we have received other sums, which leave us with £1 5s. in hand. Truly this is an encouragement. We all are deeply grateful to God for His goodness to us in our work, and we take new heart for the future. We press on.

I have to announce with deep regret that it is necessary for me to relinquish my position of hon. sec.; but at the same time I can with great pleasure announce that one of our heartiest hard-working members has taken the duties of secretary in hand. Our new secretary is Mr. Hunt, 3, Coverdale-road, Shepherds Bush, London, W. He has for years been working as a British-Israel missionary, and he fully deserves the honour he has received. We trust that his tenure of office may be a

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long and prosperous one. We are, indeed, fortunate in having Mr. Hunt for secretary.

Thanking all your readers who have helped us, permit me to remain, Yours sincerely in His service,

NORMAN COLE.

P.S.—I should like ALL the BANNER readers to pray for the work of our Association.

BRITISH-ISRAEL TRUTH AT SEAFORD, SUSSEX.

AT the invitation of Mrs. E. W. Findlay, the Rev. Leonard Hills gave a most interesting address on this subject at a drawing-room meeting held in Mrs. Findlay's house on Wednesday last. The meeting was a well-attended one—quite fifty present. Mr Hills gave as his subject "The Drama of the Ages," and showed that, as the Jew can be so easily recognised by the study of the prophecies concerning him, so can Israel be distinguished by the prophecies. He brought prophecy and promise to bear in such a remarkable way that all felt that this truth needed looking further into; to some it was quite a new truth. Several at the close sought a further interview with the lecturer, and we feel that the truth has taken root in Seaford and that it will grow stronger and stronger. ONE WHO WAS PRESENT.

Correspondence.

L. GEER.—Sorry we cannot make any use of the MS. you have sent. Will return it on receipt of three stamps for postage.

DR. CUMMING ON THE MAGI AND THE BRITISH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to "A Lover of the BANNER" in your issue of February 7th, on the above, "as to who the wise men, the Magi, were," and in support of your contention that they were not Jews, but were Gentilized Israelites of the Median captivity, I take the following from "The Destiny of Nations," by Dr. Cumming. In the chapter on "The Future of the Jews and Judea," half of the chapter deals with "The Lost Ten Tribes," in which he says, "While the two tribes were predicted to be scattered in the sight of all nations, the ten tribes were to be removed out of the sight of all nations." "The Ten-tribes," he goes on to say, "notwithstanding their national or tribal apostasy, do not seem to us so guilty as the two tribes. They did not reject the Son of God. There is reason to believe that the three kings who brought offerings to the 'new-born' king" at Jerusalem, in consequence of having seen His star, were a deputation from the far distant ten tribes. But they committed the nationally heinous crime of setting up idols in the place of the True and Living God. But "Ephraim shall say, What have I to do any more with idols? O Israel, thou hast destroyed thyself; but in Me is thine help; I will ransom thee from the power of the grave." Then the Dr. goes on to say, "In an apocryphal book of human history, Esdras xiii., we read. 'The Most High showed them signs, and held still the flood till they were passed over. They entered into (crossed) the Euphrates by the narrow passage of the river.' They would thus move in a northerly direction."

The above work, sir, "The Destiny of Nations," was published in 1864, therefore the Dr. could not have seen anything on the Identity. In the chapter on "The Destiny of Britain," the author quotes many passages from God's Word, which are favourites of all believers in the Identity, in his contention that the British are God's chosen people to do His work on earth. With your permission, sir, I will give one or two. At page 267 he says, "But there is reason to infer the existence of recognition of our country in other portions of the Word of God. In Matt. xxi. 43, the Saviour says, The Kingdom of God shall be taken from you (the Jews) and given to a nation bringing forth the fruits thereof." Again, "The people that do know their God," says Daniel, "shall be strong, and do exploits." And the writer goes on to say, "But one of the most interesting proofs, though it be inferential, of the place which our country will continue to occupy to the end, is contained in Isaiah xviii.: "Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. For so the Lord said unto me, I will take My rest, and I will consider in My dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest," &c. But the whole chapter is a remarkable one for blind evidence. Faithfully yours,

Another lover of the BANNER,

JAMES COYLE.

P.S.—I have introduced the subject to our Vicar and given him many BANNERS, but he is now leaving us and going to be vicar of Christ's Church, Salford, Manchester, hoping some of Salford brethren will continue my work. Next Sunday will be his last.

Bedford Square, Leigh, Lancashire, Feb. 19th, 1906

IS INVASION IMPOSSIBLE?

To the Editor of the "Banner of Israel."

DEAR SIR,—Knowing that I hold views peculiarly my own on the interpretation of prophecy, it may be helpful to all who are interested in this question if I submit my convictions to THE BANNER OF ISRAEL, and beg to ventilate them by thus publishing them all around the British Empire. I accept all that Col. Deane suggests we should agree upon beforehand; and I will base my argument on one verse, viz., Ezek. xxviii., the last verse. There it is transparent that much of that verse has not been fulfilled. Never yet have all the scattered Tribes of Israel been brought back and planted securely, and lived unmolested in peace and united throughout their promised land. In consequence, Col. Deane would have me look for invasion as the necessary result, and warns me that if I think (as I do think) that invasion of the British nation is impossible I am living in a fool's paradise, and the invasion of Britain, with most disastrous results, is portrayed as a judgment of God. No such fear! We were sent here to be safe from invasion, and have been kept safe something like 2,500 years, and may commune on our beds and be still. But so surely as we are exempt in our tight little home in the West, our vast Empire of India in the East is as sure to be invaded. Still, in judgment God remembers mercy, and I hope and pray that Col. Deane, and all good and trusty soldiers like him, will discern that in God's judgment of our foes—even in the most terrible—mercy tempers judgment, and will be able to rejoice with me in the destruction of all ungodly sinners; yea, even in the clean sweep of half a million of Cossacks from off the earth. It will be the greatest mercy God can enact in the interests of peace and security, until the coming of the final Antichrist, probably about seven years later on. PHILIP CARLYON.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I support the suggestion of Col. Deane in BANNER of 21st inst., on the question—"Is Invasion Impossible?"

The suggestion seems to me an eminently wise one, not with regard to this question only, but with many others. Perhaps all the most salient points of evidence have been brought out, either in book or magazine form; but these have left many subjects and passages which it would be well and beneficial to treat on the Colonel's ideas, and I hope the suggestion will be carried out. May I add a suggestion? Our Master likened the kingdom of heaven to a householder who brought forth out of his treasures things new and old; and it occurs to me that BANNERS of bygone years would furnish many excellent papers on subjects which are lost to more recent readers, and can only yield their treasures to them through reproduction in current issues. It would be helpful also to present-day writers to gather the lessons and ideas which have led us to our present position of assurance on British-Israel truth. May the Holy Spirit direct the hearts and minds of Editor and writers into all truth and wisdom. Yours truly,

W. H. MASON.

31, Ladysmith Avenue, Nether Edge, Sheffield, Feb. 23, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Unconscious but Obvious Fulfilment.

BY T. W. PLANT.

CONDENSED extracts from the speech delivered by Sir Wilfrid Laurier on Tuesday, February 20th, at Toronto, have appeared in various papers; one of the best of which I quote as follows from the *Pall Mall Gazette* of February 21st, 1906:—

CANADA AND THE MOTHERLAND.

Ottawa, Tuesday.—Sir Wilfrid Laurier, addressing the students at the University of Toronto dinner, to-day, and tracing the growth of colonial autonomy, said that after the adoption by Canada of a fiscal policy of protection, statesmen like Disraeli and Gladstone asserted that the Colonies were of no use, and instructed Governors sent to Canada to place no obstacle in the way of Canadian independence. Sir James Young, Governor in 1869, practically invited Canada to separate from the Mother Country. "But," continued Sir Wilfrid, "to this invitation was returned the same passionate cry which would now be echoed by the whole people were such an invitation to be repeated: 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.'

"The sentiment in favour of union is stronger than ever," he continued, "and coupled with it is the idea of unalterable colonial autonomy. Any change in the present relations must come about gradually. But at present relations are satisfactory. We have no grievance, and should there be any change in the future it will be along the line of union for the whole and autonomy for the parts. The British Empire means freedom and autonomy, and because of that it will live for ever."

Here we have another of the many recent admissions by the leaders of our world-wide Empire of the obvious destiny to which our Empire is being gradually moulded, until in the fulness of time it will stand complete before the world as "a nation and a company of nations." Such a destiny was outlined by successive revelations to Abraham and was confirmed by the special promise and blessing of Jehovah to Jacob at Bethel, when Jehovah changed the name of Jacob to Israel.

From a close study of the prophecies relating to the fulfilment of these *unconditional* promises you will frequently realize that it could not take place until "the latter days," hence what did take place in Palestine previous to the coming of the Messiah could have no reference to these predictions. This is all the more apparent when we take into consideration that the word Goi (plural, Goim) is employed, and that this word is always used in the Bible to denote heathen nations *outside* Palestine and *outside* the Mosaic covenant. Bearing this in mind, we have only to ask ourselves, Could this take place *in* Palestine? and, in addition, restrict this to the kingdom of Judah, to see the difficulty there is of finding a period in the past history of the Jews when these promises were fulfilled. I fancy our opponents will be put to a considerable amount of trouble to fix a fulfilment of the above prophecy into historical facts, and we make them a present of the whole of the past history of the Jews to find a suitable period that will answer to the requirements of the case. No spiritual interpretations are admissible here.

As Anglo-Israelites there is nothing to which we can take exception in the above abstract from the speech of Sir Wilfrid Laurier, except it may be the last paragraph. We have a stronger reason for

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believing that the British Empire "will live for ever" than because its governmental ideals are founded on "freedom and autonomy." No! Sir Wilfrid, sure as that foundation is, we, as believers in the Identity of the Anglo-Saxon race with the banished, Gentilised and divorced *Northern* kingdom of Israel, have the more sure word of prophecy, confirmed by the solemn oath of Jehovah, that the seed of Israel shall not cease from being a nation before Him for ever.

We submit that this promise has not been fulfilled in the history of the *Southern* kingdom of Judah, at present without country, kingdom or monarchy (though David shall *never* lack seed to sit on the throne of Israel *for ever*). But the dispersed members of the Southern kingdom of Judah (the Jews of to-day) have as a body always remained true to the Mosaic covenant, and are to-day the best argument the orthodox can use to prove the faithfulness of Jehovah. Then why, by all that is reasonable, do they object to trace the history of the Northern kingdom of Israel, when those who have investigated its history claim so emphatically and persistently that certain promises were confined to Israel in distinction from Judah; and since they, therefore, *cannot* be fulfilled in Judah they *must* of necessity be fulfilled in Israel if the same almighty Jehovah caused both the divergent destinies to be foretold. This is only common-sense and clear logic, and the challenge is unmistakable and the proof comparatively easy of application.

Again we ask, Why was not Canadian independence brought about? We answer that its accomplishment would have meant the breaking of God's promises and the alteration of His plans; only *one* portion of our Empire was to break off and become a great separate people or republic, and thus fulfil the destiny promised to Manasseh (see Gen. xlviii. 19). This section of the House of Israel will be rejoined to the other parts of the House of Israel when the *representative* occupation of the land from the Nile to the Euphrates promised to Abraham takes place, when "the House of Judah shall walk *to* the House of Israel," and they shall return together and possess the land, "no more to be rooted up for ever."

It is remarkable how frequently our leading statesmen find their most apt quotations in the Old Testament whenever they want to drive a point home, or illustrate their ideas by simile or parable. What more perfect simile of the indissoluble tie of kindred, loyalty, oneness of aim, and a common belief in the God of Israel, could have been quoted than the "passionate cry" of Ruth used by Sir Wilfrid with such dramatic effect.

Truly, the loyalty of our colonies is no ordinary loyalty; and a common danger, which may come sooner than some of us expect, would cause such an outburst of devotion to the Motherland, and such a welding of Anglo-Saxon communities, as would astonish the world and equip the so federated race to go forward to fulfil its allotted destiny in the name of Israel's Jehovah.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

The Lost Ten Tribes; or, The Saxons of East and West.

BY J. F.

THE CAPTIVITY.

THE question of who were our Saxon ancestors is, historically, one involved in much obscurity. From our earliest annalists, and the accounts given by the classic historians, little more can be inferred than that they were a race of civilised barbarians. All profane history is a poor and inaccurate guide of itself; but when viewed in the light of inspiration it can, by a careful comparison, be made to illustrate the truth plainly penned within the sacred pages of Holy Writ. We begin on the understanding that, as the blessings promised to the Ten Tribes and Israel's Christian mission are now being fulfilled in the present British people—particularly that element of our population called Saxon or Gothic—therefore we are the Lost Ten Tribes. It is our task to deal with that portion of our ancestry called Saxon, and if the evidence brought forward should seem obscure, let it be remembered that, as remains of the Ten Tribes, our Gothic forefathers would require to traverse a continent during the space of twelve centuries, with continual shiftings, at a time when history was but a set of transmitted fables, when, in recounting facts, a love for the wonderful enticed the youthful world, and weakens the certainty of early history to the present matter-of-fact generation. A series of continued shiftings would beget new associations; Israel, therefore, when in the Northern wilderness of Europe as Scythians, would lose sight of her original ancestry, but would also preserve glimmerings of her early history in the uncertainty of traditions. How the Lost Tribes dropped circumcision and the other customs emanating from the Mosaic ritual, yet preserved a resemblance of them in the Scandinavian mythology brought into the North of Germany by the Saxons, or the Gothic colonies under the command of Odin, will occupy a goodly part of this attempt. The pre-determined purposes of Jehovah dispose of the destinies of nations and seal the fate of empires. His intentions towards Israel need not be mistaken if the prophecies of inspiration be received in faith: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, will I rule over you: and I will bring you out from the people, and will gather you from out of the *countries* wherein ye *are* scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the *country where they sojourn*, and they shall *not enter into the land of Israel: and ye shall know that I am the Lord*" (Ezek. xx. 33—38). Thus we catch a glimpse of the grand purpose of the Almighty. He would bring

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them out from the country wherein they sojourned, which was Assyria, into the wilderness of the people, or Europe, where they would be "wanderers among the nations" (Hosea ix. 17); by this they would lose sight of their ancestry and the haughtiness of descent; in this way would God purge the rebels out from amongst them, and they would then, after the lapse of centuries, receive the doctrine of Christianity on the common footing of other Gentile nations—that is, bring them into the "bond of the covenant." Their wanderings and punishments were to cease about the birth of Christ (Micah v. 1), when they would "abide"—*i.e.*, settle down, after having led a nomad or wandering life, and the punishment be removed. "Therefore will He give them up, until the time that she which travaileth hath brought forth" (Micah v. 3). And they would be protected of God in the countries where they would come. "Son of man, *thy brethren, even thy brethren, the men of thy kindred*, and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come" (Ezek. xi. 15, 16).

In accordance with the unanimous predictions of the prophets, some twenty-six centuries ago, the nationality of Israel was first given up to the spoiler. Previously they had been reduced to the homage of paying a yearly tribute to the king of Assyria, and when Hoshea, the son of Elah, assumed the rule of this profligate people, he was not wanting in any of the sins of his predecessors. Innocent people sometimes suffer for the sin of their Sovereign, but in this case the apostacy of prince and people matured the events long spoken of by the prophets, as Isaiah (chap. vii. 8) had said: "And within three-score-and-five years shall Ephraim be broken, that it be not a people," and, accordingly, the hardihood of the wicked Hoshea hastened the accomplishment of a Divine edict; for, because of a conspiracy of Israel by leaguing with Egypt, the armed hosts of Assyria presented themselves before the walls of Samaria, and after a struggle of three years, which ended with the taking of the citadel, the Ten Tribes were carried captive to Assyria. There is not the slightest reason for believing, as some have asserted, that the poorer people were left behind; "the king of Assyria came up throughout *all the land*" (2 Kings xvii. 5); according to Hosea (chap. i. 6), God would "utterly take them away," and so complete was the desolation that "there was none left but the Tribe of Judah only" (2 Kings xvii. 18). The people placed in the room of Israel had not a solitary individual left them to teach them how to fear the Lord, so complete was the clearance made by the Assyrians. And it cannot be argued from that, that representatives of the Ten Tribes are incorporated with the Jews of the present day. This happened about seven hundred and twenty-one years before Christ, according to our common chronology, when the literature of Greece had not recounted more than the deeds done in the Hellespont, and was ignorant of the transplanting of nations by the Assyrian conquerors. So that from that source we do not get any information regarding the captivity, while the records of Assyria are little more than a curt calendar of the nations conquered by its kings and commanders.

On being carried into captivity, they were placed in a country or district bordering upon the Caspian Sea. It extended as far North as the River Hara, or Araxes, and as far South as the Northern frontiers of Media proper. The names Hara, Hala, and Habor, cities by the river Gozan, seem to have been the names of districts conterminal with one another; and although this stretch of country was much larger than that occupied by Israel in Palestine, yet, being situate in the highlands of Media, was less fruitful and much colder than the low-lying country. The largeness of the country of their captivity may also be accounted for in the fact that Palestine, being well cultivated and very fruitful, was capable of maintaining an enormous population. This is evident from the large number of ruined cities still to be found throughout the East, which must have been of great extent and thickly populated. The Septuagint Version says that they were carried to the mountains of Media, which, at that early age, were probably uninhabited, and the inspired writer of Kings mentioned the Hara, Hala, and Habor as cities existing in his own day, and places recognised as the country to where the Israelites were transplanted. The earliest accounts assign for the captives a locality, and do not warrant the assertion that they would be so scattered as to lose existence as a people. Their country being thus wild and uncultivated, it is likely that the Tribes would take to the shepherd life of their forefathers. It is also to be remembered that at that early age they had not attained to the civilisation of the Jews of a later period and of Christ's time. The captive Israelites have been called a band of prisoners, but there are many reasons for believing they were a nationality of no mean proportions. They withheld for three years against the armed strength of Assyria, from which circumstance it is evident that they must have been considerable in numbers and valiant in war, and would be such in the country of their captivity when allowed to gather their scattered forces. To the South of them lay the Medes and Persians, and other powerful nations, who would bar their progress if they attempted to move in that direction: but there is every reason to believe that they continued under the Assyrian yoke for some time after.

Under the Assyrians they would be allowed their own laws, own government, and chiefs of themselves appointed by the king of Assyria. They were probably divided into districts, each having its own ruler, as the Hara, Hala, and Habor cities by the river Gozan seem to imply. These governors paid a certain tribute at stated times, and, by a continued alliance with Assyria, retained their rule. The nation of Israel thus subdivided, would be easier held in subjection; but their cities lying contiguous would be in a similar condition as when in Canaan; it was simply a change of place and position, and not, as some have asserted, a mixing with other nations as to dissolve them among the Gentiles, but only the dismembering of their nationality by a division of the rule being made among a number of petty chiefs.

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The rule of Assyria permitted the existence of nationality, so that in Media they would be as in Palestine—a comparatively free people.

The captivity took place about seven hundred and twenty-one years before Christ; ten years after, about seven hundred and eleven years before Christ, the Assyrian Empire was overturned by the Medes, which set at liberty the surrounding nations, for they did not form themselves into monarchical government until some time after: "For a long time after there was no one king that had the sole and absolute authority of the Empire, but the *cities in every place enjoyed their own laws in a democratical government.* At length, after the course of many years, one Cyaxares, renowned for his justice, was advanced to the throne; and he was the first that subdued the neighbouring nations to the Medes."* Their captivity, then, would only continue for about ten years, when they would have opportunity to shift in some direction for the better; at this period they mysteriously disappeared from history and were never known afterwards as the Ten Tribes; thus the name of Israel came "no more in remembrance," but the religious condition of the Israelites had, perhaps, somewhat to do with the secret of their disappearance.

Is Invasion Impossible?

By Venerable Denis Hanan, D.D.

The prophets were preachers of righteousness to their contemporaries, and, although their environment was so different from ours, as the principles of right-doing are unalterable their words can teach us.

The prophets were so filled with the knowledge of God's long-suffering love towards Israel that, again and again, in the midst of denunciations, a word of hope is interwoven, telling of a final restoration, and when such a predicted restoration has not been accomplished, the words, although occurring in the midst of predictions of an accomplished overthrow, are for us unfulfilled prophecy; they are not to be regarded as notes of time, nor, because of an unfulfilled utterance in a paragraph or chapter, is the whole portion necessarily future.

Thus, for example, in Isaiah xxviii., referred to in the Banner of Israel of February 21st, verses 5 and 6 being unfulfilled does not make the whole context future, nor does it require a fanciful and dangerous application of the methods of the "higher criticism" by the suggestion that they are "out of place."

Ephraim, in the prophet's day, was nationally drunken, but it does not follow that Ephraim is to be always debauched until the end of the age, (one of the weakest identifications ever propounded was based upon this chapter).

National drunkenness perverts judgment and justice; but now, in the British Empire, those who sit in judgment are proverbial for their exercise of the "spirit of judgment," and those who defend us have again and again "turned the battle," although fearfully outnumbered, and, by God's help, this will continue until the rule and aid of the Lord of Hosts is known to be "a crown of glory."

It would exhibit a hopeless bondage to the letter to say that we are foretold to be a nation of drunkards because verses 5 and 6 are placed between verses 4 and 7; or to teach that because in B.C. 712 Ephraim was not capable of receiving even child-like instruction (ver. 13), the teaching of the sure foundation (ver. 16) from A.D. 30 to A.D. 1906 was not to be comprehended.

The safety of re-covenanted Israel in her promised and prepared place is based upon the words of Nathan spoken to King David (2 Sam. vii. 10). This protecting care has been manifestly exercised, and it has been continuous. It has never given safety from invasion without the use of means and effort; but the means have been blessed. "He blew with his wind and scattered them" are words graven upon the monument to the victorious British seamen who, by their valour, saved their country from the Spanish yoke.

I cannot see what the chapters mentioned in the article "Is Invasion Impossible" have to do with the question.

The enemies of Israel have often planned, and may again plan, invasion. It is possible that a landing may be effected, but God is pledged to bless our national efforts for its overthrow.

It is by realizing the historical lessons of the centuries in connection with the inspired declaration of God's purpose, that we can learn their deeper meaning. Verily, "He that watcheth Israel shall neither slumber nor sleep."

I fail to see the connection between the heading of the article and Isa. xviii. I have alway regarded this separate prophecy as future, and to mean that prosperous Ephraim-Israel is to restore peeled Judah-Israel. But Ephraim-Israel will not do this until she is inspired with the lofty ideal of her act being "a present to the Lord of Hosts"; and this ideal will not be a powerful motive until the knowledge of our Hebrew brotherhood is known to the nation. Is there any reason for thinking that what is spoken of as the "end of the age" will come until it is known, and until the prophecy is fulfilled?

Our efforts tend to hasten the time by proclaiming the brotherhood; but let us not be impatient as to the "times and the seasons" which the Father keeps in His own power.

* Herodotus, *vide* Diodorus, bk. ii., ch. iii.

Flashlights.—No. 6.

By the Rev. Leonard Hills.

"Other men's labours" (S. John iv. 38) have been an uppermost thought since my return to London after the Northern lecturing tour; and in penning these lines may they encourage all the labourers in our great field of British-Israel witness for the truth and faithfulness of God. The tour certainly was in many respects an ingathering—a time of reaping—and where it was not that as well as a preparing and sowing, it decidedly *was* a time of sowing. And here I would suggest that it is just possible that we do not receive as much from God as God is willing for

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us to have, simply because we do not "expect great things from God." While it is ever right to "attempt great things for God," it can never be full service that lacks the element of anticipation of, and preparation for, an immediate harvest; not, mark you, from the seed *we* have just then sown, but from "other men's labours." Testimonies were frequently met with in my tour, or as I've heard it called, "tare," through Lancs and Yorks, to the faithful service of John Wilson, Edward Hine, William Tudor, H. A. Marchant, and this requickening is simply the fruit bearing after many days of their patient, faithful sowing. In a very real and true sense the sower is at once reaper and sower. Oh! that our Sunday School teachers could begin to learn this—that the child's mind is *not* virgin soil that needs in every case ploughing, etc., but that a child to-day immediately begins to reap the fruits of the labours of those who have gone before. Then we should teach with a view of WINNING our young life for the definite service of the Master, and not rest content with saying, "Oh, we sow the seed, and after many days some other may reap."

Let it never be forgotten that it is ours to reap where others have sown, and not merely to sow as though we were "the first that ever burst into that silent sea." A moment's reflection will show the accuracy of this contention. We to-day reap the benefit of the work of those who came before us in the matter of education, sanitation, locomotion, art, commerce, science, recreation, etc., etc. They sowed, we enter upon our heritage and commence to reap immediately. So let us view our position as workers together for God, and witnesses to His covenant love. Be prepared not only to sow diligently besides all waters, but also look out for the fields white unto harvest and pray the Lord of the vineyard to send forth more labourers. Labourers; yes, that's just it. Less foremen and overseers and more working hands. Labourers, men and women, wise to *win* souls. He that winneth souls is wise, or as it reads in the original, He that is wise winneth souls. A distinction, indeed. Take for instance the sceptic. His mind is not necessarily virgin soil that must needs be ploughed and sown. In many an agnostic's heart lies the recollection of a good woman who taught him to say, "Our Father"; of a kindly voice reading each evening, and perchance teaching him to read from the pages of the Book—the Book that was loved and read and believed in those far-off days. Surely it is not too much to say that if we meet over and over again religious people who have their doubts as to their belief, we may be equally certain of the agnostic's doubts as to his doubt! Whilst humbly sowing beside all waters be prepared to reap a rich harvest from the long sown seed "They that sow in tears shall reap in singing. He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves" (Psa. cxxvi. 5, 6).

Take the casual stranger to whom you have spoken and use the opportunity to speak a word for the God of Israel and His witnessing people. Be prepared to find that it's no new subject with him. Say, thanks to a chance (?) leaflet from the Distribution Fund coming into his hands, he is prepared to hear more. The child may know Judah from Israel and possess a knowledge of the promises which Christ came to confirm; that might be a profitable study for some of the dignitaries of the Church. Speaking of dignitaries of the Church, we should never forget that in every progressive, Godward, upward movement, the shepherds of Israel have been the *last* to see the light, and, unfortunately, it must be said very often, through their blind zeal, been great hindrances to progress.

Take for instance the Temperance movement. The laity, in the seven men of Preston, were the pioneers, and their work was hard and made the harder by clerical opposition. So with Sunday School, Christian Endeavour, and even Foreign Mission work itself. They all found their first leaders in obscurity and their first and most strenuous opponents in the ministers of the Gospel. These things are facts which cannot be gainsaid, so let us not be discouraged when we are met with the remark over and over again, "The educated clergy and ministry as a class deny, ridicule, and treat with contempt your theory." Our business is to educate the people to read their Bibles, to compare pulpit and Press statements with the "sure word of prophecy," and it will be seen that when the pew has an appetite for the Food of Faith, they will demand that the pulpit shall feed them therewith. The pulpit sooner or later wakes up to the demand, and generally speaking supplies what is expected of it. But the hunger begins with the people. Let no reader think that the writer is cynical or pessimistic. The reverse is the case; but judging our movement by the standards that apply in every case to the development of these other mentioned causes, we must be prepared to submit for the time being to the indifferent or hostile attitude of the recognized leaders in the Churches, while at the same time thanking God for any and every exception to the rule, and go prayerfully, hopefully, cheerfully sowing and reaping. On every side there is to be seen a real, genuine heart hunger for righteousness. Never were there so many open doors for the man with a definite message. Not merely the church-goer, but the man-in-the-street—the masses cry out for Truth. Let us look forward this new year to a great ingathering, a harvest of earnest Bible readers and thinkers. By all the tokens whereby we are able to forecast the near future we can see only the good hand of our God writing blessing and progress, unity and strength. Pray that the Conference may far exceed all our most sanguine hopes in this direction; that the newly formed and recently resuscitated Associations, with all the new members, may in all things and by all means glorify our one Jehovah and bear joyful and unanimous testimony to the sure word of prophecy being fulfilled in the Isles of the West—the "appointed place," to the covenant Brit-ish people to whom Judah is fast hastening (Jer. iii. 18), and may we all come together in the fulness of the blessing of the Gospel of Christ to His own honour and glory.

YOUNG MEN'S CHRISTIAN ASSOCIATION, Battersea Rise, S.W.—A Lecture will be given at above Hall on Friday, March 23rd, by Douglas A. Onslow, Esq., J.P., A.K.C., &c. Subject: "The Origin of Britain's Sea Power." Doors open at 7.30, commence at 8 o'clock. Questions invited.

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MISCELLANEA.

TWENTY YEARS AGO.—How many members of the Liberal party when they enter the House of Commons will stop to think that they rule over about 128 millions more population and nearly five millions square miles more of territory than when the last Liberal party had real power in England in 1886?—*Pall Mall Gazette*, January 31st.

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RICH TIN DISCOVERY IN CORNWALL.—Discoveries of new tin lodes in West Cornwall have attracted much attention. Perhaps the most interesting is that made by Mr. W. Middlin, of Gwinear. About the middle of last year, Mr. Middlin, at auction, bought eight acres of waste land or moors close to his residence. The original idea was to have a place for some sport, and the owner and his friends spent several days killing rabbits. In October he started digging to obtain water for his cattle, and came across rich traces of tin only a foot from the surface. Cutting through the ridge of the lode he discovered it to be 12 ft. through. Diggings in other parts of the moors were satisfactory, and, after acquiring the mineral rights of the property, he started operations. The course is expected to be 60 ft. through, and produces from 250 lb. to 500 lb. of black tin per ton of stuff. The deposit is a very rich one.

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ISRAEL LOST.—When we contemplate the marvellous dispensations of God towards His chosen but rebellious people, few things respecting it are more striking and remarkable than the directly opposite nature of the final punishments, which He assigned at different periods to the two great divisions of it, in which it has existed from the time of the son of Solomon. The idolatrous Ten Tribes remaining incorrigible after repeated chastisements, the King of Assyria carried them away "unto Assyria, and put them in Halor, and in Habor by the river of Gozan, and in the cities of the Medes." In this captivity, dark and silent as the tomb, they have lain as buried from that day to this; so that were it not for the certainty of prophecy, not a doubt would be entertained that they had experienced the lot of many greater and mightier nations, and had perished from off the face of the earth. It is a visible dispensation of God, that every eye shall behold the Jew fulfilling his destined doom; but it is as evidently His will that, until the fitting hour of disclosure shall arrive, no eye shall plunge into the dark recesses in which Israel is entombed. They have even remained undiscovered by their erratic brother.—Sir G. H. Rose, in "The Ten Tribes" (1832).

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GENERAL BOOTH ON EMIGRATION.—At the Royal Colonial Institute the other day, General Booth was in a critical mood. He said the Colonies were somewhat selfish in demanding that we should send to them only the very elect of our people. To his mind the bargain offered by the Salvation Army was fair and reasonable. The Colonies wanted population, and the emigrants wanted land. He was going to send out poor men of the right class, whether the Colonies approved or not. Four thousand souls were sent out last year. Ten thousand would be sent out this year. Every day the Salvation Army received applications from 500 or 600 people who were anxious to emigrate. Where should they be sent? The British flag was preferred, although it had not dealt very generously with the movement up to the present. The Colonies had shown no great or generous willingness to assist in the development of a system which was admitted by them to carry with it many great advantages. But there were signs of an improved attitude. Canada was offering them half a million acres, with certain advantages in different provinces. "I may say," he added, "that we have, at the present time, attractive offers from countries outside the British flag, but we feel that within the four walls of the British Empire there ought to be room for the needy sons and daughters of the Mother-country."

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WHAT "HARMSWORTH'S" THINKS.—It is a well authenticated fact that a considerable proportion of the inhabitants of North Palestine were carried into captivity during the closing years of the kingdom of Israel. A deportation took place in the reign of Pekah (2 Kings xv. 29), and the monuments inform us that no fewer than 27,290 persons were taken to Media and Mesopotamia after the fall of Samaria, 721 B.C. (2 Kings xvii. 6). The kingdom of Judah was similarly dealt with by Babylon (587 B.C.). But while Scripture narrates the return of the captives of Judah, it is silent regarding the fate of the exiled natives of the northern kingdom, so that the Ten Tribes comprising it simply disappear from history. Many inquirers have busied themselves with speculations as to what became of the expatriated people. One of the most recent theories is that the lost tribes are none other than the inhabitants of Great Britain and the United States—say the Anglo-Celtic peoples. Though boldly promulgated by both journals and books (see Philo-Israel, "An Enquiry establishing the Identity of the British Nation with the Lost Tribes," 5th Edition, 1899), the theory cannot be said to make progress.—Harmsworth's Encyclopædia, part 25, page 3,882. Article, "The Lost Tribes."

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A PREHISTORIC PEEP.—Professor Boyd Dawkins, in a recent lecture on the ancient Britons, said there was no doubt that they played with dice. A dice box had been found, with four oblong dice in it, marked up to six. A remarkable fact about the dice was they were all loaded!

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THE FORTHCOMING IDENTITY CONFERENCE.—At the recent meeting of the Yorkshire District Association the general Conference of believers to be held in May was discussed, and it was resolved to recommend each of the North-country Associations to send a representative or representatives. We trust they will do so, and that all other Associations will do the same.

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The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

III.

"This people have I formed for Myself, they shall shew forth My praise."—Isaiah xliii. 21.

If we see the hand not of man but of God alone in the raising of St. Patrick from being a swine herd in Ireland to preach the Gospel in that country, and in the forming of the people by their acceptance of it out of the pagan darkness in which they had dwelt into a Christian nation to His praise; and if we see His hand alone in the guiding of Columba and his companions to Iona, that they should carry the Gospel thence to the Picts and Scots, and in the raising of them likewise out of pagan darkness into light as a Christian nation; and if we consider that in those days the nations of Europe were still dwelling in darkness, save in the comparatively few countries in which the people had accepted Christianity, and that from the 5th century their Christianity was in many places sinking into darkness—if we consider these things, how is it possible to account for the fact that in these islands, wholly cut off from the Christianity of Europe, the light of the Gospel appeared in the 5th and 6th centuries, shining so brightly and spreading so steadily that darkness fled before it? And if we admit that light to have been sent by God, is not this a proof that He must have chosen this people to be the recipients of it—a mark of His special favour? We may find some light upon His choice in such passages as: "Wherefore, glorify ye the name of the Lord God of Israel in the isles of the sea" (Isa. xxiv. 15); "The isles shall wait for His law" (Isa. xlii. 4); "The isles shall wait for Me, and upon Mine arm shall they trust" (Isa. li. 5); "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off. He that scattered Israel will gather him and keep him as a shepherd doth his flock" (Jer xxxi. 10).

Within 200 years after their deliverance (A.D. 430) from the Roman yoke, not only had the British people been dispossessed to a very great extent of their lands by successive hosts of invaders—Danes, Jutes, Saxons—but the British Church had wholly disappeared save in Wales, in Cornwall, and Cumbria; but in the 6th century there had been a certain revival of Christianity in what are now known as the Northern and the Midland counties, through the labours of Culdee preachers from Ireland and from Scotland. On the other hand, the dwellers in the Eastern counties and in those south of the Thames had wholly relapsed into Paganism.

Into these provinces it pleased God to permit, in the very year of Columba's death, the introduction of Christianity, but of a type differing widely from that known to the British and the Culdee Churches, and to suffer it so to spread that eventually these wholly disappeared before it, and the Church of Rome became the Church of the British people. In the year 597 there arrived in the mouth of the Thames from Rome a monk named Augustin, with forty other monks in attendance on him, sent by Gregory the Great, who was the Pope at that time, with the object of converting to Christianity the Pagan inhabitants of Britain, for it is doubtful if he was aware of the existence of any Christians in this country at that time. He had become interested in the British people from an incident which took place before he became Pope. When passing through the market at Rome one day he had been so struck with the fair faces of three boys offered for sale as slaves that he asked from what country they had been brought, and on being told that they were Angles, he said, "It suits them well; they have angel faces and ought to be co-heirs with the angels in heaven." On learning further that the king of their country was called "Ella," he cried, "Hallelujah, the praise of the creating Deity must be sung in these regions." It does not appear that he purchased the boys (let us hope that he did and that he brought them to the knowledge of our Lord Jesus Christ), but he went to the Pope and urged him to send missionaries to Britain in order that the people of the country should be converted to Christianity, offering to go himself in charge of the mission. His petition was not granted, but he could not forget the matter, and when Gregory became Pope he set himself to carry out the project of sending a mission to the British people. And now in the year 597 we find his emissary Augustin, with forty monks, on board their ship at the mouth of the Thames waiting for a reply to a letter sent by him to Ethelbert, the Saxon king of Kent, in which he had asked permission to land with his company on the Isle of Thanet in order to instruct the people in the Christian religion.

The King was a Pagan, but his Queen, Bertha, was a Christian, having been brought up in a Christian Church in France, and was well disposed therefore to further the object which Augustin had at heart. Permission having been granted, he landed, accompanied by his monks, with whom, preceded by one of them carrying a silver cross from which was suspended a portrait of our Saviour, he advanced in solemn procession, with the chanting of Latin hymns, to the oak tree at which the King had appointed to meet him, and there they found him seated in company with his earls. Augustin was received by him courteously, and after a long interview with the King obtained permission, not only to remain with his monks on the island, but to teach the people Christianity wherever he pleased.

The royal residence was at Canterbury, the metropolis of Kent, in the neighbourhood of which there was an old building, originally a church of the early Christians, but long deserted until appropriated as an oratory for the Queen. This the King made over entirely to Augustin, by whom it was thoroughly repaired and furnished in the manner most likely to attract the attention of the pagan inhabitants of the place. So deep was the impression made upon the king by the holiness of Augustin and his monks, and by the solemnity and beauty of the services which he was led to attend in the Church, that at length he accepted the Christian faith and was baptized by Augustin, whose labours he promoted in every way. From that time the king's example was followed by so many of his subjects that upwards of 10,000 of them are said to have been baptized within a few

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years, and the Pope was so pleased with his success that he appointed him Archbishop of Canterbury, and on the site of the little church in which he had commenced his labours the present Cathedral of Canterbury was afterwards built.

Augustin was a man devoted to the service of God, and possessed with a burning desire for the conversion to Christianity of all the people within his own personal reach and that of the monks, whom he sent forth into other provinces with the message of salvation; and that they were equally zealous with himself in the work there is no reason to doubt, but from the accounts of their labours, recorded by the historian Bede (who wrote about 100 years after the time of Augustin) they seem to have been unable to conceive of any true Christianity outside of the authority and doctrine of the Church of Rome, and great had been Augustin's surprise to learn, after his arrival in Britain, that there was in the West of England a Christian Church which knew not Rome, and that communities of Christians were scattered throughout the country under monks from Ireland who were equally independent of the authority of the Pope. In his earnest desire to gather these Nonconformists (as they would have been called in later times) into the Roman fold he invited the leaders of the British Church to meet him in a conference, which took place, Bede informs us, in the year 603, at a place which must have been near the city of Chester.

There was an old and a very celebrated monastery of the British Church there, called the monastery of Bangor, of the same kind as those of the Culdee Church in Ireland; it had been for very many years the chief seat of learning for the monks of the British Church in Wales and possessed a library of great value. Bede tells us that seven of the bishops (as he styles them, but it is well known that they were presbyters, none of them holding diocesan authority), and many of their most learned men met Augustin at the conference possessed with the strongest prejudice against him, it is to be feared, partly from their hereditary hatred as Britons against the Romans, but with a still greater hatred of the Saxons, by whom their people had been repeatedly vanquished in battle and with great slaughter. Unhappily, Bede, in his report of the conference, is so wholly silent as to any questions of Christian doctrine having been discussed at it that we might well suppose none to have been raised on either side—as to any articles of the Nicene creed for instance. It may have been so, but if they were all of one mind in holding that creed it is all the more lamentable that they were hopelessly at issue on questions unworthy of the true spirit of Christianity.

(To be continued.)

Chinese Labour.

By J. K. Douglas Bedwell.

The question of Chinese Labour is being so prominently brought before our notice, and is playing such an important part in the drama of present-day politics, that to introduce the subject into this paper may appear superfluous had it not a direct bearing on our own community and our own school of thought.

There is indeed a responsibility laid upon our nation in dealing with this question, the more so as we realise that we are the chosen people of God, and that what steps we take in the development and expansion of our kingdom is for the ultimate betterment of the nations of the world at large. Therefore we will consider the question from an imperial point of view.

From the very fact of our having annexed a territory so rich in minerals and agricultural prospects, there is sufficient warrant for its immediate development. Our standard of colonisation is the highest yet reached, and to neglect such an opportunity of developing a land of great promise is to neglect the use of a great national faculty that God has given to us exclusively. So far as we can we are developing the religious side of this lately acquired colony, and in order to make our colonisation complete we must see that the commercial side is not neglected.

Those who oppose Chinese Labour in the Transvaal cannot surely know what a responsibility they are incurring, for to reduce the number of labourers when the harvest is so great is to seriously impede the extension of our own great empire. The exact position of the mines in regard to Chinese Labour will be found in the following extract of the "statement" made by the executive committee of the Transvaal Chamber of Mines.

PRESENT LABOUR POSITION.

On 31st December last there were on the Rand, in the employ of companies, members of the Witwatersrand Native Labour Association, including collieries, and the Chamber of Mines Labour Importation Agency, 87,678 natives and 47,217 coolies; in addition, there were on the water 1,947 coolies. Definite arrangements by the Labour Importation Agency for the importation, under license, of 9,878 coolies. Licenses have been granted for 3,000 more, and applications for which licenses have not been granted have been received in respect of a further 1,267. The exact position is as follows:—Kaffirs employed, 87,673; coolies on the Rand, 47,217; coolies on the water, 1,947; coolies licensed and definitely arranged for by the Labour Importation Agency, 9,878; coolies licensed, but not definitely arranged for by the Labour Importation Agency, 3,000; and coolies applied for, but not licensed, 1,267. It is difficult to specify exactly the share which must be attributed to the Chinese in the results now being obtained from the mines and in the progress of their development, seeing that on numerous mines both Chinese and Kaffirs are employed in varying proportions. It is, however, obvious, from the figures above quoted, that more than one-third of the entire industry is to-day absolutely dependent on Chinese labour. It is now generally admitted that, having regard to native conditions in South Africa, it is hopeless for many years to come to expect any appreciable and constant increase in the number of Kaffir labourers available for work in the mines. Since its formation in the year 1901 the Witwatersrand Native Labour Association has spent in recruiting operations £1,000,000, whereof £274,619 was spent during 1905, and to-day the members are employing natives recruited from the Transvaal, Cape Colony, Basutoland, the Province of Mozambique, Zambesia, British Central Africa, North-Western Rhodesia, Nyassaland and German South-West Africa, the proportion of Portuguese natives employed being now 68 per cent.

NATIVE LABOUR SUPPLY.

The general depression throughout South Africa resulting from the stagnation of the mining industry, owing to the scarcity of labour in 1903 and 1904, led to widespread retrenchment in public and private enterprise. The natives, thus finding the ordinary fields of employment closed, and having at the same

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time to face unusually bad harvests, were obliged to come to the mines for work. These exceptional circumstances having to a great extent passed away, these natives are now leaving the mines. The effect is to be seen in the returns for the last six months, and it is by no means certain that the reflux is yet at an end. Moreover, the Witwatersrand Native Labour Association is at present wholly unable to meet the requisitions of its members. As the gold mining industry progresses so does the white population increase and so do other industries spring up and expand. The consequence is an ever increasing demand for labour, the seriousness of which is indicated by the complaints of the scarcity of labour made by farmers to Lord Selborne during his recent journeyings at Blaauwbank on 6th December, and at Heidelberg on 5th December, and the difficulty of obtaining native labour experienced by the diamond mining and other industries where higher wages are offered and the work is lighter than on gold mines, *vide* the Chairman's speech at the general meeting of De Beers, held at Kimberley on 24th November last. Confirmation is thus afforded to the conclusion arrived at by the Transvaal Labour Commission in November, 1903, that the expansion of South African industries has far outstripped the labour supply. The Committee are, therefore, forced to the conclusion that there is no justification for expecting that the normal supply of Kaffir labour can be kept up at a higher figure than the present—namely, 87,673, or, excluding those employed on the collieries, 79,484—more especially as from the official telegraphic correspondence referred to it may be inferred that there is at least a possibility of recruiting in tropical areas, from which natives are now drawn in summer months, being totally arrested. This step would mean to the industry an actual loss of more than 10,000 natives.

EFFECT OF LIMITATION OF SUPPLY.

The Committee have, therefore, invited the various mining groups to supply figures showing the effect on the undertakings under their control, which would be produced by the limitation of the supply of unskilled labour to the number of Kaffirs and coolies at present available. Detailed replies have been received from the following groups, which practically represent the entire gold mining industry of the Rand :—Ecksteins, and the Rand Mines, the Consolidated Gold Fields, Goerz and Company, Neumann and Company, the Johannesburg Consolidated Investment, the East Rand Proprietary Mines and the Kleinfontein group, the General Mining and Finance Corporation, the Transvaal Goldfields and the J. B. Robinson group. From their replies it is found that—

(1) The number of stamps, the erection of which is in immediate contemplation if more labour is available during the next twelve months, but orders for which will not be given if no Chinese in addition to those already mentioned are allowed to be imported, is 3,740. The time occupied by the preparations necessary to bring these stamps into full operation will vary from one year to three years.

(2) The value of the plant and machinery incidental thereto is £10,103,207.

(3) The value of the spare parts of machinery, stores and supplies which would be required in connection with the above during the first year after the completion of the programme is, in addition, £2,180,661.

(4) The number of additional European skilled labourers finding employment in the event of the programme contained under heads 1, 2 and 3 being carried out, but whose services would not be required if the importation of coolies were arrested, is 5,912.

(5) The local expenditure annually by the various groups entailed by the carrying out of this programme, but which would not be incurred if, owing to the arrest of importation, the programme was abandoned, is £5,918,424.

The above figures indicate the loss to the industry, to manufacturers of machinery, and to the community generally which would be entailed by the abandonment of the work for which the mining groups have made preparation and provision in expectation that a steady supply of coolie labour would be available to meet the demand arising from the continuous expansion of the industry.

THE ABOLITION OF CHINESE LABOUR.

The Committee have also invited information from the mining groups as to the effect on existing undertakings which would be produced by the suspension of all further importation of Chinese and by the repatriation at the expiry of the contracts of the coolies who are, or will be within the next few months, working upon the Rand. As under such circumstances more than one-third of the existing supply of unskilled labour would be withdrawn, it would obviously be impossible to carry operations on anything like the same scale as at present; work would inevitably be concentrated by each group on the properties from which the best results would be obtained, and operations on the remaining properties would accordingly be perforce suspended. The effects thus produced may be summarised in the following figures, which have been supplied by the groups above mentioned :—

(a) The number of stamps now running which would be hung up owing to certain companies having to suspend operations in order to allow of others, on which work would be concentrated, running their mills to their full capacity, is 3,135.

(b) The value of plant and machinery incidental to such 3,135 stamps, is £11,235,756.

(c) The number of skilled Europeans who would have to be dismissed through the necessary concentration of work and the consequent hanging up of stamps and the suspension of the development operations is 6,405.

(d) The amount of local expenditure per annum which would cease to be incurred owing to the concentration of work and the consequent hanging up of stamps and the suspension of the development operations is £6,636,327.

The Committee desire to point out that the output of gold for the month of December from the mines of the Transvaal, amounting to 431,594 ounces, of the value of £1,833,295, was produced by the operation of 7,335 stamps, and that the hanging up of 3,135 stamps, as above mentioned, would reduce the output by approximately 40 per cent.

The Committee trust that the figures quoted in this memorandum, which are as accurate as it is possible for any estimate to be, and which speak for themselves, will afford matter for the earnest consideration of all who are disposed to think that Chinese labour is not of vital importance to the industry and to South Africa.

The appeal made by the committee in the foregoing words is based upon the common sense of those who are in the position to judge what is best for the country they live in and are anxious to develop. We cannot throw away the great opportunity that lies before us. Let us seize it and support the scheme that will help forward the prosperity of our kingdom.

Correspondence.

F. S. GANDY, G. D. DEBBAGE, AND A. H.—Your letters duly received, but we have not space for their publication.

C. E. GEARD.—We shall reply to the rev. gentleman at an early date.

J. H. BALCOM.—Your remittance of $1.71 has been sent to Messrs. Banks, to whom all business communications should be addressed.

THE ASSYRIANS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I quite agree with Mr. William Wallis in his letter of Jan. 15, that the Assyrians were of good Semitic stock; so also are the Ottoman Turks, and we know that before 595 B.C. they were broken as a nation, for the prophet Jeremiah had to deliver these words from God : "Behold, I will punish the king of Babylon and his land, as I *have punished* the king of Assyria." We know the break-up of Assyria began in Israel's land when God sent His angel and smote the army of 185,000 Assyrians in one night. Sennacherib was killed by two of his sons, who afterwards escaped into Armenia. The Assyrians, like the Ottoman Turks, do not seem to have been a very multitudinous people, but were a strong, warlike, and imperial race. The Assyrian Empire was made up of many conquered races, with Assyrians in all positions of rule and trust for the king, much as Turkish Pashas are and have been for the

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Turkish Sultan; and so when the break-up came were already much scattered. With the destruction of Nineveh and their royal house, they lost their name and power. They would get mingled with the races in the mountain district to the north of Assyria, and in course of time be looked upon as a Tartar people; while many scattered in far away regions would become amalgamated, and serve under whatever Power they happened to be (Nahum iii. 17, 18). The prophet Nahum said, "Thy crowned are as the locusts, and thy captains as the great grasshoppers." So, does it not seem likely that amongst those crowned locusts which made up the first of the three great woes spoken of in Rev. ix., and now known to be Mahomet and his Saracen followers, there would be many of that scattered Assyrian race? Perhaps that is why, after 150 years of fierce progress and conquest, they settled down when they came to Bagdad on the Euphrates, which in earlier times must have been Assyrian territory. It was from that same district 300 years later that the Ottoman Turks started on their career of conquest and devastation, fulfilling perfectly the picture of the second great woe.

All deference to the opinions of the honoured late Edward Hine and other writers who have believed that the Germans might be the Assyrians; but judging from the first chapter of Hosea, it seems more likely that the substratum of the German people is Japhetic—Gomer; when that idea was first mooted, Israel had not taken her place in Egypt. Looking over Edward Hine's writings in "Life from the Dead," for 1879, I notice that he was then looking for the ending of the exile of Israel and Judah and the glorious return to the land in 1882, as he believed indicated by the Great Pyramid. But the great event of that period was the assumption of British-Israel power in Egypt, to the great blessing of the Egyptians, and also to the Turks, who had been their rulers and oppressors. The comic paper, *Fun*, of Oct. 4 that year, seemed almost to illustrate the beginning of the fulfilment of God's words of blessing to Egypt, Assyria, and Israel (Isa. xix. 25). The cartoon represents Egypt as an old, battered Sphinx, Turkey as a rather corpulent Sultan looking on, and England as a sculptor, anxious to do his best to remodel the Sphinx. Egyptian reports of the last few years show us how well the "sculptor" is succeeding in his work. Here is an extract from the C. M. *Gleaner* for January, showing a little of the spiritual work going on. The Rev. D. M. Thornton wrote from Cairo in October last: "I have just returned from a crowded meeting; we are taking the Life of Moses. . . . Straight talks on swearing, Sabbath-breaking, honouring parents, anger, impurity, stealing, and the like, to the artisans of Cairo. How they listened! and then some Turkish sheiks came in and paid great attention. Finally, nearly all stood to pray at the end, showing how deeply they had been touched. A hearty hand-shake with them all as they left, coupled with a cheering word pressing upon them decision, trust in Christ, &c., closed the day." Does not this look like a beginning of Isaiah's prophetic statement that the Egyptians shall serve, or, as I take it, worship, with the Assyrians—Turks?

Mr. Wallis thinks, because circumcision is prevalent among the Turks, they are of Edom. Circumcision would come to them with Mahommedanism, and would no more stamp the Turks as children of Abraham than does non-circumcision debar us from that claim. I don't know why Mr. Wallis should expect to find the Egyptians in a more easterly direction and a greater people than they are, for it was prophesied that Nebuchadnezzar should take and spoil Egypt, and that the people should be scattered among the nations, but at the end of forty years they should be gathered back into their own land, there to be a base kingdom and no more to rule over the nations (Ezek. xxix. 13—16). The Turks cannot be Edom, as twice we are told that Edom should be small among the heathen and greatly despised (Jer. xlix. 15; Obad. 2). The Turks have been feared and hated, never despised; and, instead of being among the heathen, God has used them as His scourge on idolatrous, superstitious Christendom.

I am well aware that the prophecies against Edom are looked upon as still unfulfilled, but it is because we were altogether on the wrong track as to who were that people. There is existing a remnant of a people whose history so far perfectly agrees with all that is said of Edom. At some future time, if you will accept them, I shall be glad to send you the conclusions arrived at, after thinking and watching on the subject for many years. I am, yours faithfully, M. JERRIM.

"ISAACSONS."

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue dated Wednesday, Feb. 14, p. 80, 2nd col., there is a statement that Mr. Marchant showed from the "Encyclopædia Britannica" that the word Saxon is nothing less than the dropping of the initial I, and calling "Isaacsons" "Saacsons." I have the ninth edition of the "Encyclopædia Britannica," 1886, and also Supplement, 1902, but can find no notice of this fact.

Will Mr. Marchant be so kind as to tell me where I can find the quotation, as I have looked under I and S and failed.

Yours truly, W. G. BACOT.

Carfax, Marlboro Road, Bournemouth, Feb. 21, 1906.

"BRITANNIA" AND "BRITISH."

To the Editor of the "Banner of Israel."

DEAR SIR,—In your issue of the 14th January, on page 80, col. 2, the Rev. Leonard Hills says: "It has been shown over and over again . . . that Britannia means Brith=covenant, annia=ships." May I be allowed to remark upon this that "annia" should read "aniia"—two *i's* and *not* two n's—and pronounced anyia? But I should prefer, as there are two other words—viz., covenant "people," and "isles" or "islands," that are more Scriptural than Britannia—to drop that word for the other two.

Reading without the points, we have in Isa. xlii. 6 and xlix. 8, Brit-om, *i.e.*, ons, plural of on or one, as in Solom-on, Gibeon, Gideon, &c.; and hence "covenant people," *i.e.*, covenant ones=Britons; and though not occurring as joined together, as the former, yet we have in many places (about 250 times) both "brit" and "aiim," pronounced ayim, 38 times, once written "ay*in*"—and only once—with the emphatic article "the" isles in Ezek. xxvi. 18, first clause, "Now shall 'the isles' tremble," &c., and which I take to definitely refer to our dear Britain or "the British Isles," *i.e.*, "the covenant islands," and thus we get (without any straining of words) both BRITAIN and THE BRITISH PEOPLE. The second "i" in aiin would soon and easily drop out both in speech and writing.

Both Gesenius and Dr. Parkhurst give "ai" to mean a settlement, habitation, or inhabited land, as alternatives to islands, and for which our versions read in the margins—coastlands in Gen. x. 5; country, or region, in Isa. xx. 6, Jer. xxv. 22, xlvii. 4; and Dr. P. reads Job xxii. 30. "He shall deliver *the habitation* of the innocent," &c., instead of "the island of the innocent"; the Revised Version reads differently. The Septuagint reads, "He shall deliver * the innocent, and do thou save thyself by thy pure hands." This dwelling-place points strongly, I think, to that promised appointed place for "My people, *even* for Israel," even Britain, in 2 Sam. vii. 10, as see my note on page 36 of BANNER for January 10th, 1906.

I beg to remain, sir, yours sincerely, J. S. BARTON.

29, Blenheim Gardens, Willesden Green, N.W.

February 24th, 1906.

COLUMBA'S ORDINATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—The BANNER OF ISRAEL exists for the purpose of publishing the knowledge of the identity between the British and Israel, and its correspondents should not, either directly or indirectly, make use of it to state their personal views of vexed questions which do not touch upon the Identity.

In No. 1,522, page 101, the Ordination of Columba is unnecessarily stated to have been "by the presbyters," as if the Episcopate did not exist in Ireland. Such a historical inaccuracy vitiates the value of the romance which Mr. R. Scott Moncrieff is contributing.

In the early Irish Church, and among the Culdees, Episcopal Orders were conferred upon very many presbyters, and upon all missionary leaders. Yours faithfully, DENIS HANAN.

March 1st, 1906.

* Omitting the equivalent for the Hebrew 'ai" altogether, the reason for this and the different reading of the Revised Version being too technical to explain here.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Study of the Bible; or, Do We Believe?

By J. R. MITCHELL.

I SUPPOSE there is scarcely a house of any kind in this kingdom of ours in which there is not a copy of the Holy Scriptures; in very many, alas, used merely as an ornament, ostentatiously placed in a prominent position in the best apartment, kept carefully dusted and clean, but never opened and read. In others, superficially read but not understood; but in how few, comparatively, is it really studied, notwithstanding the Divine command to "search the Scriptures." There is a great difference between reading and studying and searching. To read is to utter aloud what is written or printed; to study means close application, meditation, skill and attention; while to search is to explore, to examine, to probe, to look for. My purpose is to confine myself entirely to the literal aspect of the matter before us, and possibly to clear away some misconceptions that many people have with regard to the historical portions of the Scriptures.

Many people in reading the Bible think that if they begin at Genesis and go through to Malachi, they are reading it in proper sequence, or that the dates of the different writings follow each other in successive order; but this is not so, and to understand many passages of Scripture it is most important for the student to study the dates on which the different books were written. Again, the most important key to unlock the prophecies is the knowledge of the distinction between Jews, Israelites, and Gentiles, for without this knowledge it is impossible to arrive at a correct solution of the prophetic writings. How often do we hear from so-called teachers, writers, and unfortunately many of the clergy, who in this 20th century really ought to know better, of the sufferings of the Jews in Egypt, of the Jews crossing the Red Sea and wandering in the wilderness, of the Jews being God's chosen people, and so on, as if they only comprised the twelve tribes of Israel. Then we are told that all the prophets and the apostles were Jews, which is wrong. Some of them were, but not all by any means.

I have even heard clergymen call Abraham a Jew, but you won't find that in the Bible. The term "Jews" was first used so late as B.C. 742; you will find it in 2 Kings xvi. It was simply an abbreviation of the word Judah, and after that date, not before, the House of Judah, which consisted of the tribes of Judah and Levi, and up to the time of the destruction of Jerusalem by Titus the tribe of Benjamin also, were called Jews. The remaining ten tribes were known and described by the prophets as the House of Israel, sometimes called All Israel or House of Ephraim, who was the head of the ten tribes, as Judah was the head of the two.

In passing, I may say Abraham was a Chaldean, Jeremiah a Benjamite, also probably Habakkuk, Haggai, Malachi, and Zechariah. Jonah was of Zebulon, Hosea a native of Samaria, Nahum of Galilee, Ezekiel a Levite, also Moses and Aaron. Joshua and Samuel were of Ephraim, Elijah of Gad, Elisha of Galilee, while the Apostles were for the most part Galileans, and not Jews. You will find this information as to the Apostles in the four Gospels, especially in the case of Peter's denial of our Lord, he being known by his speech to be a Galilean; and also from the fact that our Lord came to His own, viz., the Jews, but His own received Him not. In 1 Kings xi. 12, 13, and 2 Chron. xxv. 5, we find that the tribe of Benjamin was lent to the House of Judah that David might always have a light before

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the Lord in Jerusalem; consequently, it was from this tribe that the Apostles were chosen, and Paul gloried in the fact that he was a Benjamite (Rom. xi. 1).

Having discovered the distinction between the House of Israel and the House of Judah, and also ascertained that the House of Israel (or the ten tribes) were taken captive to Assyria B.C. 721, from whence they never returned in a body to Palestine, and that the House of Judah were taken to Babylon B.C. 588 (or 132 years later), from which place a great portion of them did again return, it is necessary to study the dates in which the different prophecies were made. For instance, Jonah, Amos, and Hosea wrote before Israel were taken away. Isaiah, Joel, and Micah both before and after. Jeremiah, Daniel, Nahum, Zephaniah, and Habakkuk after. Ezekiel both before and after the captivity of Judah, and the remaining prophets all after.

The great reason for understanding these dates is the fact that after the return of the Jews from Babylon they were frequently called Israelites, or Israel, they being the only portion of the twelve tribes left in the land, and this in a great measure has caused the misunderstanding of the distinction between the two Houses of Israel and Judah.

Another obstacle to the proper understanding of Bible study is the misleading headlines at the commencement of the chapters in the Authorised Version. These headlines are not inspired, and do not appear in the Revised Version. Frequent references are made in them to the blessings which are stated to accrue to "the Church," which are altogether incorrect, as in the context it will be found that they refer to Israel. Moreover, the word church does not appear in the Old Testament at all; and in the New where it does appear it would perhaps be more correct to use the word congregation, as it is taken from a Greek word meaning belonging to the Lord.

The next point is to consider if any of the literal prophecies have been fulfilled as regards Israel and Judah; there can be no doubt as to Judah, who brought down the wrath of the Almighty not only on themselves but on their descendants by that fearful cry, "His blood be on us and on our children." How awfully this is being enacted in Russia at the present time we all know well, and also that some time before our Saviour was delivered up He distinctly told the Jews that the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof. That this nation was the House of Israel must be plain, as we find in the 147th Psalm the following: "He sheweth His Word unto Jacob, His statutes and judgments unto Israel. He hath not dealt so with any nation, neither have the heathen knowledge of His laws." Other similar promises are to be found also in the prophets, which are confirmed by our Lord, who came not to destroy the law or the prophets, but to fulfil (Matt. v. 17), and who further said in the parable of Lazarus, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

The nation to which the kingdom of God was transferred must therefore be in existence now. There is no getting away from that fact, for we have it on the authority of our Lord Himself; and that nation must also, on the authority of the prophets, be the House of Israel and not the Jews of the present day. Here, however, arises a difficulty, because after Israel had been taken captive to Assyria their very name became lost, thus fulfiling Hosea i. 9: "For ye are not My people, and I will not be your God." Thus they became divorced and Gentilised, and, as written by Isaiah, they were to be called by another name (lxv. 15). Not only this, but we are further told that even their very language should be lost (xxviii. 11). With name and language both gone, how then can we find them? The answer is, Search the Scriptures. By so doing we shall find that in after years, when they had given up their idolatry and returned to the Lord, they should receive mercy, their bill of divorcement should be taken away, and that the blessings promised so plentifully to them should, in the "latter days," be theirs. Read carefully Hosea i., ii., iii.

The first point, then, after Israel had become lost is to find them a home; and in referring to 2 Sam. vii. 10 we find these words, viz.—"I will appoint a place for My people Israel, and will plant them that they may dwell in their own place, and be moved no more: . . . and I will cause thee to rest from all thine enemies." This home is also stated to be in islands north-west from Palestine, as shown in the following prophecies, viz.—Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him (Jer. xxxi. 10). Let them give glory unto the Lord, and declare His praise in the islands (Isa. xlii. 12). So shall they fear the name of the Lord from the West . . . (Isa. lix. 19). And they shall come together with Judah out of the land of the North (Jer. iii. 18).

Israel must also be a nation and the chief of nations, for we find from Jeremiah that it should never cease to be a nation so long as the sun, moon, and stars endure. Shout for the chief of the nations . . . and say, O Lord, save Thy people, the remnant of Israel (xxxi. 35, 36).

In Gen. xxxv. 11 Jacob was told by the Almighty that he should be the father not only of a nation, but of a company of nations. This distinctly denotes colonies, for in Isaiah xlix. we read it was given to Israel to establish the earth, and to inherit the desolate heritages. When the Most High divided to the nations their inheritance, He set the bounds of the people according to the number of the children of Israel (Deut. xxxii. 8), thus indicating that they should have the uttermost parts of the earth for their possession (Psa. ii. 8). By this it will be seen that these colonies must belt the earth, for Jacob is the lot of the Lord's inheritance, and Israel is the rod of His inheritance (Deut. xxxii. 7, 9; Jer. x. 16, li. 19).

To have colonies in such numbers it is absolutely necessary to have command of the sea, and the following prophecies meet the case fully. His seed shall be in many waters (Numb. xxiv. 7). They shall shout; for the majesty of the Lord they cry aloud from the sea; wherefore glorify the God of Israel in the isles of the sea (Isa. xxiv. 14).

Israel must also be a Christian people; we have this on no less authority than the Saviour Himself: "I am not sent but to the lost sheep of the House of

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THE RETURN OF JACOB.

From the Painting by Carl von Blaas.

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Israel." This could not apply to the Jews, who had never been lost; and they rejected Him. It was for the transgression of His people that He was wounded, and for their iniquities He was bruised, and the chastisement of their peace was upon Him, and by His stripes they are healed. Hosea says that in the place where it was said, Ye are not My people, there ye shall be called the sons of the living God. The law was our schoolmaster to bring us to Christ (Gal. iii. 24). But now we are delivered from the law, . . . being dead to the law by the body of Christ (Rom. vii. 4, 6). Israel shall be saved in the Lord with an everlasting salvation (Isa. xlv. 17, 19).

They must also be a people who keep the Sabbath-day. "Wherefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant. It is a sign between Me and the children of Israel for ever" (Exod. xxxi. 16, 17). Another important duty devolved upon them by the Saviour's last command to the apostles, that they should go into all the world and preach the Gospel to every creature, thus appointing them to carry out missionary work the world over. This could not, and is not, being done by the Jews; and, as the Gospel was to be preached to the Gentile and heathen nations, the work must necessarily be carried out by the House of Israel.

We have seen from Jeremiah that Israel must be a nation, and from Genesis xxxv. a company of nations, therefore they must now be under a monarchy; and that the monarch must also be a descendant of King David is beyond all question, as will be seen from the following:—The Lord has sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne (Psa. cxxxii). "Thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for for ever" (2 Sam. vii. 16). "Thus saith the Lord, if ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season, then may also My covenant be broken with David My servant that he should not have a son to reign upon his throne" (Jer. xxxiii.). These are only a few of the promises of the permanence of the throne of David on earth for all time, but given, as they are, by the Lord Himself, it would be impious for us to question them.

Jacob, in his blessing to Judah, said the sceptre should not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come. If Shiloh in this case refers to the Saviour's first coming, the sceptre had departed no less than 588 years; but this passage has been given different renderings in the Revised Version, one being "till he come to Shiloh." Hence, as we find that Zedekiah, the last King of Judah, was blinded, and died in prison in Babylon, and all his sons had been slain before his eyes shortly before, it would appear that the promise to David that he should never want a successor to his throne had failed. But we still have the sun, moon and stars, and day and night with us, so that it is evident on the oath of the Lord that the throne must still be in existence. This could only be accomplished in one way. It was the mission of Jeremiah to root out, to pull down, to destroy and to throw down, and also to build and to plant (Jer. i. 10). The first portion of this mission was the death of Zedekiah and his sons, but the King's daughters, who were in the charge of Jeremiah, were taken forcibly to Egypt (Jer. xliii., xliv.), and it was from them that the throne was continued. Read carefully Ezek. xvii. and find the proof in the few last verses, viz.:—"Thus saith the Lord God, I will also take of the lofty top of the cedar, and will set it; I will crop off from the topmost of his young twigs a tender one, and I will plant it on the top of an high mountain and an eminent; in the mountain of the height of Israel will I plant it, and it shall bring forth boughs and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and HAVE DONE IT."

I put it to you, therefore, whether this is not convincing proof of the present existence of David's throne on earth, and not only that, but that it was removed from the House of Judah and transferred to the House of Israel, that nation which our blessed Saviour said would bring forth the fruits thereof. Do you believe that there is such a kingdom extant in these last days as I have described? If not, what becomes of the truth of that Bible which we have been taught to regard as the very fountain-head of all truth? And we are living in the last days if it is to be relied upon. St. Paul says, "God hath at the end of these days spoken to us in His Son." St. Peter says, "But was manifest in these last times for you." St. John says, "It is the last time, even now there are many Antichrists: whereby we know it is the last time." These words were spoken over 1,800 years ago, so that we are drawing rapidly on to the end.

I have described this earthly kingdom as far as space permits, not using my own words, but those of the holy prophets, who were inspired by the Spirit of God, and who also tell us that with God "there is no variation neither shadow of turning" (James i. 17). "For I the Lord change not" (Mal. iii. 6). "My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 11).

Therefore, if we are living in the last days, there must be a kingdom on earth now answering to the description I have given; and more, it must be God's Kingdom on earth, for we are told that Solomon sat on the throne of the Lord as King instead of David his father (1 Chron. xxix. 23).

Where then is the Kingdom of Israel?

Affiliation.

By Landseer MacKenzie.
Member of Council, British-Israel Association.

Conference is in the air! Affiliation is on the water! May our argosy be safely moored in the haven where we would be, and her goodly cargo prove a boon to the earth! But as a weight upon our bounding hopes lies the reflection that affiliation has been already offered and has been met with indifference.

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It has not been judged and rejected on its merits, but has been, with honourable exceptions, chillingly ignored.

Though I had a part in approving the existing machinery, experience and riper thought incline me to the view that it is probably unworkable, and therein lies my hope for the future. For had this machinery been perfect, its practical failure would have crushed down hope. But no machine will run without oil; will that essential be forthcoming? It is the crucial question. This oil is money.

God has given us "wealth" that His "covenant" may be "established," and do we not largely use such wealth in a way which hardly contributes to that end? But, in this connection, there are pre-essentials to the outflowing of money—they are zeal, sense of responsibility, unity, and the bond of peace.

Are we *convinced* British-Israelites instinct with these? I ask myself, knowing me for what I am, why should God have singled me, from among thousands of better Christians, to be the recipient of so wonderful a revelation as this British-Israel truth? Surely all reflecting British-Israelites must have staggered themselves with the same question? This "talent"—what is it given for? Is it that we may take it out, now and again, to please us with its brightness, to be played with, polished a little perhaps, and to be wrapped again in the "napkin" and carefully laid aside? Or is it to be judiciously placed at "usance"? Are we, in short, egoists, or trustees for others and for posterity? The hoarders of money are not the only misers; there are those who hoard up knowledge, only to take it with them into the forgetfulness of the grave, or to that Hell of vain regrets which men fashion for themselves.

I am afraid we undervalue this "talent." I am afraid we give our bread in slices to build a steeple, to instal a chime of bells, to feed the hungry, to missionize the heathen, and reserve *only the crumbs* for British-Israel. Far be it from me to say, do not do the one and do the other. But I say, do all according to their relative value, so far as we can ascertain it. Were this done certainly the steeple would remain unbuilt, and the bells unhung, so long as British-Israel need was unsupplied.

In the beginning the nation was a Theocracy, and prophecy teaches that to this it must revert. Meanwhile an earthly kingdom is established.

Our Lord said "the Kingdom of God" is "among you." The tribe of Benjamin, as the sole remaining representative of "the Kingdom," was "among" the Jews to whom our Lord addressed Himself. But He said further, "the Kingdom of God shall be taken from you (Jews) and given to a nation." So we know from this that He was not speaking exclusively in a spiritual sense. At no time did He deny that "the kingdom" had a *material* side. Where, then, is the evidence that the material should be excluded from the command to preach "this Gospel of the Kingdom"?

My controversy with Evangelists is that they do exclude it. It is laid upon us to supplement their teaching of the spiritual with that of the material part, so that our Lord's command may be fully and faithfully carried out, and the *whole* Gospel shall be known to men, as it certainly is not now. Since, then, our teaching deals with an integral part of the Gospel, how is it that some, even of our friends, are *tepid* in helping it forward?

"Act well your part; there all the honour lies." That is our "talent"; let us trade with it, without fear or favour. So when we render it again shall we receive commendation "in that day."

Our Associations are impecunious, inert, isolated, and some of our advocates, in solitary self-conceit, "plough a lonely furrow." Our platform is ill constructed. Our attack hesitating and feeble. Our scale of advertisement contemptible. Yet how greatly stronger and more irrefragable is the truth we have to advocate than that of any other religious body!

And why? Because it is the general testimony of those who assimilate our teaching that the Bible has become a new book—assurance has superseded doubt. Could we all be British-Israelites to-morrow, millennial times would be ante-dated, for unfaith would be gone, and we should all "*know*," from the least even unto the greatest. Our propaganda is therefore worthy and blessed.

If we desire to destroy Satan's armour we must focus our guns on a point, and shoot together.

But we do not feel our power, we fritter away our force, we do not know our numbers, we plod heavily on with a pale cast of despondency, for we do not know of our successes.

Yet if we will we can change all that. Splendid possibilities are sticking out all over a sound scheme of union loyally maintained with that mingling of energy and self-effacement which befits all Christian enterprise. What is it to be—*power* or *atrophy?*

Is Invasion Impossible?

By M. Jerrim.

In the Banner for Feb. 21 Colonel G. W. Deane asks this question and invites readers of the Banner to give their opinions. I for one am very glad to see the question considered—whether the "time of Jacob's trouble" is past or in the future. I have long believed that the "cloudy and dark day" is past, and although our Father in heaven must needs send us chastisement, yet it is only because we will not go the right way without it. As a nation we are "like the horse or mule, which have no understanding," and have to be held in as it were with "bit and bridle," but as with individuals, so with the nation—as we learn to know God better and have more of His Spirit, He will be able to guide us with His eye.

Is the fulfilment of Isaiah xviii. and xxviii. past? I should believe all the eighteenth chapter to be fulfilled except the last verse, which would seem to allude to the same time which the prophet Zephaniah speaks of, when God shall have "turned the hearts of His people Israel to serve Him with one consent; and from beyond the rivers of Ethiopia, God's suppliants, even the daughter of His dispersed, would bring His offering," alluding, as we believe, to the restoration of Judah and others of Israel who are still dispersed, by means of Ephraim-Israel. Ethiopia to the ancients seems to have been the whole tract of central Africa from East to West, so that from *beyond*

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the rivers of Ethiopia would mean either Europe or America.

"Whose land the rivers have spoiled." The Assyrian invasion, which had even then begun, is spoken of in chapter viii. 7, 8, as "the waters of the river, strong and many, even the King of Assyria, and all his glory: he should overflow all his channels and banks and overflow and go over." Isaiah vii. 17, 18, makes plain that the ensign and trumpet spoken of in this eighteenth chapter, and also in verse 26 of the fifth chapter, are the armies of Assyria. After God had suffered His judgment to fall upon Ephraim, He said "I will take My rest, and consider in My dwelling place," almost the same words as He had said before through His prophet Hosea, "I will go and return to My place, till they acknowledge their offence and seek My face; in their affliction they will seek Me early."

Most certainly Isaiah xxviii. has been fulfilled in the past. The drunkards of Ephraim there addressed seem to be the same section of Israel to whom yet earlier Isaiah said, "Woe unto them that rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them" (chap. v. 11—25). Hosea also in his prophecy, which chiefly concerns Ephraim, speaks of "whoredom, wine, and new wine which take away the heart." It seems safe to infer when the prophet Isaiah addressed his prophecy especially to Ephraim, about 725 B.C., that the bulk of the people who were left in Samaria were of the tribe of Ephraim. The kings of Assyria had been oppressing and invading Northern Israel since fifty years before.

Instead of supposing that verses 5 and 6 of this twenty-eighth chapter are in the wrong place, I like to think (taking a thousand years to be as one day with God) that they were fulfilled in that first thousand years between 721 B.C. and 279 A.D., in which time our Lord Jesus came and lived His perfect life on earth, shed His blood to redeem His people, and in His resurrection and ascension proved to them He was indeed the Son of God their Saviour. To the residue of His people who would accept Him, He indeed "became a crown of glory and a diadem of beauty," or, as Simeon expressed it, "the glory of His people Israel." The gift of God's Holy Spirit would give to the receivers "a spirit of judgment, and strength in battle." But the seventh verse tells "that they also (even they who had become Christian) erred through strong drink, and stumbled in judgment, all tables were full of vomit and filthiness, no place clean." We may see from the Epistles that drunkenness was a common sin amongst the early Christians. St. Paul warns the Ephesians—"Be not drunk with wine wherein is excess," and he exhorts both Timothy and Titus in choosing the elders of the church to see that they are "not given to much wine." Love for strong drink ever seems to have been the failing of our people, and we read that less than a century ago over-drinking was looked upon as quite pardonable and respectable, ever in the highest and what should be the holiest positions of Church or State. Early history mentions one Bishop of Soissons, believed to be in our island about 540 A.D., "that he lost his senses through over-drinking, that he was a voracious eater and drank immoderately."

With all our faults, in all our history God has never forsaken us; He has been teaching us "Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," and we are thankful to know that within the last half century temperance has much increased among us, although even now it is the English, the Ephraim part of the British race, who hold out the longest against Sunday closing and other temperance innovations.

In this same chapter God said "with stammering lips and another tongue will He speak to this people." This was true even when the Lord Jesus taught His disciples, for there were but few who then understood the Hebrew of Isaiah's days; how much more to us who have received God's Word by translation from the Scriptures of that time.

This twenty-eighth chapter speaks also of The Stone—the sure foundation stone which should be laid in Zion. St. Peter makes it plain that the Lord Jesus is that sure foundation stone, and that all we who believe are built up in Him.

The rest of the chapter from verse 18 seems to deal with the judgments that were then yet to come upon Ephraim. God himself speaks of it as "His strange work. . . . His strange act." Jer. xxxi. 20 and Hosea xi. 8 shew us how greatly it grieved God to cast away Ephraim. Twenty-six centuries have passed since Hosea and Isaiah prophesied; we have a clear account in 2 Kings xvii. of the Assyrian King Shalmaneser laying siege to Samaria, taking it after three years, and deporting the surviving inhabitants to Assyria and placing them in the cities of the Medes, 721 B.C., since which time Ephraim has been completely lost and forgotten until recognised within the last seventy years in the British people.

Isaiah xxiv. has seemed a little difficult because it speaks of the earth being made empty and waste, but the R. V. makes it plain that earth should be read land, as in some other verses. All the doleful judgments prophecied in this chapter have taken place on the land and people; and true it is—as verses 13, 14, 15 say—while the land was still empty and desolate the remnant would be lifting up their voice and singing for the majesty of the Lord, and crying aloud from the sea. Certainly greater volumes of praise have gone up to our God from these isles than from any other place or people. The latter part of chapter xxiv. is still in course of fulfilment. We are hoping it may not be long before (as in the last verse) "The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously."

Comparing one prophet with another it seems very plain that the time of Jacob's trouble (Jer. xxx. 6, 7), and by other prophets spoken of as a day of darkness and gloom, is long past. If we still think of *that day* as answering to a thousand years and take from the beginning of the Assyrian invasion, 740 B.C., and on until 260 A.D., we find in that period the two houses of Israel and Judah completely broken up and scattered, the most terrible time of all being when the Romans took and destroyed Jerusalem. Is it possible for Israel again to go through such a "time of trouble"? No! it is past, and we are from that remnant who were saved out of it. We know and see that now God is gathering together His lost sheep of the House of Israel from all places whither they had been scattered in the cloudy and dark day (Ezek. xxxiv. 12).

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MISCELLANEA.

ISAIAH XLIX. 20 AND XXXV. 1.—The people of England, for whom these lines are primarily intended, lack space; they want room; they want really self-supporting positions. Various other among the fairest portions of our Empire want men to fill their empty spaces; they need men to develop and utilise the self-supporting positions in their gift. These various neglected treasure-houses of the Empire are the lawful heritage of the people to whom these lines are addressed.—A. J. DAWSON, in "Middle-Class Emigration" (*Standard*, March 7th).

CANADIAN MINERALS.—The mineral production of Canada during last year was of the value of £137,149,402, showing an increase of £2,159,154 over the output of 1904, notwithstanding a falling off of the Yukon gold yield by £400,000.

BIG GOLD NUGGET FROM RHODESIA. — The British South Africa Company report the receipt from Rhodesia of a reef nugget, weighing 21·62 ounces, and measuring 5½ by 3 inches, which is believed to be the largest nugget yet discovered in Rhodesia.

COASTAL EROSION.—To prevent the wearing away of our shores, which is common in some districts, Mr. R. G. Allanson-Winn has invented a "submerged chain-cable groyne," of which the following are the main features:—To a heavy chain cable are attached bushes or other suitable obstructions, until the chain is converted into a veritable flexible hedge. When used on the visible shore the chain is strongly pinned down to the shore by iron bars or piles, and is laid in deeper water from low water mark by paying out from barges or lighters. When the flexible hedge or groyne has been placed in position, seaweed or other travelling material collects in and around the hedge, and the obstruction begins to cause a slowing down of currents and to encourage the deposit of all kinds of detritus.

BIBLE SOCIETY'S BIRTHDAY CAKE.—The Bible Society celebrated its 102nd birthday on March 3rd, at the Guildhall, when the platform had an unusual appearance. In a prominent position was a huge cake, weighing 102 lbs., being a pound for each year of the Society's existence. It was a present from Mr. Martin Sutton, of Reading, and was distributed amongst the members at the conclusion of the proceedings.

SOME FACTS ABOUT THE SOCIETY.—The Lord Mayor was in the chair, and said that the Society had depots in a hundred of the chief cities of the world, and issued one volume of the Bible every five seconds all the year round. At the present time it had a thousand linguists, missionaries and native scholars engaged in translating the Bible into different languages. It had made the Bible the cheapest book in the world. It had sold eight millions of English penny Testaments, at a loss of £25,000. The sixpenny Dutch Bible was the cheapest book in South Africa; whilst the twopenny Chinese Testament was the cheapest book in China. For India the Bibles cost a penny to print, but they were sold to the natives at a farthing each.

NOTHING NEW UNDER THE SUN. — In any of the native villages along the Nile you can find home-made incubators constructed of sun-dried bricks; the same that the Children of Israel used to make, and the straw that they didn't have to work with is scattered upon the mud floors. There is no thermometer to register the heat; there is no tablet upon which dates can be kept, but the Egyptian places the eggs upon the straw, makes a fire of dried manure in the furnace, and by the sensitiveness of his brown hand regulates the heat, until the shells are broken and the little chicks emerge from their cloisters into the wide, wicked world. With this rude arrangement the average number of chickens produced is even larger than from the highly-polished modern inventions for the same purpose that are run with kerosene oil. This has been going on there from the beginning of the world. Nobody knows when it started, and it is fair to assume that Moses, and Potiphar's wife, and other Egyptians we are acquainted with, ate spring chickens raised in incubators.—W. E. CURTIS, in "Egypt, Burma, and British Malaysia."

"THE METRIC SYSTEM FALLACY."—In the February number of *Cassier's Magazine*, an engineering journal published both in England and America, there is an article under this title which contains part of the evidence given before the American Congressional Committee on Coinage, Weights, and Measures, and is entirely opposed to the introduction of the metric system.

THE FAMILY OF OCEANA.—I have travelled through lands where patriotism is not a sentiment to be laughed at—not, as Johnson defined it, "the last refuge of a scoundrel," but an active passion—where I never met a hungry man, or saw a discontented face—where, in the softest and sweetest air, and in an unexhausted soil, the fable is reversed, food does not turn to gold, but the gold, with which the earth is teeming, converts itself into farms and vineyards, into flocks and herds, into crops of wild luxuriance, into cities whose recent origin is concealed and compensated by trees and flowers—where children grow who seem once more to understand what was meant by "Merry England." Amidst the uncertainties which are gathering round us at home—a future so obscure that the wisest men will least venture a conjecture what that future will be, it is something to have seen with our own eyes that there are other Englands besides the old one, where the race is thriving with all its ancient characteristics. Let Fate do its worst, the family of Oceana is still growing, and will have a sovereign voice in the coming fortunes of mankind.—FROUDE.

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Flashlights.—No. 7.

By the Rev. Leonard Hills.

Said the Principal of Hackney College the other day at the Free Church Council gathering at Birmingham, "We have got to exploit the theology of laughter." This little gem, sparkling out amid the wastes of commonplace—or, to use Gray's more forceful simile, this gem of purest ray serene, borne from the dark unfathomed ocean caves, comes at once with a scintillation both charming and cheering—charming because it suggests in the near future results of the Rev. Principal's inculcating the idea of the theology of laughter into his plastic students that will help forward the Gospel of the kingdom along lines that hitherto it has never yet travelled through lack of recognition of this dynamic of laughter. Cheering, because to wide-awake British-Israelites it presages the long-looked-for day when the knowledge of God in our midst and of our captivity returned will fill all mouths with laughter and our tongues with singing. To reach this consummation so devoutly wished—"to exploit the theology of laughter"—certain things will have to be very largely altered; many ideas—long-cherished, but erroneous and God-dishonouring—be banished; many prized commentaries reduced to pulp or pensioned off on the inaccessible top shelves.

It is, indeed, a weighty sign of the times when the head of one of our training schools for the ministry publicly affirms his belief in the theology of laughter. Not the laughter of theology, mark you; that is very different, and we have long been aware of its methods, motives, and results. The laughter of theology is, for example, that which was served out by a cowardly, fear-stricken company of divines (?) not so many years ago to a fearless, faithful, but non-collegiate minister who dared to have the courage of his convictions and declare the whole truth of the Gospel of the kingdom of our Lord and His Christ in the salvation of the world and the redemption and recovery of His long-lost Israel. Not one of these "orthodox," "college-trained," "ordained," "recognised" ministers, nor the whole bevy of them together, had the moral courage to meet the lay brother over the only standard of appeal—the Word of God—but contented themselves, first, with a superior smile of tolerant indifference, then with a virtuous regret that this British-Israel "fad" took up so much of his time; next a vigorous and somewhat undignified demand for him to cease to preach and teach this belief, of which nothing was stated in the fifteen or so "Articles of Faith" that all loyal ministers of that evangelical sect signed.

Needless to say, the voice of truth—solitary one though it be—has not been silenced by ridicule, contempt, misrepresentation, persecution, breaking of covenant, withholding of *pledged* financial support, nor dastardly plot set on foot no longer ago than February, 1905, to remove him. The writer of this article is careful to choose his words in this matter, and is *prepared to prove* that all the above has been and is still being visited upon a British-Israel worker whose long, faithful service and phenomenal success and high Christian character stand for nothing in the light of the awful fact of his persistent advocacy of the interpretation of the promises of God to Israel as held by the writers in this journal. Please note that, though our brother has been bitterly reviled and his doctrines ridiculed for years past, yet never once has his challenge been accepted by his persecutors to

COME AND PUBLICLY SHOW FROM THE BIBLE

that British-Israel teaching is false. Sardonic laughter, even from "reverend" mouths, never yet silenced truth; and our brother holds on his way meantime till the laughter of theology be changed to the theology of laughter, when it will be once and for all conceded that abuse is not argument, denial not disproof, and that the only thing to silence false teaching is the eternal truth of God. Apply this test to our friend's teaching, and you at once see why he has never been silenced all these five-and-twenty years, despite all other means that meanness has adopted toward him.

Now, if those who heard the words of the Principal of Hackney College the other day will endeavour to exploit the theology of laughter, they will find very, very much in the Scriptures that will bring them at once face to face with the beliefs of British-Israelites, who surely were the first folk to know "what-they-were-laughing-about" theology. θεος=God; λογος=science: the science which treats of God as He reveals Himself in His relations to man in nature, reason, and revelation. And, says the Principal, laughter is a science of God and needs exploiting. Agreed—agreed. Begin at the beginning; take God's Word as it stands. Be glad in the Lord and rejoice.

"It is a comely fashion to be glad;
Joy is the grace we say to God."

There is one well-known preacher's Bible in which on the fly-leaf may be read the inscription for a new clause in the Litany: "That it may please Thee to grant unto all Thy people a sense of humour." Some may be shocked on reading this; but, if so, it is only the strongest possible argument against the dreary, unscriptural, unnatural, pessimistic state of affairs that has been inherited (with much of real good, for which we cannot be too devoutly thankful) from the Puritans. Where Puritanism stood for freedom, holiness, purity and truth, we have reaped a rich after-harvest of sterling godliness; but where the Puritan became a theologaster (as, alas! too often he did) he left behind a morbid and unnatural pietism that ironed the smile dimples out of the countenance, the sense of humour from the mind, and the colour and song from life itself.

Welcome—thrice welcome—the exploiting of the theology of laughter! You will find its beginning in the Book where all the great things are begun—in Genesis. See chap. xxi. 6: "And Sarah said, God hath made me to laugh, so that all that hear me will laugh with me." Here, then, is clearly God in laughter. *Cf.* also Luke i. 14. Again, see Job viii. 21, 22—words that are full of helpful suggestion to those who, with the British-Israel believers, hold God to be true and His every word sure: "Behold, God will not cast away a perfect man, neither will He take the ungodly by the hand, till He fill thy

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mouth with laughing, and thy lips with shouting for joy." Again, Psa. cxxvi. 2: "Our mouth was filled with laughter and our tongue with singing," when the Lord turned again the captivity of Zion. Note also our Lord's words in Luke vi. 21: "Blessed are ye that weep now, for ye shall laugh." Laughter, like love, admits of no substitute. There is not—nor ever can be—an equivalent for the genuine article. We have seen, on the one hand, the Puritanical pietism which banished this God-given laughter, and, on the other hand, we have to deplore the fuss, noise, shouting and clapping emotionalism which in these days does duty (?) for enthusiasm and holy, healthy laughter. The one is as bad as the other, for both are forced, unnatural, and, as such, do despite to the love and purposes of God.

British-Israelites range themselves gladly and gratefully alongside those who will thus exploit the gospel of laughter. Our teaching tends to kill the kill-joy of the sentimentalist, whether Puritan, Papal or Pagan, and gives the death-blow to the religious neurosis that, under the assumed garb of revivalism, is but only froth. Rejoicing is real when the soul magnifies the Lord for His great goodness in the gift of Jesus Christ—the only Saviour of the world, the Redeemer of Israel, the Fulfiller of the law, and the Confirmer of the promises made unto the fathers.

We claim for our British-Israel faith that it is a belief that honours God as the God of truth, the Bible His Word, and His sworn oath to Abraham and his seed for ever—proved to have been literally fulfilled to the seed of Isaac=sons of laughter, Saxons=sons of Isaac—the great British race, Merrie England, the land of the Book and the people. We laugh with the laughter of those who are on the winning side—God's side and the side of His truth. "Let those laugh who win." Praise to our God for all trophies won; for these, with

> "Every virtue we possess
> And every thought of holiness,"

are His alone.

The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

III.—(*Continued from page 134*).

The British Church had held from the earliest time in its history (but there is no record of the teachers from whom it had been received) the Eastern time for the celebration of Easter, and the Eastern tonsure for monks, and that there was no authority in the Scriptures for the baptism of infants. It appears from Bede's report that their bishops had not been pleased with the manner in which Augustin had received them, and that "they endeavoured to contradict everything he said." He adds as follows: "You act (said Augustin) in many particulars contrary to our custom, or rather, contrary to the custom of the universal Church, and yet if you will comply with me in these three points, namely, to keep Easter at the due time, to administer baptism by which we are born again to God, according to the customs of the Holy Catholic and Apostolic Church, and jointly with us to preach the gospel to the English nation, we will readily tolerate all the other things you do, though contrary to our custom." They answered that they would not, nor receive him as their Archbishop, for they alleged among themselves if he would not rise up now to receive us, how much more will he condemn us as of no worth if we shall begin to be under his subjection—to whom the man of God is said to have foretold in a threatening manner that in that case they would be warred upon by their enemies, and that if they would not preach the way of life to the English nation they would at their hands undergo the vengeance of death; all which through the Divine judgment fell out exactly as he had anticipated."

Augustin died in the year 604, but the judgment did not fall upon the monks until the year 610, when Ethelfrith, the Saxon King of Northumbria, a Pagan, having captured Chester, with great slaughter of the Welsh, advanced to the attack of Bangor, a monastery of great size and strength, in which a very large number of monks were always resident. A large Welsh army assembled there for its protection went forth to meet the Saxons, and with them a great company of monks. Bede tells us that "when the king saw the priests, who had come together to pray for the soldiers, standing apart in a place of more safety, he enquired who they were, or what they came to do in that place. Many of them, having observed a fast for three days, had resorted with others to pray at the battle. The king said, 'If, then, they cry to their God against us, in truth though they do not bear arms, yet they fight against us, because they oppose us by their prayers.' He therefore commanded them to be attacked, and then destroyed the rest of the impious army, not without considerable slaughter of his own forces. About 1,200 of those who came to pray are said to have been killed, and only 50 to have escaped by flight. Thus was fulfilled the prediction of the holy bishop Augustin (though he himself had long before been taken up into the heavenly kingdom) that 'these perfidious men should feel the vengeance of temporal death also because they had despised the offer of eternal salvation.'"

We make no comment on the spirit of the judgment pronounced by Bede on these Christian heroes further than to submit that he could not have done greater honour to their memory than by recording how, on going forth after three days of fasting, to watch the conflict, in prayer, they were slaughtered unarmed, solely because they were known to be men of prayer. They passed from that field of battle in death, to join the noble army of martyrs for the Lord Jesus Christ. The complete rout of the Welsh army was followed by the utter destruction of the monastery of Bangor, with its valuable library, a loss to be especially deplored, as there can be little doubt that it must have contained authentic records of the British Church from the earliest days, in the absence of which we have only histories of much later date based upon no authority more reliable than tradition.

Pope Gregory died in the year 605. He had refused the title of supreme head of the Church, which

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several bishops had urged him to accept, while others had refused to acknowledge that he held any authority over them, and he had always maintained that he was only a bishop to whom no higher authority in the Church had been given than that committed to any other bishop. But it was his firm conviction that the Roman ecclesiastical order had been divinely appointed, and this he laboured to establish wherever he found communities of Christians by whom it had not been accepted, as well as in efforts for the spread of Christianity amongst Pagan peoples. We find it recorded by the Benedictine monks in their "History of Literature in France" (and confirmed by other French writers) that "Gregory the Great, in the orders given to the Anglo-Saxons, permits them to offer the same sacrifices to the Saints on their respective holidays that they had been accustomed to offer to their gods," a concession to Pagan sentiment deserving the severest condemnation. In the year 601 the Pope had sent several priests from Rome to assist Augustin, two of whom, Mellitus and Justus, ordained bishops, carried on after his death the work which he left in their hands. And truly he had accomplished a very great work during these last seven years of his life, as very many thousands had been brought into the Church by baptism, not only in Kent, but in other provinces, as the fruit of his own unwearied labours, with those of the monks sent forth under his directions to districts in which the people sat in Pagan darkness.

King Ethelbert, one of Augustin's first converts, died in the year 616, twenty-one years after his baptism, having reigned 56 years. In civil as well as in spiritual matters the influence which Augustin obtained over him seems to have been of much value to him and his subjects, as he is said to have ruled them wisely and well, especially after his conversion, and he has the distinction of having been the first king in Britain who recorded in writing the Saxon laws recognized by his people as binding on them. He was succeeded by his son Eadbald, whose enmity to Christianity was so marked that very many of those who had been baptized returned to their idols, but Eadbald was at length converted under the teaching of a monk named Laurentius, by whom he was baptized, and thereafter heartily supported him in his efforts to bring back to the faith, and not unsuccessfully, those who had renounced it. He had a sister called Ethelburga, who had long been a Christian, and whom Eadbald was asked by Eadwin, King of Northumbria, to give him Ethelburga in marriage; he replied that it was not lawful for him to give a Christian virgin to be the wife of a Pagan husband. On this Eadwin promised (Bede tells us) "not only to refrain from opposition to Christianity, but to permit all who should come with Ethelburga—men, or women, or priests, or ministers—to follow their faith in the manner to which they had been accustomed, and that he himself would embrace the same religion if, on examination, he found it more worthy of God than his own." On this condition Eadbald allowed his sister to become the wife of Eadwin, in the year 625; but sent with her "Paulinus, an eminently godly bishop, to confirm her and her company, lest they should fall away from the faith." Paulinus not only kept this in view, but laboured incessantly for the conversion of the people, but especially for that of the king. In the following year, on the birth of a daughter, the king, who was about to engage in war with the West Saxons, promised to Paulinus to become a Christian in event of his returning in safety, and as a pledge that he would do so he gave the infant to Paulinus to be baptized. He did return in safety, having defeated the West Saxons with great slaughter, but though he abandoned idolatry it was not until repeatedly urged by Paulinus to fulfil his promise to become a Christian that he said he must consult his chief men before coming to a decision in the matter. A council having been assembled, the king asked each who was present to say what he thought of the new religion. Coifi, the high priest of the Druids, said that if the king thought it a better one than their own they ought to accept it, as he himself had failed to find any value in their religion. He was followed by another aged counsellor, who, expressing his approval of Coifi's words, added (according to Bede) as follows:—"The present life of man, O king, seems to me, in comparison with that which is unknown to us, like to the swift flight of a sparrow through the room wherein you sit at supper with your commanders and ministers, and a good fire in the midst, while the storms of rain and snow prevail abroad. The sparrow, I say, flying in at one door and immediately out at another, whilst he is within is safe from the wintry storm. But, after a short space of fair weather, he immediately vanishes out of your sight into the dark winter out of which he had come. So this life of man appears for a short space, but of what went before or what is to follow we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed." On the other counsellors expressing their approval, Coifi asked Paulinus, who was present, to tell them about his God, to which the latter assented, and spoke to them for some time, until Coifi said he saw that there was truth in the new religion, and advised that they should immediately set fire to their temples and altars to destroy them. The king then declaring himself to be a Christian, asked who would be the first to profane the temples and altars of their idols, whereupon Coifi asked who could more fitly do so than he; and, obtaining from the king a horse (for it was not lawful for a priest to ride), he rode to the temple, which he profaned by casting a spear into it as he commanded the people to destroy it, and this they immediately did. The baptism of the king, of Coifi, and of many of the nobles, led to the reception of Christianity very widely, through the ceaseless activity of Paulinus, in the country of the East Saxons, which embraced what are now the counties of Lincolnshire, Norfolk, and Essex.

Eadwin had mounted the throne of Northumbria in the year 617, after the death in battle of Ethelfrith (who had slaughtered the monks of Bangor), and, by conquest of the West Saxons as far as to Wales, he was now over-lord in Britain from the Thames to the Firth of Forth, where his northern frontier was guarded by a city, to which he gave his own name, as Edinburgh. He had proved a very wise and good

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king, and had most actively supported Paulinus in his labours, when, in the year 633, Penda, a Pagan King of the West Saxons, rose in rebellion against him, assisted by Cadwallon, a Christian king of the Welsh. Eadwin went forth with an army to meet them, but was utterly routed, with great slaughter of his people and the loss of his own life. Cadwallon mounted the throne of Northumbria, while Penda seized that of the East Saxons. The widowed Queen Ethelburga fled with her children and Paulinus to her brother Eadbald, King of Kent, and very many of those who had been the subjects of King Edwin, believing his death in battle and the slaughter of his army to be proof of the wrath of their gods for their having become Christians, returned to their idols. The reign of Cadwallon lasted little more than a year, and was one of such suffering for the people under his excessive cruelty and tyranny, that when Oswald, who had in his youth taken refuge at Iona, on the death of his father Ethelfrith in battle, and had never left the place, arrived in Northumbria to assert by force of arms his right to the throne, they made his cause their own; he had no difficulty in raising an army, with which he met the usurper hurrying with a large force to crush, as he expected, this unlooked for invader. Cadwallon was slain on the battle field, his army utterly routed, and Oswald, after having spent more than twenty years in the service of God at Iona, was raised by His hand to serve Him on the throne of Northumbria by bringing the gospel to His subjects.

(To be continued).

Correspondence.

BRIGHTON BEACH WORK.

To the Editor of the 'Banner of Israel."

DEAR SIR,—The first Sunday in April (D.V.) I shall open my out-door campaign for 1906. I trust all my supporters have read my report for 1905 in the BANNER of Feb. 28th, and I shall be deeply grateful for literature, old and new, and funds, which are necessary to enable me to do all I can whilst I have the time and strength. We British-Israelites ought in 1907 to celebrate all over the Empire and America the planting of the first British Colony by Captain John Smith in 1607—only three centuries ago. "What hath God wrought!" since Jamestown was planted as the first branch of that tree which was to send her branches into every zone. Is invasion impossible? (see BANNER, Feb. 21st). I should much like to see in the BANNER my two articles on Isaiah xxviii. which were printed in the COVENANT PEOPLE, July and August, 1898. I think they are to the point, and if I wrote again I could not improve on those articles and see no reason to alter them.

I remain, yours faithfully,
H. A. MARCHANT.

171, Waldegrave Road, Brighton.

P.S.—In my report Charles G. Porter, Esq., should be £6 15s., not £7 15s.; this correction makes my total right. I have recently heard from our old friend, Mr. Rowland Mackworth who is still in Argentina. Many will join with me in sending him a friendly greeting. I often hear of the good he did in Hyde Park, and some of his converts are carrying on the work in West London.

[We trust our readers will respond readily and liberally to Mr. Marchant's call for funds. And we would also join with our American kinsmen to celebrate the founding of Jamestown by the gallant Captain John Smith, though this settlement was not, as Mr. Marchant suggests, the first English Colony, Newfoundland being a still earlier branch of the tree which now overshadows the earth. Captain John Smith, by the way, has another claim upon our regard, as he was the ancestor of Piazzi Smyth.—ED.]

IS INVASION IMPOSSIBLE?

To the Editor of the "Banner of Israel."

DEAR SIR,—Colonel G. W. Deane, C.B., asks in the BANNER for Feb. 21st, Is invasion impossible?

We read in 2 Sam. vii. 10, "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime."

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose [as Egypt is doing]. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." This prophecy would be a dead letter if we were to suffer an invasion (Isa. xxxv. 1, 2).

With reference to Isa. xviii., the troubles are past. Verse 17 speaks of a present being brought to the Almighty from a people scattered and peeled, which doubtless refers to the House of Judah. Judah walking to Israel does not come under that heading—a present being sent from one friend to another. We have to look elsewhere for a solution. Isa. ii. 2–4, Ezek. xl. to xlvii. and Mal. iii. 8–12 give the answer. As in the days when our forefathers came out of Egypt, when Moses was shewn the pattern of the Tabernacle, so in the last days, the third Temple will be built by the offerings of the children of Israel and Judah.

That the events are past is evident from the times of the Judges until the reign of David, the nation lapsing into idolatry, and being restored to Divine favour through special deliverance, as it is often stated there was no work for man or beast. That it does not apply to us seems clear. In the days of Queen Elizabeth, when (as was stated in the BANNER when the year-day theory was under discussion) the period of our punishment for Solomon's idolatry terminated, Isa. xli. 1—16 became fulfilled prophecy. The Honourable East India Company got a charter from their Sovereign to trade with and acquire land in India, with what results British history tells. The Company built ships and sailed over the sea. Chapter xxiv. is still future. Chapter xxviii. 1—4 is a warning against drunkenness; verses 5 and 6 speak of the Reformation; verse 11 of English instead of Hebrew being spoken by the Nation.

I remain, Dear Sir,
Yours most respectfully,
J. S. STEPHENSON.

20, Ravensworth Terrace, Westoe, South Shields, March 8th, 1906.

ORGANIZATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—A letter referring to "Organization" appeared in the BANNER of Feb. 28th. Doubtless it would be very useful to know where our fellow Identity believers are to be found. but it appears to me that it would be very difficult to trace them in the way your correspondent proposes—rather would it not be more practical and thorough to get one person (say in each county and large city) to give his address in the BANNER, perhaps once a quarter, and the Editor to ask all in that district who are interested in the subject to send to that person their addresses. Thus anyone applying to him could hear of all other believers in their own part of the country. Should you think this suggestion of any use, I should be glad to do my best in assisting.

I remain, yours faithfully,
(Mrs.) E. F. JONES.

Randolphs, Biddenden, Kent, March 9th, 1906.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

The Due Time.

BY W. H. MASON.

MANY doubt the truth of British-Israel because of its comparatively recent appearance, and some assert that this of itself is sufficient ground for its rejection, contending that as our commentators and expositors have for so many centuries failed to see this truth therefore it cannot be a truth, or at most only one of minor importance.

Such reasoning can only proceed from inadequate knowledge of the subject and of the high place it holds in the Scriptures, from Genesis to the Revelation.

It is also overlooked that by the same reasoning the Jews would have been justified in rejecting their Messiah. Their teachers failed to see in their Scriptures the truth concerning the Christ, as ours do concerning His people; and when He came, they equally failed to see the correspondence between the prophecies and the subject of them.

The one looked for a mighty King and Conqueror when they should have found the humble Sufferer of Isaiah liii., and the other look for a down-trodden and degraded people when they should find a great nation—the first and chief of the nations; a mighty Empire, consisting of many nations of their own race and ruling over many other nations of other races, while engaged in bringing them and all nations under the Sceptre of the Great King, the King of all the earth, Who shall one day reign in Zion and before His ancients gloriously. The first materialised a spiritual Saviour; the other spiritualise a material people; both exhibit the Scriptures as false, and the Author of them as unfaithful to His sworn promises.

All this error and all the mischief it has wrought in Christian and Ante-Christian times would have been avoided if the teachers of both periods had observed the fact that each of the prophetic series had its appointed "due time" of fulfilment, and had been content to wait for that time to come and exhibit the facts which should prove the truth of the

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prophetic word. Though it is too late in the world's day for the Jewish teachers to correct their error with regard to the appearing of their Messiah, it is not too late for our teachers to see the facts concerning the prophetic Israel of to-day, and to compare the forecast with the fact which demonstrates the truth of the prophetic word. In fact this is the very time when this can be satisfactorily done. A hundred years ago our teachers might be excused for mistakes on this matter. The "due time" not having come, the facts and events did not appear, as they are now doing in abundance, enabling us to correctly use God's own appointed test of the truth of the prophet's word and of its procedure from God. By Moses and by Jeremiah Jehovah gave His people this test whereby they might know whether the prophet were a true or a false one—"If the prophet's word do not come to pass, that is the word which the Lord *hath not* spoken." The converse of this is of course equally true, and if the prophet's word do come to pass then we must conclude that the Lord hath spoken the word. It is, however, evident that we must wait for the event to take place before we can decide whether the prophet speaks the truth or not. Here we to-day have the advantage over all previous generations. For, the "due time" having come, fresh facts are continually coming to light which prove both the truth of the prophets and their Divine Inspiration. Not only then have we to-day the advantage, but we have also the responsibility, of living in this highly favoured time when all who are willing may see occurring, before our very eyes, these undeniable proofs, given us in their "due time," of the truth of God's prophetic Word and of His faithfulness.

It is a strange thing that neither the professed friends of the Bible, nor its enemies, seem to care to investigate this subject, which does so decidedly and unmistakably settle the questions of the Truth of God and the Divine Inspiration of the Scriptures. But happily there is a "due time" for that also, and probably that time is near. Meanwhile let those who have been permitted to see the light make earnest efforts to spread the light to the glory of our God and Saviour.

The Lost Ten Tribes: or, The Saxons of East and West.

By J. F.

WHAT BECAME OF ISRAEL?

From the Scriptures we may infer that the Ten Tribes had given up their religion for Paganism, and is it not strange that all who have searched for that lost multitude have expected to find them boasting a Hebrew origin and observing the Mosaic ritual, while on the other hand, from the fact that they neglected their ordinances in Palestine, it is evident that they would not be distinguished by them in the country of their captivity? Scripture is most plain upon this point. "For so it was that the children of Israel had sinned against the Lord their God . . . . and *walked in the statutes of the heathen.* . . . And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities. . . . And they set them up images and groves in every high hill, under every green tree. And they burnt incense in all the high places, as did the heathen whom the Lord carried away before them. . . . For they served idols . . . . they would not hear, but hardened their necks, like to the neck of their fathers that did not believe in the Lord their God. And they rejected His statutes and His covenant that He made with their fathers, and used divination and enchantments." Such was the laxity of those apostate tribes, that in the time of Elias there were only *seven thousand* in all the tribes of Israel that did not bow the knee to Baal! It is plain, then, that if so far alienated from Jehovah while yet in their land, they would be still more Paganised in the country of their captivity. If the remains of the Ten Tribes are to be found at all, they must have been in their wanderings as in their country—a people devoted to Baal or Apollo—and such we expect to find them, joining in the almost universal worship of the sun, which prevailed among Oriental peoples. In this state of heathenism there is no reason to believe that they would retain the Hebrew rite of circumcision; they had rejected God's statutes and His covenant that He made with their fathers, and circumcision was the sign of the covenant. It is evident, then, that wherever the Ten Tribes went, they would be a people serving Baal or Apollo, with, perhaps, a mixture of the Magian sorcery of Persia, from their residence in Media and coming into contact with its peoples. The ever-increasing tendency of those tribes to copy and adopt the mythology of neighbouring nations pervades the history of the Israelites from the earliest ages to the time of their captivity, and it is reasonable to suppose that they would invite into their usages the customs common to the other nations of the Caspian. It may be said, however, that the Israelites would still be distinguished from other tribes by their Hebrew language; but if they were afterwards "wanderers among the nations" (Hosea ix. 17), and wandered about with their flocks and herds, according to the customs of nomad or shepherd Nations, bartering and in traffic with many peoples of similar dialect, they would adopt the language of their neighbours, and the Hebrew would gradually become obsolete. The language of the peoples extending from Media and Persia in the South, to the wandering Tribes of the Caspian in the North, may be classed with the Aryan or Indo-European, and this would be that assumed by the captive Israelites.*

We cannot imagine, as some are contented to believe, that they strangely vanished into nothingness. The secret of their disappearance is undoubtedly to be accounted for in an entire change of manners. The captivity would throw them centuries back in the scale of civilisation—from agricultural pursuits to nomadic, or barbaric, habits. It is probable that they

* The Saxon is said to have been derived from the Aryan, while many Saxon and Icelandic words are derived from the Persian, and it is also worthy of note that Herodotus mentions the Germanic as a people of Persia. The Persian language would undoubtedly have much influence on that of the captive Israelites during their residence in Media.

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went towards the North. Ezra, having to send to Iddo, the chief of that place, Casiphia, clearly shows that a band of Israelites, with their chief, Iddo, were there in power. Casiphia was situate upon the Caspian Sea, directly North of the Caucasus, at the beginning of the Asiatic Sarmatia of the classic historians. If the Ten Tribes withdrew from Media and went towards the North into Scythia, or Sarmatia, Ezra would send to the nearest of that region which commenced immediately North of the Caucasus, and this was also the position of Casiphia.

Jeremiah was commanded by God to "Go and proclaim these words towards the *North*, and say, Return, thou backsliding Israel, saith the Lord; I will not cause Mine anger to fall upon you: *for I am merciful*, saith the Lord. I will not keep anger for ever" (Jer. iii. 12). Why should the prophet have been commanded to proclaim those words towards the *North*, unless Israel—the people to whom they referred—were in that direction? To this may be added the account given by Esdras (2 Esdras xiii. 40):—

"The Ten Tribes, which were carried away prisoners out of their own land, in the time of Hosea the King, whom Shalmaneser, the king of Assyria, led away captive; and he carried them over the waters (of Tigris and Euphrates), and so they came to another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country, where never mankind dwelt, that they might there keep their statutes which they never kept in their own land. And they entered into the Euphrates by the narrow passages (or sources) of the river. For the Most High shewed signs before them, and held still the flood till they were passed over. For through that country was a great way to go—namely, of a year and a-half; and the same region is called Arsareth."

Now, the Euphrates takes its rise in Armenia to the North of Palestine, and flows Southward to the Persian Gulf, so that if they crossed the river at its narrow passages, or sources, they must have entered Europe to the North-west of Palestine; a journey of a year and a-half would bring them to the Scythia of Herodotus, or the Sarmatia of other writers. Europe at that time was but sparsely occupied, and that only by the sylvan race. Already were the Medes and Persians aspiring to the sovereignty of the East. The quiet recesses and uncultivated wilds of Scythia would afford an ample refuge from the scourge of their iron despotism. This also accords with the following remarkable passage, quoted from Ezekiel xx. 33:—"As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against Me. I will bring them forth out of the country *where they sojourn, and they shall not enter into the land of Israel*, and ye shall know that I am the Lord." Here we have the avowed purpose of the Almighty, that those tribes would not remain in the country of the captivity, but would come into the wilderness of the people, or Europe. This agrees with the above-mentioned accounts, which say that Israel did not remain in Assyria. This region, to which the Ten Tribes withdrew, was called Arsareth in the time of Esdras, and, like all Hebrew names, was a descriptive denomination. "Ar," in the Hebrew, means city, metropolis, or principal place of abode, so that Ar-sareth would mean country or head-quarters of the people called Sar. The people between the Euxine and Caspian Seas with whom Ezra communicated, extending towards the Danube, were called Sauromatians by the Greeks, but were properly Sarmatians*—*i.e.*, Sar-matians, so called because of their wandering and vagrant manner of living: not taking the trouble to cultivate the ground, but wandering about with their flocks and herds. Here, then, those were called the wandering people Sar, and the Ten Tribes inhabited a country of the same name, or Ar-sareth. Sar meant ruler among the Eastern Nations. Israel in captivity would call the Assyrian by the name of Sar, and upon conquering the barbarous tribes of the Pontus, and establishing their rule, would call themselves the Sar, or ruling people. The same with the royal Scythians mentioned by Herodotus, who considered all others to be their slaves. Josephus,† who wrote in the first century, says, "Only two tribes live under the Roman Government; for the other Ten to this very day inhabit beyond the Euphrates, being an infinite number of persons, and not to be reckoned." The Euphrates takes its rise in Armenia, directly to the north of Palestine, and, flowing eastward, turns southward, bounding Palestine again on the east, so that the Lost Tribes might occupy Scythia in the North-west, and still be said to be beyond the Euphrates, according to the account of Josephus. Such is almost the only notice taken of the Ten Tribes in secular history, and, considering the education of our author, and the sources he possessed for information, there is every reason to believe that the above-mentioned account is authentic. In the epistle ascribed to Clement‡ they are said to be in no small glory.

Flashlights.—No. 8.

By the Rev. Leonard Hills.

As the days are rapidly lengthening with the promise of spring and the open-air life once more, it behoves all friends of the cause to be up and doing, that when the favourable season for open-air work is upon us it may not come and find us, as, alas! in days gone by—unprepared. What the forthcoming Conference may or may not do rests very largely with what we individually will do for the cause. Why not a British-Israel Caravan to tour the towns and villages, advocating by service, lecture, lantern, circulation of literature, our great Truth? It would incidentally advertise our work, associations, and publications. It

* Pliny, vol. i., p. 329 (Bohn).
† Josephus Antiq., book xi., chap. 5.
‡ 1st Clement, xxxii., ex. Ante-Nicenæ Christ. Lib.

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would cost £100 to build and furnish, and, say, £100 per year to work. The writer has had some little experience personally as to van mission work, and the suggestion is worth prayerful thought to those who love the Truth and desire to spread it. The Van itself would earn a little, *a very little* (at first), by sales, collections and donations. No colportage work was ever yet self-supporting as an initial venture, and it would be wrong and misleading for the writer to attempt to colour things to make it appear that a British-Israel Mission Van would not require financial support. It would. But the writer firmly believes that results would amply justify such outlay, and, by touching hitherto unknown places, it would discover many hitherto unknown believers and supporters; to say nothing of the pioneer work of evangelizing, seed-sowing, and strengthening the hands of the lonely sowers up and down the land. It would also create bitter opposition, and that, in the writer's humble opinion, would be a very real, if rough-garbed, blessing. We court opposition and welcome question, always provided the opponent will meet us on our own ground of argument, viz., "The oath which God sware to Abraham and his seed for ever." It would send up the circulation of the BANNER seventy-five per cent., because many folks would then take our periodical on purpose to "see where the Van is this week, and what the news is of the Van." Only one little thing prevents the writer from building and giving a practical six months' working of this scheme before making a present of it to the National Council of the British-Israel Association; and that little thing is money—or, rather, the lack of it. Who will join in this forward move? Wanted also for the Van, a good magic-lantern and a good half-plate camera. Let us now "suppose a case," as the lawyers say. The week's itinerary would read something after this style:—

Monday.—Acton. Distributed bills in morning; called on local clergy, ministers, etc. Meeting at night. Several friends from West London, Peckham, New Cross, etc., came and helped. Messrs. Norman Cole and W. Weller gave helpful addresses and replied to questions. Collection, 5s. 4d. Books sold, 3s.

Tuesday.—Croydon. Special visit of D. A. Onslow, Esq., President. Capital meeting.

Wednesday.—Sevenoaks. Mr. Isaac Loveland in chair. Town well billed—well filled. Receipts, 13s.

Thursday.—Edenbridge. Met several friends of the cause who kindly provided tea for us before and supper after the lecture. Ten names for membership.

Friday.—East Grinstead. Splendid gathering on Market Hill. Much opposition from a minister who "doesn't care 'tuppence whether we're Israel or not."

Saturday.—Copthorne. Brother Vince gives graphic account of the events of the last eighteen months' battle between the little handful of British-Israel believers and moneyed enemy.

Sunday.—Turner's Hill. Historic place to many believers. Enthusiastic gathering. Literature sold out. Much opposition. Many friends.

Monday.—West Hoathly and Sharpthorne. Marchant holding the fort, supported by local friends. New branch established.

Total for week ending			
Meetings held, 10; new members, 12.			
Books sold (15)	£1	16	6
Collections	2	10	0
Donations	1	1	0

The above, of course, is just the outline of a week, with a move every day. A still better plan is to stablish the Van in some centre for a week or ten days and work a five-mile radius. Friends in the North, West, or Midlands can easily alter these names and put in Halifax, Manningtree, Doncaster, etc., etc. The work is the same whatever the locality. We have purposely put the receipts as low as possible, not to unduly work on the imaginations of the too sanguine friends who, as it is, frequently get so optimistic about the future that they clean forget to pay their present rather overdue local subscriptions. If, as the writer devoutly prays will be, the result of the Conference be the formation of a strong, elective and representative National Council, the thing should be an accomplished and successful fact within a very few months of the Conference, and, before many Annual Conferences had come and gone, there would be vans in some six or seven districts covering practically the whole of the country. This is no Utopian impossibility, but a matter that lies in our own hands to do now, or leave it for the next generation. There are difficulties in the way, and it would be idle to predict smooth sailing; for would not, for instance, two or more districts desire to have the Van in their midst at the same time? Would it not be sometimes difficult to find a "pitch"? and, perhaps, still more difficult to find the exact person or persons to develop this work? All these are fair objections; but they can be met. Let us look at the other side of it.

Such a work would give a tremendous impetus to our cause. It would be a good "week-end" rallying point for otherwise busy workers who could not devote all their time. It would be a lively, attractive, novel advertisement, opening many hitherto closed doors, making new friends and adherents. We should be talked about in the Press, and that is always helpful, even when the Press is most opposed and bitter. It would greatly increase the sale of the BANNER, and be a mighty lever to upturn the lethargy of the quiet village or the indifference of the towns, and prove a strong means of linking up our work all over the country. The question of ways and means being settled, details of administration would be easy, and the writer hopes that one day, sooner or later—and the sooner the better—we shall be able to put on the stationery market yet another British-Israel Post-card, showing a photo of a meeting held round the British-Israel Mission Van

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in April. That we may as a nation more faithfully discharge the commission to be witnesses for the Lord. Hon. Sec., Mrs. Innes, 28, Norroy's Avenue, Oxford.

ANGLO-ISRAEL DISTRIBUTION FUND.—The sum of £5 is very gratefully received from "N. E. V.," with hearty thanks both for the good gift and the very kind letter accompanying it.—E. M. RUSH, *Hon. Sec.*, March 29th, 1906.

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The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

III.—(*Continued from page 146*).

We may be sure that when Cadwallon, an experienced and renowned warrior, heard that a monk from Iona had arrived in Northumbria, to contest his right to the throne which he had usurped, he must have looked upon Oswald with much the same contempt as that expressed by Goliath of Gath, when the youthful David came out alone to meet him in single combat; for though Cadwallon was nominally a Christian, of the early British Church in Wales, he had lived like a heathen, whereas Oswald, a man of prayer, came to the field of battle in the name of the Lord of Hosts; as it is recorded of him by Bede that, before leading his army into action, he stepped out to the front, planted with his own hands a cross before his followers, and kneeling in prayer called upon God to fight for him. His victory was complete, Cadwallon was slain, his army utterly routed; and the people of Northumbria received Oswald as their king without even a show of opposition in the year 635. At that time 200 years had passed since the departure of the Roman legions, and though the people had all accepted the Christian religion during the Roman occupation of the country, they had suffered so continuously, and so grievously, under repeated invasions of Danes and Saxons, and had been so entirely subjugated by the latter, that Christianity had wholly disappeared from the land, except during the recent but short lived revival of it, under the teaching of Paulinus. Oswald was so distressed, when raised to the throne, on finding how wholly Pagan his subjects had become, that he wrote to Iona, begging the elders there to send to him men who would preach the gospel to his people, and with the result that they sent a monk named Aidan, who had been an intimate friend of Oswald during the residence of the latter at Iona, and was received by him with open arms. Aidan threw himself into the work with all his heart, and was assisted by Oswald in every way in his power, in labouring to win the people to the Christian faith. Oswald proved such a wise and good king, ever seeking to promote the welfare of his people, that they were all the more willing to listen to the preaching of Aidan, and of the monks who having followed him from Iona at Oswald's invitation, were sent to itinerate throughout the land with the gospel message. They met with remarkable success in the course of a few years, and Oswald was ever ready to build a place for the worship of God, wherever the monks found it desirable to have one.

Bede the historian (of whom we shall speak further on) who was not born until nearly 60 years after the death of Oswald, tells us of him that he was much given to prayer, and to the study of the bible and that in his zeal for the conversion of his people, he used to go with Aidan, at times, in order to interpret his words when needful, when Aidan was preaching to the people, as he was as familiar with the language of the monks at Iona, as with that of the common people of Northumbria, among whom he had been born and brought up in his youth. Of Aidan, Bede testifies as follows—"Aidan in his constant journeyings through the towns and country places, travelled not on horseback, save when necessity compelled him, but on foot; to the end that, as he went along, he might preach to all whom he met whether rich or poor, that, if Pagans, he might invite them to the Christian faith, or if already Christians, he might encourage them by word and deed to the performance of good works; and so widely did his way of living differ from the laziness of our times that he made it a rule that all who went with him, whether of the clergy or of the laity, should give themselves to meditation, that is, either by reading of the scriptures or the learning of the psalms. This was his daily occupation and that of all who accompanied him wherever they happened to be or to lodge."

After a most prosperous and peaceful reign of 9 years the good king Oswald fell in battle, with a prayer on his lips that God would forgive his enemies. His kingdom had been again invaded by Penda, the heathen King of the West Saxons (in battle with whom King Eadwin had been slain 9 years previously) and now the victor, after ravaging with fire and sword the greater part of Northumbria, seated himself on the throne at York in 642, while Oswald's brother Oswy held his own as King in Bernicia, from the Tyne to the Frith of Forth. In 655, Oswy and Penda met again in battle, Penda was slain, his army routed, and Oswy, marching to York, was received as King of Northumbria, and over-lord of territory extending from the Frith of Forth to the English Channel, and westward to the borders of Wales. It will be remembered that during the reign of King Eadwin, Paulinus had been remarkably successful, with the aid of his monks, in spreading Christianity, not only in Yorkshire, but very largely in the eastern and to some extent in the midland counties, but it does not appear that his labours had been extended northward from Yorkshire. We have seen that, on the death of Eadwin in 633, Paulinus accompanied the widowed Queen Ethelburga and her children, in their flight to her brother Eadbald, King of Kent; and those who had accepted Christianity, under the teaching of Paulinus, returned to idolatry after the defeat and death of their King in battle. It is more than probable that, during the short reign of Cadwallon, infamous for his cruelty which lasted for barely two years, the Christianity of the people wholly disappeared, causing no small distress, as we have seen, to King Oswald. As the fruit of his own personal piety, and prayers, with his active support of Aidan and the Culdee preachers in their labours, it was given to Oswald before he died, to see a widely spread acceptance of Christianity among his subjects; and in view of the remarkable manner in which he had been trained during many years at Iona for the work to which God called him as a King, the training there also of Aidan with those who followed him from Iona and were his fellow-workers in Northumbria, and the success which crowned their labours,—we see further proof of the hand of God forming a people for Himself.

Oswy had been in his youth a refugee with his brother Oswald at Iona, and there he had been converted, and had become strongly attached to the

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Culdees and their doctrine. Thirteen years had passed after Oswald's death, when he became King, and from the very first he was a cordial supporter of the missionaries from Scotland, whose numbers had been largely increased, as the field of their labours had been greatly extended in England. Several monasteries had been built, and numerous places of worship in connection with many of which schools had been opened.

(To be continued).

The Declining Birth-Rate.

By Benjamin Wallis.

The topic is not a new one, but it cannot be overlooked. A glance at the last published vital statistics for the United Kingdom shows how real is the national blight. They give the average number of births per thousand of the population over twenty-five years, during which the decline steadily continues.

1880	...	32·7	1890	...	29·2	1900	...	28·2
1885	...	31·6	1895	...	29·4	1903	...	27·9

Unfortunately the decrease in numbers is not counterbalanced by increase of quality. Lunacy and crime are on the increase, and it is well known that the physique is nothing like what it used to be.

The Bishop of London, in an address delivered recently said :—

It is impossible for me to describe with what dismay I view the diminution of the birth-rate, not only in England, but in the Colonies. It would ill become the Church of England to waver in condemning such prevention of conception as a sin, which, if continued, must eat away the heart and drain away the life-blood of our country. Let teaching, then, be given in suitable ways and at suitable times on the responsibility which married life entails ; on the glory of motherhood ; on the growing selfishness which thinks first of creature comforts or social pleasures. We must learn ourselves and teach others to live the simpler, hardier life our forefathers lived when they (?) made Great Britain what it is to-day, and handed down the glorious heritage which, unless we mend our ways, must surely slip from our nerveless fingers.

"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). The decrease in the birth-rate will not materially affect this promise, as we know that God will not be slack in regard to His promises. But the above facts should do much to make British-Israelites renew their efforts to spread the truth, for I am sure that our explanation of the God-given "glorious heritage" which has been handed down to us, will be the quickest and best way of bringing home to our fellow-countrymen their "responsibilities."

Jews in England.

There was a distinguished assembly of the Jewish community in England at a dinner in London, last evening, organised by the Jewish Historical Society, to celebrate the 250th anniversary of the famous Whitehall Conference convened by Oliver Cromwell, which decided that "there was no law which forbade the Jews' return into England." Mr. Lucien Wolf was in the chair, and amongst others present were the Chief Rabbi and Mrs. Adler, Lord Rothschild, the Earl of Crewe (the Lord President of the Council), Mr. James Bryce, M.P. (Secretary for Ireland), the Rev. Professor Dr. Gollancz (president of the Jewish Historical Society), Sir Edward Sassoon, Mr. Sassoon, M.P., Sir Eric Barrington, Mr. Yves Guyot, Mr. and Mrs. I. Zangwill, Lady Primrose, Sir I. Spielman, Sir Israel Hart, Professor G. W. Protheroe, Mr. Harold Cox, M.P., etc.

The loyal toast having been honoured, the Chairman proposed "The Memory of the Whitehall Conference." He announced that the following letter had been received from Mr. A. J. Balfour, the late Prime Minister :

"4, Carlton Gardens, S.W., February 5th.

"My dear Mr. Wolf,—I am sorry I am not able to attend your banquet to-night, and express orally, instead of by writing, my sentiments on the interesting occasion which you are engaged in celebrating. If Continental Europe followed the example set by this country for the last 250 years, its history would not be stained by so many crimes and many injustices which now stand on record as a perpetual reproach to Christian civilization. (Applause.) That in this country there is no Jewish question, that race prejudice and religious prejudices which elsewhere play so disastrous a part in the social organization are unheard of here, is due in no small measure to the fact that the Jews have proved themselves entirely worthy of the rights and privileges which they enjoy as citizens of this country, and that those rights and privileges have been granted them in full measure. Long may those conditions prevail ; long may they bear all the good fruit which they have so abundantly produced in the past."—I am, yours very faithfully,

"A. J. Balfour."

Mr. James Bryce proposed the toast : "Prosperity to the Anglo-Jewish Community." He spoke of the antiquity of the Jewish nation, beside which, he said, our Western nations were but as of mushroom growth, and said of the Jewish religion that it had become a world literature. The Greek literature had greater variety, but it had not the intensity of the Hebrew literature, and it certainly had not affected to anything like the same extent the whole mass of mankind. For ten centuries —from the fifth to the fifteenth—the literature written by Hebrews in the Old and New Testaments was the formative influence which played upon the mind of Europe. There was nothing more singular, too, than that the ancient war songs like the 68th and the 110th Psalms, which were written to be sung by martial tribes advancing to meet their enemies across the hills of Palestine should so many centuries after have become the war songs of the Italians and of the Scottish Covenanters, and should to-day be chanted by the choristers in the cathedrals of England. To a history like theirs there was no parallel, and the English would be dull indeed did they not feel the keenest and deepest interest in the preservation and the welfare and the prosperity of the Jewish community in England. On their side the Jews had always shown their appreciation of what the English had done for them, and had ever been anxious for the welfare and greatness of England. He was one of those who held the sentiment that somewhere in the world, if not in Palestine, there should be an organised Jewish nation—(applause) – but he hoped that the Jewish community would flourish amongst us and continue to work with us and assist us as in the past, and that good feeling would continue to exist amongst the two nations.

The Chief Rabbi, in responding to the toast, said the Jewish people view with considerable misgiving any modification of the Education Act which should interfere with religious teaching in the schools of the country, for they believed that a compulsory education which was secular only in character would be harmful to the nation. But whatever the decision of the Government might be they would acquiesce in it, even though with heavy hearts, They would not develop into passive resisters. He personally had no desire to take a temporary holiday in one of his Majesty's prisons.

Lord Rothschild, who also responded, said he wished the toast had been "Civil and religious liberty all over the world," because he held that if those of the Jewish faith who lived in distant countries enjoyed the privilege of civil and religious liberty they would become the best of citizens, and would delight to serve their country as the Jews desired to serve England.—*Leicester Daily Mercury*, February 6th, 1906.

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MISCELLANEA.

POLISH REFORMER'S TRIBUTE TO WICLIFFE.—It is an interesting fact that one of the professors in the University, Andreas Galka, expounded the works of Wicliffe at Cracow, and wrote a poem in honour of the English reformer. It is the earliest production of the Polish muse in existence, a poem in praise of the Virgin excepted. The author, addressing Poles, Germans, and all nations, says, "Wicliffe speaks the truth! Heathendom and Christendom have never had a greater man than he, and never will."—Wylie's "History of Protestantism," III., p. 159.

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SPRINGS OF WATER IN THE DESERT (Isa. xxx. 7, xli. 18, xliii. 19, 20).—At present the water consumed in Khartum is drawn almost exclusively from the Nile, whose waters at that low latitude are in several respects much superior to what they become lower down stream by the accumulation of a great part of the residue of Egypt. Sweet water has, however, been discovered in the surrounding desert, at a depth of fifty metres, none above that depth being free from salt or brackishness, and the borings have given such excellent results that five artesian wells have been sunk and water-works are being laid down for the improvement of the Khartum supply. A pumping plant is in course of erection. The principal tank is designed with a capacity of 750 tons of water, this weight being needed on account of the great pressure required to drive water through the mains for the distance of two-and-a-half miles the water has to travel for its distribution. The pumps are of the Hayward-Tyler "plunger" pattern, there being three sets of these of three each. The water tower is to be approximately 110 feet in height. Filters will shortly be erected, and both ironwork and machinery are thoroughly up to the latest modern standard. The total cost of the water-works and plant when completed will, it is stated, scarcely exceed £30,000, this amount being, however, exclusive of the cost of the pipes and laying them down.—*Glasgow Herald*, March 8.

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A PROPHECY PARTLY FULFILLED. — Last night's prayer meeting of the Evangelical Alliance was attended by a large number, and was full of interest. Mr. J. H. Todd was the chairman. In a detailed and interesting summary of many missions a notable statement was made by Mr. Todd relative to a very striking address by Rev. Hudson Taylor, of C.I.M., some ten years ago, in which he said: "Brethren, I have a conviction (which I believe to be from the Lord) that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side and one of the Eastern nations on the other. The sentiment of the Christian nations will, generally, be against Russia. Contemporaneous with this conflict there shall burst out in Western Europe a revival such as was never known in the Christian Church, and which shall spread throughout the world, turning many unto righteousness; and, my brethren, it is, moreover, my conviction that immediately following this mighty outpouring of the Holy Spirit the Lord Himself will come."—*Otago Times*, Jan. 1st.

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ARSARETH.—"Orteleus, that great geographer, giving the description of Tartary, notes the kingdom of Arsareth, where the Ten Tribes succeeded the Scythian inhabitants, and took the name of Gauthei, because they were very jealous of the glory of God. In another place he found the Naphtalites, which had their horde there. He also discovers the tribe of Dan in the North, which has preserved its name of Danors."—Sailman's Researches.

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A THEORY THAT WAS LAUGHED AT. — Mr. George Lansell, the Bendigo "Gold King," who was a native of Margate, and whose death is just reported from Melbourne, was the pioneer of deep level mining. The bulk of his vast wealth came from his famous mine, "Number 180," close to which he built his palace, "Fortuna," which is one of the wonders of the Australian continent, and at which he kept open house for any visitor of distinction from the old country who penetrated as far as Bendigo. He owed his fortune to his theory, stubbornly held against ridicule and opposition, that there was gold at deep levels under Bendigo. It cost him years of struggle to prove it, but prove it he did, and thus saved the Bendigo gold field from ruin, as the gold in the shallower workings had been exhausted. He died the owner of more gold mines than any other individual on earth, and at some of the Lansell mines gold is being extracted at a depth of nearly a mile.

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PALESTINE TO-DAY.—Palestine is a land where the old order of things and the new meet together. The modern steamship frequents its harbours and roadsteads, the whistle of the locomotive wakes the echoes of some of its valleys, and the telegraph wires stretch from town to town and bring the latest news of Europe and America to its cities hour by hour. Yet in its distant hamlets, secluded gorges, and barren wilderness, life is much what it was when Jacob fed his flocks on these same hills, or Ruth gleaned in the fields of Bethlehem. — "Peasant Life in the Holy Land," by Rev. C. G. Wilson, M.A.

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OFF TO CANADA.—The great spring rush of emigrants from England has begun. Already it promises to assume abnormal proportions. About 2,000 emigrants left England each week in February, according to the European manager of the Canadian Pacific Railway. At the beginning of March this number increased to about 3,000 a week. "These are not charity emigrants," said the manager to a Press representative, "but mechanics and agriculturists of the better class who have saved money and on account of lack of work and prospects are leaving the British Islands. This movement of emigrants who pay their own passage is so large this year that the emigration schemes of Lord Rothschild and the Salvation and Church Armies are in comparison, only drops in the bucket."

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Reviews.

About Ourselves. Letters to the Lads of the Empire. By the Rev. Leonard Hills. London: R. Banks and Son. Price 1s.

In response to many requests (or should we say demands?), the Rev. Leonard Hills has issued his series of articles entitled "About Ourselves," as a book, in which shape these racy papers will undoubtedly gain fresh favour. As they have quite recently appeared in the Banner of Israel, it is unnecessary for us to describe their details, while the wide-spread desire for their republication is sufficient recommendation. Although written primarily for the youthful portion of the nation, they are really fitted for people of all ages; their sprightly yet intensely earnest style appealing strongly to the reader. If there is anything more than another which distinguishes the "letters," it is the way in which Mr Hills drives home the identifications. The great religious and imperial facts on which British-Israelism rests are never lost sight of, but are insisted on until burnt into the memory. No one can go over these hundred pages without being impressed, and we are glad to learn that the work has already met with a most satisfactory sale. The portrait of Mr. Hills, which forms a frontispiece, will be welcomed by the many admirers of our latest author.

Israel's World. By Rev. Henry Roe. Robert Banks and Son, Fleet Street, London. Price 2d.; post-free, 2½d.

This popular pamphlet has now reached its fifth edition and its ninth thousand, which is some indication that it will remain a permanent feature of Identity literature. In these days autobiographies are quite the fashion, and there is a good deal of the autobiographical element in *Israel's World.* Chapter I. speaks of the author's lecturing tour in Durham and Northumberland more than twenty years ago, which revives old memories, as we were deeply involved in this visit; but we must not drift into autobiography. Mr. Roe describes how his trip North led indirectly to his settlement at St. Ives, Cornwall, where he entered upon a remarkably successful ministry, showing that—to quote from the sub-title of the pamphlet—"British-Israel truth draws working men to church and unites into one fold." Of course he did not tie himself to St. Ives. He moved about, and wherever he went the same results ensued. "In Shropshire and Somerset the iron furnace-men and coal-miners gathered round me in church and asked for more lessons on British-Israel. Shoemakers in Northamptonshire, professing to be atheists, came in groups to church, to hear proofs of God as shown by Old Testament prophecies made to Israel being now fulfilled before their eyes, and they waited after service to ask me for more information on the Bible. At another place a number of young men told me they were atheists and would not attend ordinary religious meetings, but walked two miles fortnightly, sometimes in rain, to hear how British-Israel truth proved the reality and faithfulness of God" (p. 24). There are thirteen chapters, either relating Mr. Roe's experiences or enforcing an Identity argument, and making it a unique production.

Nonconformists Confessing British-Israel. By Rev. Henry Roe, 12, Barnoon Terrace, St. Ives. Robert Banks and Son. Price 1d.; post-free, 1½d.

Mr. Roe is a man who has suffered grievously for conscience sake. His ability to fill empty churches, whilst making him many staunch friends, did not propitiate the enemies of British-Israelism. It had just the opposite effect, and led to the bitterest persecution. The author refers to this in the above pamphlet, but only incidentally. It deals principally with his work abroad and at home; his contact with slavery in West Africa, where he saw Great Britain "breaking the yoke," and asked himself, "Can the British be Gentiles and do these things?"; his return to England; his reading of Edward Hines' "Twenty-seven Identifications"; his lecturing, preaching, and correspondence. As the history of a "conversion" and the "confession" consequent thereupon, it is well worth perusal.

The Chromatic Bible. Arranged by J. M. Samuel Bagster and Sons, Ltd., and Robert Banks and Son, Racquet Court, Fleet Street. Bound in seal morocco; gilt edges. Price 15s. net.

It is a common practice among students of Scripture to mark texts with differently coloured inks or pencillings, thus linking together all the passages bearing on any particular theme; and in the "Chromatic Bible" this useful system has been carried to perfection, or a degree of perfection which it would be difficult to improve upon without counterbalancing drawbacks. The subjects of classification—each of which has its own distinctive tint—are, in the Old Testament, the first Advent of Christ; His second Advent; and what the author calls His third or final Coming; King David as the type of Messiah; the Ten Tribes; Judah; Joseph, or the Eponym of Ephraim, and Manasseh; the Gentiles; and Antichrist, or anti-Christian forces. In the New Testament the colourings bring out quotations from the Old: Israel (Ten or twelve Tribes); the Jews; the three Advents; the Gentiles; and Antichrist, or anti-Christian forces. By this process not only are cognate texts grouped, but the reader is enabled to distinguish between periods and peoples often confounded, which confusion gives one an entirely false conception of Biblical teaching on many important points. The present issue—which includes maps, plans, and charts—is the second edition, and much better than the first. The type is larger; the material and workmanship are of the highest quality; yet the price is considerably less, and the only suggestion we have to make is that a loose chromatic index would be an advantage. British-Israelites should take a lively interest in this beautiful book, as the idea it embodies owes its origin to our friend the Rev. J. Idrisyn Jones, while the compiler is also a fellow-believer.

Anglo-Israel Distribution Fund.

Two Hundred and Sixty-eighth Monthly Report.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

The Operation of the Fund:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations between February 17th and March 17th have been thankfully received and are acknowledged most gratefully.

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Total, £17 1s. 1d.

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

Watford, March 17th, 1906.

GIFTS OF LITERATURE. The gifts sent to us this month have been - Purse Calendars from Mrs. Thompson, and from Mrs. Cowan fifty copies of a little booklet by an American, the Rev. I. M. Condit, D.D., "The Lost Ten Tribes of Israel Found in the Anglo-Saxon Race." It is a good and clear summary of the subject, very suitable for general distribution, in the first instance, to those who are ignorant of the claim we make to be Israel of the Ten Tribes. Printing is notably expensive in the United States, still I wish that the cost of the booklet could be less than five cents, as that is a prohibitive price for a wide distribution. With hearty thanks we have received all the above.

SOWING THE SEED.

The distribution of literature has been :—

Of the BANNER OF ISRAEL, alone, Book-post packets ...	710
Of the COVENANT PEOPLE, alone, Book-post packets ...	9
Small packets of literature, with or without journals ...	161
Larger packets of literature, with or without journals ...	69

We have been very glad to receive once more an application for books, &c., from a valued and very busy Sower in the Royal Herbert Hospital, Shooter's Hill. He wrote : "I still do all I can to help forward the good cause whenever I can get the chance to have a chat with anyone about the "Identity," and to lend such books as I have to those who will read them ; of course some I never get back." (Here I would mention that our Sower has not merely depended upon us for publications, but has many a time bought books for his own use and for others, so we are glad to help him all we can.) He added : "I give away what I can spare, though of late I have not been able to buy so much of our literature as formerly. The last book I bought is 'The Great Pyramid,' which I think is a most wonderful book and very interesting. If you could spare me a copy of the Handbook, 'British-Israel Truth,' I should be greatly obliged ; I wish to give a copy to a nurse, who I know takes some interest in the British-Israel theory ; she is a district visitor, and has a sister in the garrison." We have not a copy of "British-Israel Truth" to send, and have been greatly wanting them, but there is much delay in getting out the new edition ; meanwhile some of our Sowers and others suffer for want of this valuable book of reference. If any of our friends have duplicate copies and could spare us one, I should be very grateful.

There is another loving student of "Our Identity" who has little to spare for purchasing ; he borrows books from us, punctually returning them in a given time and paying the postage ; he also wanted "British-Israel Truth." He lately wrote : "The books I will take especial care of, and return by the time requested. I have no doubt I shall find them very interesting and instructive. I am frequently chatting with business men on our Identity ; some seem very interested, others look upon it as a matter of little value. I have induced some to take the BANNER regularly, and they also are not idle in the cause."

The following quotation from a letter from Mr. A. S. Jackson shows a new effort to bring the question of the Israelitish origin before the Dutch in South Africa. His paper will shortly appear in the BANNER ; it is to be greatly hoped that he will be able to give more such addresses as he moves about the country. "I have now translated from the Dutch a reading I gave at the Y.M.C.A. here (Loxton) in Dec. last ; I hope it will be interesting to you to see what I am doing in these parts. There are not many here who take an interest in the subject, but a few, I think, I have been able to get to read the papers, and in time I have no doubt there will be believers ; at all events, many are getting to know that there is such a theory taking root among the thinking and Bible-loving class."

A sower in Canada writes to tell of the diligent work of an old friend of his who is faithfully teaching the newly revealed truths concerning Israel to all whom he can reach, and with success. "As for myself, I am doing just about all I can, but results seem so long coming or showing themselves. Do not think that I am in the least discouraged ; but the heart often feels as if it would like to see the harvest and results. But, as with yourself, I will never see that in this life ; so we must leave the results with the Lord of the harvest. Our meetings have been helpful and a blessing to a few, and yet, how many are a few ! We are so apt to measure by number, but Christ only chose 12 followers, and what a force they became after the giving of the Holy Spirit. Well, we have had from 20 to 35, and strangers at every meeting seemed to enjoy it and said they would come again. Sometimes they do, again, they do not ; wherever I work I try to introduce the subject, and it was with two chance ones that I secured two new subscribers to the BANNER—one quite a young man, the other older ; they both seemed to take to the subject as if they were hungry for it."

We pass now to the Yukon Territory in the N.W. of Canada, where is a sower who had been recommended by another leaving the district, at least for a time. The following has come to hand—"I was much pleased to receive your letter, also literature, which I distributed, some here and some in Vancouver. I feel confident good was accomplished. Mr. McL. was much pleased to have books and pamphlets, and would like to pursue the subject further, and will be only too glad to distribute any literature you may send him. I have his permission to mention his name to you ; if you could send him Colonel Garnier's 'Present Dangers and Coming Conflicts,' and any other you may have, he will use the same to good purpose. Mr. McL. comes in contact with a great many men, and if our men can be reached and the facts put before them in the plain, logical way which seems characteristic of all writers of the Association, the truth will surely make itself felt and good be done. I have none of the literature by me now ; left it in Vancouver with friends to read and pass on. I will be pleased to have more if you have some to part with. We are expecting our friend" (the sower referred to before quoting this letter) "to return any time now ; we have missed him very much and will gladly welcome him again ; without doubt he will resume the work he laid down when leaving here. I will endeavour later on to send you names of others who have become interested in the great truths concerning the origin of the Anglo-Saxon race. Oh ! that all would give some time and study to this great and wonderful subject ; surely it ought to be our aim to attain to the highest type of citizenship, for we have been honoured above all nations of the earth !"

So the work goes on and the wide, uncultivated fields open out before us ; there we would that the good seed should be rapidly sown, and in all places, where knowledge of British-Israel truths is springing forth, we would carefully have it cultivated to the glory of the Lord throughout the dominions which He has given to His people Israel.

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

Watford, March 17th, 1906.

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

Correspondence.

THE JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. Beadle in his letter in BANNER, February 28th, 1906, mentions that the people who are to capture Palestine are Great Britain and the United States ; but in none

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of the passages he quotes does it specify Ephraim and Manasseh. Now in Isaiah xi. 13, 14, we are shewn *Ephraim and Judah* allied as two military nations capturing the land. Ezek. xxxvii. 22 shews that Ephraim and Judah are *two distinct nations prior to this alliance.* You cannot call the present Jews a nation. There were so many conversions to Judaism in the first half of the present era that, as a writer recently remarked, "they are no longer a race but a religion"; in fact, during that time laws were issued forbidding conversions to Judaism.

Jer. iii. 18 says that these allied nations shall come from the north and, as they are going *together* to Palestine, we being Ephraim in the west, therefore Judah must also be a nation north-west of the Holy Land. Isaiah xi. speaks of Judah vexing Ephraim and Ephraim envying Judah. I don't think that as yet we have had such bad times that we have had any cause to envy those we look upon as Jews (see also Zech. ix. 13 and x. 3 and xii. 6, 7). In Hosea (chapters v. and vi.) the raising up after two days seems to apply equally to Ephraim and Judah. Now Jacob in blessing Judah spoke favourably of their future, while Jeremiah xxiv. divides the captive Jews into two distinct sets, one of which was carried into Chaldea for their good, and of whom ver. 5 says, "I will set mine eyes upon them for GOOD," after which they are to come back to the land and never be pulled up again. This cannot apply to the present Jews, whom verses 8—10 probably describe.

The Jews who returned under Ezra were only a small part of the captivity, and they, on returning, intermarried with the surrounding nations. Josephus (13, 9, 1) says the Idumeans adopted circumcision and the ways of the Jews, so "that they were hereafter no other than Jews." In 33 A.D. (Acts vi. 7) we see "a great company of the priests were obedient to the faith"; if so many of the priests, how many more of the ordinary people? In fact, there are many other cases of conversions among the Jews, so much that "Jerusalem was filled with the apostles' doctrine." In 62 A.D. St. Paul (Acts xxvi. 7) says, "Unto which promise our *twelve tribes instantly serving* God day and night hope to come." In 96 A.D. (Rev. ii. 9 and iii. 9) our Lord denies that they who then called themselves Jews were Jews, and Rev. iii. 9 might show what will probably be the attitude of the present Jews when we do take Palestine.

What I want to know is (1) whether I do not make a mistake in looking on the present people called Jews as the Judah we shall form an alliance with; (2) ought there not to be at present an unknown nation of Judah in prosperity? (3) are the present followers of the Jewish faith Jews or not? I shall be very glad if you can enlighten me on these points.

Yours truly, F. STUBBS.

Staverton Road, Willesden Green.

[We are quite unable to follow our correspondent in his conclusions from prophecy. It is true that we are not at present envying "those we look upon as Jews," nor is Judah vexing Ephraim, but there was a time when this held good. The prophet is referring back to that condition of things, and foretells that it would not be thus at the restoration. There is nothing in Isa. xi. 13, 14 or Ezek. xxxvii. 22 to show that the Jews are a military nation about the time of the Return, or a nation at all in our sense of the word; they are "the dispersed of Judah" (Isa. xi. 11); and they walk "to" (not "with") the House of Israel, dwelling in the north (verse 12); hence there is no necessity to look for a Jewish State in that latitude. There are a goodly number of Jews already in prosperity, but as a race they are in adversity, which agrees with the prophets. The circumstance that Judah has absorbed foreign elements does not convert them into foreigners. If it did, Christ would be a Gentile, for His lineage was mixed; Ephraim would not be strictly Ephraim; and Benjamin—what would Benjamin be in view of Judges xxi.? Moreover, it is an obvious fact that the people we call Jews are suffering from the curses pronounced against Judah, and this of itself is sufficient to establish their Identity.—ED.]

ISRAEL IN THE APOCALYPSE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read in the BANNER for Jan. 24th, 1906, an article by Rev. A. B. Grimaldi on "Israel in the Apocalypse." In the section referring to the 144,000 sealed ones, there is no allusion to the fact of Dan being omitted from the list of the tribes. What good explanation of this can be given? Also I should be grateful for information as to who are meant by the "tribe of Joseph" if not Ephraim, Manasseh having already figured in the catalogue. In Numb. xiii. 8, in the enumeration of the spies, Ephraim is named; and later (verse 11) the "tribe of Joseph, namely Manasseh," takes its place in the list.

It seems as if when one of Joseph's sons is mentioned by his own name, the other is apt to appear more or less distinctly under the father's name. Is there a first allusion to Ephraim in Rev. vii. 8 and an extended one in verses 9, 10 borne out by the features of the vision?—Manasseh having been mentioned in verse 6.

I notice, too, that Levi's name is included in the Rev., whereas in Numb. xi. and xiii. it was excluded, the tribe having been brought into other than tribal-territorial relation to God. As I am living abroad for a while and receive the BANNER in *monthly* numbers, I realise that Mr. Grimaldi may have written further on the subject, and I not have seen it yet. In that case I apologise for troubling you with this enquiry. If not, I should like very much to see some answer to it.

Believe me, dear Sir, yours truly,

(Miss) E. MACEY.

Rochebord, Aigle, Vaud, Switzerland, March 5th, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER for January 24th, page 52, Mr. Grimaldi interprets the sealing of the great multitude in Rev. vii. 9 as referring to Ephraim's multitude of nations; and I gather from his next article, February 14th, page 80, that this was fulfilled A.D. 270—323, but I have always understood that Ephraim did not become a multitude of nations until after she had settled in the place appointed for her and had begun to colonize, which was many centuries later. Perhaps Mr. Grimaldi, or some of your readers, will explain this difficulty to me,

Yours sincerely,

FRANCIS J. J. ORTON.

381, Summer Lane, Birmingham, March 16th, 1906.

"ISAACSONS."

To the Editor of the "Banner of Israel."

DEAR MR. TAYLOR,—In reply to Mr. Bacot's letter in BANNER, March 21st, I enclose my note to *Covenant People*, which was referred to by Rev. Leonard Hills. There are all the references. I do not mean that the *Encyclopædia Britannica* says Saxon is Isaacson; but if the Armenians pronounced and wrote Isaac "Sahak"—put the I to it and you have Isahak. If Isahak would be the same as Isaac, and the initial can drop from one, why not from the other? Will you kindly print my note* from *Covenant People* of April, 1905, and the note by Editor.†

Yours faithfully,

H. A. MARCHANT.

171, Waldegrave Road, Brighton, March 21st, 1906.

*"PROOF THAT THE INITIAL 'I' IN ISAAC WAS DROPPED.

"To the Editor of the 'Covenant People.'

"DEAR SIR,—We have it in the *Encyclopædia Britannica* that Sahak the Great was Isaac the great Armenian Patriarch, and Sahak Bagratuni was a leader of the people. Both were fourth and fifth century men, and Sahak is Isaac and *vice versâ*; so at that early period, in the country where the Sacae or Sakae were first called Saxons, we have proof that Sahak-sons would be the same as Isaacsons. Will some of our scholars look into this, for we are often called fools for saying the 'I' was not pronounced. See *Encyclopædia Britannica*, vol. ii., p. 550, and vol. xvi., pp. 861 and 862. These say, as also the index, 'Sahak' is 'Isaac,' and 'Isaac' is 'Sahak.' We may not be such fools after all if the *Encyclopædia Britannica* is right.

"H. A. MARCHANT."

†[In the Hebrew, the "I" before the "Saac" is simply a pronominal prefix, making it the third person singular of the verb "to laugh." See this point explained in grammatical detail in the Editor's "Verse by Verse," p. 11.]

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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A Difficult Lesson.

BY T. W. PLANT.

IT is a difficult lesson for some people to learn that God is working *to-day* by human agencies among national affairs, guiding and directing them just as much as He did in the old dispensation, and that He will just as assuredly bring His plans to pass in the literal fulfilment of His prophecies respecting modern nations, as He undoubtedly raised up or overthrew the great nations and empires of antiquity.

Let us remember in the study of His Word that there has been no cessation of His national government, and the safest key to help us to understand His Will concerning the various modern nations must of necessity be their identification with their various ancestors, whose origins and destinies are so fully detailed in the Old Testament.

In everyday life when we are looking for one thing we frequently find something equally valuable, and so, when a few days ago I was searching for some Press comments relating to Canada, I came across the following relating to Egypt. It is taken from *The Liverpool Daily Post and Mercury* for Feb. 23, 1906, and is as follows:—

Great and many as have been the colonising triumphs of Great Britain, there is nothing in our history to equal the rejuvenation of Egypt and the Soudan. Of course, they are not British colonies, but it is the British genius for dealing with other races that has brought them from a state of terrorism and a condition of bankruptcy to order and prosperity, and it is by the same genius that the country is practically ruled. It seems hardly probable that the position we occupy in Egypt will be changed, certainly not for many years to come, and it is quite certain that no other European nation can be imagined as taking up a similar place as partners with Egypt, nominally under the Sultan. Mr. A. B. de Guerville, in his fascinating book "New Egypt" (Heinemann), gives of our methods and successes the very clearest account, and, Frenchman though he be, has generous and ungrudging praise for the work of all who, loyally aided by the Egyptians themselves, have rescued the whole of the Nile Valley. Undoubtedly, many of the great schemes upon which the stability of the country is now based had their initiation with France, and it is legitimate ground for regretful meditation on the part of that people that her authorities backed out of responsibility at the very moment when success was about to be achieved and their aspirations fulfilled in part at least. Had France acted jointly with us, as she herself had urged upon us, at the bombardment of Alexandria, things might have been different. But the sole and unsupported attack of Admiral Seymour opened the door of Egypt to the British. On the other hand, had the Great Powers not interfered as they did in 1832, when Ibrahim Ali's splendid army had Turkey at its mercy, there would have arisen no such difficulties as bothered Europe for so long. But then, and also in 1839, the sacred Sultan's dominions must be kept intact, whether Egypt, Armenia, or Greece were sacrificed!

Mr. de Guerville has much to say on these subjects, as introduction to the new land built up by the infinite labour and clear-headed guidance of Lord Cromer, Sir Reginald Wingate, and others until, when strength had returned, Lord Kitchener undertook the reconquering of the Soudan and for ever broke the power of Mahdism and put an end to the rapine and slaughter which had reduced the population of the Soudan from ten millions to two millions. But it is not of mere military progress, or the rehabilitation of the Army, that the author has to tell. There are the wonderful engineering feats of Sir William Garstin, the skilful work of the financiers, and the tremendous undertakings of the Khedive himself, who has irresistible energy in discovering and applying schemes for increasing the fertility of every acre of land to which the blessing of the Nile water can by any means be brought. We are taken through each department of the government, in every one of which the chiefs have given the author the advantage of very full and frank expressions of opinion, Egyptian and British alike. One striking feature seems to be the universal feeling that British "uppishness" is a bad thing for the country. They have by their work given faith and hope to Egypt, but they lack that charity which would prevent them styling all non-Europeans "niggers." For them all round the most ungrudging thanks and respect are given, but no affection; yet every Egyptian admits that without England nothing could be done, and, moreover, were the choice possible between France and England, the Union Jack

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would unhesitatingly be chosen to float side by side with the Egyptian flag.

Matters social are dealt with very openly; indeed, some of the chapters are more lively than would be expected from any but a Frenchman, while a sense of proportion and of humour leaven the entire book. The sad page of Gordon's death is turned once more, but being no Jingo, Mr. de Guerville does not write diatribes against the Government of the day. Having studied both the country and the subsequent events, he says:—"It must be recognised that the Army of rescue could have had ample time to arrive at Khartoum in order to save Gordon if its leader at the beginning had shown more energy and decision, and if he had followed the instructions which Gordon, knowing the country thoroughly, had sent him." Fashoda is also dealt with, and one cannot withhold admiration for Marchand's heroic journey over the desert on what his own Government must have known could be little else than a fruitless errand. It is with regret that we take leave of this delightful book, so well written, so crowded with information and beautiful illustrations—a volume from which the ordinary reader will glean more of Egypt, its antiquities, its people and native princes, and its almost miraculous development than he will gather from half a dozen books written by the casual tourist. It should be read by every man who cares for his country and for humanity, for in the case of Egypt at least the best of our methods have produced real blessings to the poor natives, and the marvellous success has been attained almost without bloodshed or aggression. We must add a word for the author's great fairness and impartiality, which makes all he says the more useful and reliable.

Whatever migrating propensities nations may or may not have, countries cannot be charged with wandering to another part of the world, and in Isaiah xix., which you are requested to read, there is an inspired and prophetic running commentary on the Divinely intended history of the land of Egypt and the Egyptians.

Space is too limited to quote the very excellent paragraphs (217—222 inclusive) in Oxonian's invaluable book, "Verse by Verse," in which are traced the punishments inflicted on Egypt during "two millenniums and a half" which were to precede the regeneration of Egypt by "a Saviour, and a Great One, and He shall deliver them." Such regeneration was to be accomplished by the Great One, who on behalf of Jehovah was to *both smite* Egypt and *heal* it, and be the instrument of causing them ultimately to return to the Lord. The concluding verses of the chapter evidently refer to the geographical position of three principal nations at the close of the Christian dispensation. Oxonian quotes several passages from "The Speaker's Commentary" in the above-mentioned paragraphs, admitting the future fulfilment of the latter portion of this chapter.

The obvious reference to the Great Pyramid in verses 19 and 20, so well known to Anglo-Israelites, must perforce be omitted from this article; lack of space prohibits me from entering into details. Readers not convinced of our Israelitish origin may be asking what has all the above to do with England's present day position in Egypt, which is only temporary.

Wait a bit; not so fast, please.

Who is the Saviour, the Great One mentioned above? Evidently some powerful national outside force, and who so likely as the Kingdom of Israel, which we are told is "the Lord's battle axe and weapons of war." The probability is increased to certainty when we remember that the geographical inheritance, or shall I say the real estate, promised to the *literal* seed of Abraham by an Almighty and Covenant-keeping Jehovah, was to be "From the river of Egypt unto the great river, the river Euphrates" (Gen. xv. 18), an extent of territory never yet owned and occupied by Abraham's descendants, not even by David or Solomon in the height of their prosperity; therefore, the full extent of this territory has yet to be a gift from Jehovah to Israel, for He has said, "The land is Mine, it shall not be bought or sold, to thee will I give it." If we are not the modern representatives of the House of Israel, we are certainly doing the work foretold of Israel, and we are slowly but surely acquiring the territory promised to Israel; which, of course, we shall have to relinquish to Israel sometime in the future when Israel is revealed to the world ready to assume the imperial *rôle*, being "the chief of the nations," "ruling over all," with Jerusalem the central metropolis of the world.

Let us examine the admissions contained in the above article. In the first sentence the reviewer admits that we are pre-eminent as a colonising power, a *rôle* specially foretold of the Northern Kingdom of Israel. Egypt has to become in the latter days a blessing to the whole world on account of its fertility, and we are the instruments being used to bring this about. Then it is admitted that we have a genius for ruling other races. This sounds like the echo of the promise in Deut. xv. 6, "Thou shalt reign over many nations, but they shall not reign over thee," and if this promise is confined to the Jews it is an awful mockery of their present position; but we are not bound to accept the orthodox view. We read that the birthright of national and material prosperity was given Joseph and his two sons, Ephraim and Manasseh, and the sceptre was given to Judah and transferred to the Northern House of Israel by the marriage of the eldest daughter of Zedekiah, the last King of Judah, to the reigning King of the tribe of Dan, then settled in the north of Ireland. God never breaks a promise or fails in the fulfilment of His plans. Evidently France was not the "Great One" selected to smite and heal Egypt, or Jehovah would have overruled events in such a way as to have kept France in Egypt, and for our fleet to have done the steaming away. It is a puzzle to many statesmen to account for the irresistible chain of events which seemed to guide our nation, often against the will of our leaders, into the position we hold to-day in Egypt: it is often referred to in their speeches and writings. We ask, Is it chance or providence? Gordon did not die in vain, Marchand did not cross the desert fruitlessly, Kitchener did not reconquer the Soudan merely for military glory, Lord Cromer has not guided the administration of Egypt, and the financiers and irrigation engineers have not carried out their financial and fertilising schemes by chance. No! it is all part of the great plan of causing the destiny of British-Israel to be linked with the destiny of Egypt in an unbreakable bond.

Such are a few thoughts suggested to my mind by reading the above article; they are not by any means exhausted, but the limitations of space call a halt. But let me in conclusion ask my readers who are hesitating to accept these Anglo-Israelite views, to enjoy with us the acknowledgment of God's control and guidance of the national affairs of the world, as He lays claim to do over and over again in the Bible.

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They will never regret the step and they will find it a life-long study, always finding fresh evidences of the foreknowledge, wisdom, and power of Jehovah, and realise as they have never done before that He has never relaxed His control of the national destinies of the various races of mankind.

"Doubtless thro' the ages one *unceasing* purpose runs,
And God fulfils Himself in many ways."

Conference and Affiliation.

Our readers will be glad to learn that the arrangements for holding the general congress of believers in London are making good progress. The meetings will be held at Exeter Hall on the 3rd and 4th of May, and the executive of the British-Israel Association have favoured us with an outline of the proposed proceedings, which we publish below, and which we feel sure will receive the sympathetic consideration of every true friend of the Identity. The first four clauses of the Agenda could easily be turned into resolutions, and, if passed, we shall have arrived at the first stage of national organisation. But before saying more we shall give the Agenda, &c.

The Committee of the British-Israel Association have the pleasure to submit the following Agenda of the subjects to be considered and discussed at this Conference, which embodies as far as practicable the suggestions they have so far received :—

AGENDA.

(1) With a view to ensuring more united action amongst the various Associations already in existence for the propagation of British-Israel Truth, or that may hereafter be formed, it is submitted for the consideration of the delegates assembled in Conference :—"That all such Associations should be united in some form with a view to giving cohesion to the Cause."

(2) For the better organisation of the existing machinery for the spread and inculcation of this truth, it has been suggested that the British Isles should be apportioned out into a limited number of districts, in each of which there should be a District Council for the better organisation and management of such of the local Associations as may desire, or be willing, to unite for giving strength and cohesion to the Cause. These District Councils would select their own places of meeting.

(3) It is further submitted for consideration whether, with the view of ensuring synthetical action by all Associations, there should be a General Council formed of representatives from each District Council and from the British-Israel Association. And that this General Council should hold its meetings at different centres once annually, or oftener if deemed necessary; the officers and staff of the British-Israel Association acting also on behalf of the General Council. This General Council would thus meet once a year, at least, for the purpose of consultation and exchange of views. The General Council would exercise no control over the District Councils or local Associations.

(4) Should the foregoing proposals be approved in principle, it is suggested that a Committee be formed from the same, when elected, to draw up the necessary details of organisation.

(5) By the above means all the Associations who may agree to work through their District Councils would practically become united in action, and affiliated with one another and with the British-Israel Association. This union of the Associations could not fail to have great effect in the dissemination of British-Israel Truth, and prove to the world that what have hitherto been separate, and more or less disjointed, actions on the part of local Associations, had become a combined and united Institution.

These proposals would in no way interfere with the independence of each Association, the Councils or Committees of which would in all respects act upon their own initiative as heretofore.

It is suggested that an Annual Report, embodying in a condensed form the work of all the Associations in the United Kingdom and Ireland, as well as of those in the Colonies and the United States of America that may be willing to join this great combination, should be issued annually by the British-Israel Association, together with their own Report. For this purpose the several Associations would be requested to supply the necessary information.

It is hoped that these arrangements would in course of time, as the scheme developed, eventuate in the establishment of a Central Office in London, which would be a house of call for all British-Israelites throughout the Anglo-Saxon world who may from time to time find themselves in the Empire's great Metropolis.

On behalf of the Council of the British-Israel Association,
S. J. Carlton, *General Secretary.*
6, Fletching Road, Clapton, London, March 22nd, 1906.

Note.—The Committee will be pleased to receive any further suggestions.

It will be observed from the above Agenda that, broadly speaking, the plan of the British-Israel Association is to divide the country into sections superintended by local District Councils, from which Councils a General Council will be formed, having the interests of the whole country at heart. Nothing could be simpler, and in our opinion nothing would be more effective. It is quite possible that some might wish the Agenda had dealt with ways and means or other subordinate matters; but what we want first of all is the framework of an organisation which shall embrace the four corners of the land, and we must build the house before furnishing it. What have we been about that we have failed to "possess the land" for so long? The thought is almost incredible that at this time of day, forty years after the advent of Edward Hine, half of England—not to mention Scotland and Ireland—is absolutely outside the zone of any British-Israel light or activity. Here gross darkness, as regards the Identity, covers the people; yet none of us love to have it so. Personally, we maintain that every town and village in the kingdom should have its British-Israel lecture; every home its British-Israel tract; and we are also convinced that this cannot be attained without such an alliance as is proposed by the Committee of the British-Israel Association. In this connection we may say that the North of England Council has printed 20,000 leaflets for house-to-house distribution; but these are not enough to serve even one large city. Five millions would be needed for a national propaganda, and it is certainly not beyond the power of either the purse or the press to supply us with five million tracts. But national work can only be carried out by a union which is co-extensive with the nation, and the scheme submitted by the British-Israel Association now gives us for the first time a prospect of forming this desired union on a thoroughly practical basis. Let us therefore do our best, both as Associations and individuals, to establish the Federation and thus inaugurate a new era in the British-Israel movement. If we can attend the Conference let us do so, and, if there are any Associations which for good reasons cannot send a representative, we trust they will at least write Mr. Carlton expressing their approval of the project.

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The Hand of God in the History of the British Race.

By R. Scott Moncrieff.

III.—(*Continued from page 152*).

Oswy's wife Eanfleda was a daughter of Queen Ethelburga, by whom she had been brought up most carefully, in France, under the Roman order of Christianity. They had a son named Alfred, who had been educated at Iona, and was much attached to the Culdee Church, and Oswy made him king of Mercia, after the death of Penda who had long been its ruler. Eanfleda had brought with her to York, as her chaplain, a monk, with others of the Church of Rome, and as their number gradually increased, a party arose devoted to the interests of that church. The young king of Mercia, Alfred, joined it, more monks from Rome arrived at York, and their labours to persuade the Culdees to conform to the Roman orders became the cause of much dispeace at Oswy's court. This state of matters was tolerated, while Aidan lived, out of the love and veneration with which he was regarded by all parties; but it reached a crisis not long after his death. He was succeeded, as Abbot, by Finan from Iona, and the latter (who died within two years after his arrival at York) was succeeded by Colman, also from Iona. At last King Oswy became so grieved at the frequent contentions provoked by the monks from Rome, that he consented to a conference being held between the leaders of each side, in the hope of their arriving at some amicable settlement. The conference is one of such great historic interest and importance, that I give a brief report of it abridged from the narrative recorded by Bede. It was held in the year 664 at the monastery of Whitby on the Yorkshire coast. Two kings were present at it, Oswy and his son Alfred—Colman and his Scottish preachers—while Rome was represented by Bishop Agilbert, with the priests Agatho, Wilfrid, James and Romanus—and Bishop Cedd was present, "a most careful interpreter for both parties." King Oswy commenced the proceedings by reminding his hearers that those who served God should observe the same rule of life, and that as they all expected to dwell in the same kingdom of heaven, they ought not to differ in celebration of the same divine mysteries, but should rather enquire which was the truest tradition, that it might be followed by all. He then commanded Colman to declare what the custom was which he observed, and to state whence it derived its origin. "The Easter which I keep," said Colman, "I received from my elders who sent me as bishop hither, all our forefathers, men beloved of God, are known to have kept it after the same manner. It is the same which John the Evangelist, the disciple beloved of our Lord, with all the other churches over which he is known to have presided, is recorded to have kept." To which Wilfrid said in reply—"The Easter which we observe we saw celebrated by all at Rome where the beloved Apostles Peter and Paul lived, taught, suffered and were buried. We saw the same practised in all the world wherever the church of Rome is spread abroad—at one and the same time, except only by these and their accomplices in obstinacy, I mean the Picts and the Britons, who foolishly in these two remote islands of the world, and only in part even of them, oppose all the rest of the universe"—"Thus it appears that you Colman, neither follow the example of John, as you imagine, nor of Peter whose traditions you knowingly contradict. And if that Columba of yours (and I may say ours also) was a holy man and powerful in miracles yet would he be preferred before the most blessed prince of the Apostles, to whom our Lord said—Thou art Peter and upon this rock will I build My church, and the gates of hell shall not prevail against it, and to thee will I give the keys of the kingdom of Heaven"? When Wilfrid had thus spoken the King said, "Is it true Colman that these words were spoken by our blessed Lord?" He answered, "It is true O King." Then the King said, "Do you both agree that these words were principally directed to Peter?" They both answered, "We do"! Then the King concluded, "And I also say unto you that he is the door-keeper, whom I will not contradict, but will so far as I know and am able, in all things obey his decrees, lest when I come to the gates of the kingdom of Heaven there should be none to open them, he being my adversary who is proved to have the keys." The King having said this all present both great and small gave their assent, and renouncing the more imperfect institution resolved to conform to that which they found to be better.

The debate clearly establishes this very important fact that the Culdees recognized no authority over their own community as possessed by the Church of Rome, and that if they placed any value on what is called Apostolic succession they derived it from the Apostle John.

Bede informs us that, after the conference, "Colman, perceiving that his doctrine was rejected, and his sect despised took with him such as would not comply with the Catholic Easter and the tonsure and went back to Scotland to consult with his people what was to be done in this case." It would appear that eventually the whole of the Culdee missionaries withdrew from England, as the result of King Oswy's decision at the Conference, but we cannot pass from the subject without quoting Bede's testimony as to the manner of their labours and the estimation in which they were held by the people. Speaking of Colman, Bede wrote, "The place which he governed shows how frugal he and his predecessors had been for there were very few houses besides the Church found on their departure. They had also no money but cattle, for if they received any money from rich persons they immediately gave it to the poor, there being no need to gather money, or provide houses for the entertainment of the great men of the world, for such never resorted to the Church except to pray and hear the word of God. For the whole care of these leaders was to serve God not the world, to feed the soul and not the body. For this reason the religious habit was at that time in great veneration, so that wheresoever any clergyman or monk happened to come, he was joyfully received by all persons as God's servant. Great attention was also paid to their exhortations, and on Sundays, the people flocked eagerly to the church or to the monastery to hear the word of God." Such testimony from a conscientious

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adherent of the Church of Rome is especially valuable, as in other passages he deplores the blindness of these men in their refusal to see it to be their duty to consent to the Roman time of keeping Easter, and that their monks should adopt the Roman tonsure. For though he was not born until nine years after the Conference at Whitby, he must have become personally acquainted, as he grew up, with many who had known the Culdee preachers well, and it is not unreasonable to believe that his testimony to their personal character, and to the manner of their labours, must faithfully represent the admiration for them and respect for their memory which survived in Northumbria, in Bede's day. And we cannot but be struck with the fact that he does not write of Augustin and his monks, as he has written of Aidan, Colman and the Culdee monks. For instance, he tells us how "Paulinus, coming to a certain place with King Edwin and his Queen, staid there 36 days during which he did nothing from morning till night but instruct the people in Christ's saving word, and when instructed he washed them with the waters of salvation," and yet he tells us that after the defeat and death of King Edwin "his people all returned to their idols." Again, he tells us, of the West Saxons, that—"the King having been catechized was baptized by bishop Brennius with his people." Of the South Saxons, he states that—"at a place containing land for 7,000 families, the King having been baptized, bishop Wilfrid baptized the principal generals and soldiers of that country, and either then or afterwards the priests baptized the rest of the people." That all such converts are found to have returned ere long to idolatry is not surprising, but in spite of such relapses, there can be no doubt that in the lives and by the teachings of Augustin and his fellow labourers a standard of truth, purity of life, and godliness, was established throughout England, in support of the teachings and example of the Culdee missionaries, by which the character of the whole nation was eventually raised out of pagan darkness into the light of Christianity, the hand of God still forming a people for Himself.

But who was this witness from whose writings we have quoted so freely? Bede was born at Monkwearmouth (now a suburb of Sunderland) in the year 673, nine years after the conference at Whitby, and three years after the death of King Oswy. When only seven years of age he was placed under the care of the monks of the monastery of Jarrow, who had entirely accepted the Roman order, and remained in it until his death in the year 735. Mr. John Morley, one of the highest of living authorities on the subject of English literature, writes of Bede as follows: "From his childhood he was given to the study of the Holy Scriptures, and as he grew up to manhood he manifested an insatiable thirst for knowledge of every kind, with unwearied application to literary labours. He never left the monastery, in which he died, acknowledged even in his own day as the first of scholars, the first of theologians, and the first of English historians. He left many books written in the Saxon language, but that on which his fame chiefly and most deservedly rests is his "Ecclesiastical History," the first of its kind in this country, and of the highest value, as it really is a history of England as far as it was known to the best authorities extant at the time of Bede. It was dedicated to Ceolwulf, King of Northumbria, when the book was finished in 731."

But he was also in his manhood a celebrated and most successful teacher of youth, and of young men studying for the service of God as monks; and it was not unusual for him to have from 200 to 300 scholars under his instruction at the same time. A considerable proportion of his writings are commentaries on the Bible, and he was the first to attempt translations from it into the Saxon tongue. He was thus engaged up to the hour of his death, and his passing away was so very like that of Columba that it is no less deserving of being commemorated, as recorded by one of his disciples who was with him as he fell asleep in Jesus: "The holy man" (he writes), "daily read lessons to us, and whatever remained of the day he spent in singing psalms. He also passed the night in joy and thanksgivings unless a short sleep prevented him. I declare with truth that I have never seen with my eyes or heard with my ears any man so earnest in giving thanks to the living God. O, truly happy man! During these days he translated two works worthy to be remembered. He translated the Gospel of St. John as far as the words, 'What are these amongst so many?' into our own tongue, and some collections out of the book of Notes by Bishop Isidore. On the Tuesday before the ascension of our Lord he passed the day dictating cheerfully, and now and then, among other things, said, 'I know not how long I shall hold out, and whether my Master will not soon call me away,' but he seemed very well to know the time of his departure. When the morning appeared on Wednesday he ordered us to write with all speed what he had begun. There was one of us with him who said, 'Most dear master, there is yet one chapter wanting; do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble; take your pen, make ready, and write fast.' He said, 'It is time that I return to Him who formed me out of nothing. I have lived long; the time of my departure draws near. I desire to die and to be with Christ.' He passed the day joyfully till the evening, when the boy above-mentioned said, 'Dear master, there is yet one sentence not written.' He answered, 'Write quickly.' Soon after the boy said, 'The sentence is now written.' He replied, 'It is well, you have said the truth; receive my head into your hands, for it is a great satisfaction to me to sit facing my holy place where I was wont to pray, that I may also, sitting, call upon my Father.' And thus, on the pavement of his cell, singing, 'Glory be to the Father, to the Son, and to the Holy Ghost,' he breathed his last, and so departed to the heavenly kingdom."

How well, as we contemplate such a deathbed, we may each of us say, "Let me die the death of the righteous, and let my last end be like his"!

SHORTLY READY.—New and interesting work by Colonel Garnier, "The Kings of the East and the Great Day of Jezreel," with an exact and Comprehensive Review of the Arguments in Proof of the Identity of the British and Anglo-Saxon Race with the Lost Tribes of the House of Israel.

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MISCELLANEA.

ISRAEL IN SICILY.—An interesting and remarkable corroboration of the article on this subject in the BANNER (Nos. 1,386, 1,387) is contained in the following curious extract. The Bishop of Lucera wrote upon Palermo: "He is clearly of opinion that Palermo was founded in the days of the first patriarchs. . . . He supports his opinion by such proofs as I own to you staggered me a good deal. A Chaldean inscription was discovered about six hundred years ago, on a block of white marble; it was in the reign of William II., who ordered it to be translated into Latin and Italian. The Bishop says there are many fragments in Palermo with broken inscriptions in this language, and seems to think it beyond a doubt that the city was founded by the Chaldeans in the very early ages of the world. This is the literal translation: 'During the time that Isaac, the son of Abraham, reigned in the valley of Damascus, and Esau, the son of Isaac in Idumea, a great multitude of Hebrews, accompanied by many of the people of Damascus, and many Phœnicians, coming into this triangular island, took up their habitation in this most beautiful place, to which they gave the name of Panormus.' Another Chaldean inscription is placed over one of the old gates of the city. The translation of it is: 'There is no other God but one God. There is no other power but this same God. There is no other conqueror but this Conqueror whom we adore. The commander of this tower is Saphu, the son of Eliphar, son of Esau, brother of Jacob, son of Isaac, son of Abraham. The name of the tower is Baych, and the name of the neighbouring tower is Pharat.' Fazello has preserved them both, who says that Panormus in Chaldean and Hebrew means a paradise. Eliphar is called in the Authorised Version Eliphaz (Gen. xxxvii., xxxviii.) and Pharat seems the same as Pharez the son of Judah."—Brydon: *Tour through Sicily and Malta*, 1775. Vol. ii., pp. 264, 265, 267. A facsimile of a Chaldean inscription is given.—A. B. G.

ILLUSTRATION OF ISA. XXXV. 1 AND LVIII. 12.—In April, before the rainy season is quite over, and in November, when it is beginning, the Victoria Falls and their environs are among the most attractive spots on the face of the earth, and the road to them is made so easy by the enterprise of railway companies and hotel-keepers, that a man may travel almost as comfortably as he can in these islands. The climate has few terrors for abstemious people, and with a modest diet, complete abstention from alcohol, and no more than a moderate abuse of the tobacco leaf, an Englishman may travel through Rhodesia, from Bulawayo to Abercorn, and enjoy the journey. When he returns to England, home and duty, he will have a keen perception of the value of imperial progress and colonizing work. And even if he be a traveller from China to Peru, he will confess that he has nowhere seen a piece of engineering work that will compare with the bridge over the Zambesi at Victoria Falls, and that he has nowhere seen a more striking monument to the spirit of progress that has led Britons to seek out the neglected and waste places of the earth, to turn deserts into populous cities, and replace barbarous conditions by civilization.—*Windsor Magazine*, March 1906, p. 562.

BRITISH CONTROL.—England, according to a report of the Washington Bureau of Manufactures, virtually controls the entire coal trade of Brazil, Argentina, and Monte Video, in spite of attempts to introduce American coal.

RUSSIA AND INDIA.—Colonel de la Poer Beresford, as late Military Attaché in St. Petersburg, speaks with authority on projected Russian railways towards India, and his Central Asian Society paper on the subject will repay careful following with a good detailed map. Lord Salisbury's old caution as to the advisability of using maps that are on a sufficiently large scale not to be unduly alarming is still worth remembering; but at the same time Prince Khilkoff's successful working of the Siberian line during the late war—a more difficult matter than the working of the Central Asian lines—must have full weight as a warning. The moral of Colonel Beresford's dispassionate exposition of lines existing and projected, feasible and well-nigh impossible, is the necessity of adhering, at present at any rate, to the treaty veto upon railways into Persia, and of endorsing Mr. Balfour's pronouncement that any attempt to extend Russian railways into Afghanistan would be regarded as hostile.—*Pall Mall Gazette.*

DEVELOPING THE EMPIRE.—The trade in West African timber is assuming noteworthy dimensions, particularly the importation of African mahogany into Liverpool. Single logs of this variety have fetched at public auction as much as £800 to £1,000. Consequently great interest attached to the exhibition of samples of new timber grown in Southern Nigeria, on view at the rooms of the Liverpool Chamber of Commerce, a varied consignment of 150 logs having been forwarded by Sir Walter Egerton, Governor of Southern Nigeria.

NEW GEM IN RHODESIA.—A new gem has been discovered in Rhodesia. The stone resembles a topaz, but it is of a very light blue colour, and this feature has given experts cause for thought as to whether it is correct to call it a topaz. The yellow topaz has already been discovered in Rhodesia, but whether the sky blue stones belong to the topaz class is still doubtful.

FORTHCOMING MEETINGS IN THE NORTH.—The North of England Council will hold their annual Conference on Easter Monday, April 16th, in the London and North Western Hotel (Banqueting Hall), Liverpool, proceedings to commence at 12.30; and all believers are cordially invited. In the evening a public lecture will be given at the same place by the Rev. Leonard Hills, who will also lecture on the following night in the hall of the Y.M.C.A., St. Helen's, on behalf of the newly-formed Identity Society there.

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Flashlights.—No. 9.

By the Rev. Leonard Hills.

After the Van is built, furnished, and got into working order, the surplus funds might be used to give the British-Israel Post-card a more permanent place than the design at present occupies on a mere post-card. Put it on tea-services, plates, mugs, jugs, vases, etc. It's good enough, effective enough, and could be done at a profit; that is to say, the demand would be from every part of the world where the British-Israel believer dwells. It would also make an excellent lantern slide—enlarged, it would be an effective poster for the announcement of lectures; reduced to ¼-size, or less, it would make a capital "seal" to affix to the backs of envelopes, newspaper-wrappers, tract covers, etc.; and this, pending the time when we can afford electric flashlight texts in our great cities to outvie the present advertisements of So-and-so's whiskey, etc., will be a very desirable and inexpensive way of still further exploiting friend Locke's inspiration.

Moreover, this will be placing the Truth of God before scores of people, and it is about time some definite progressive work was done by those of us who are not merely "paper" members. For instance, I have sent to me a journal issued (1d. monthly) as a "Herald of the Coming of the Lord Jesus Christ," and quoting 2 Pet. i. 19: "A light that shineth in a dark place"; and edited by a Dr. R. McKilliam. I am referred to page 90, to an article entitled "The Jew: or All About Israel," to which I turn with great eagerness—for I'm ever anxious to learn "all about" Israel—the people of the choice and covenant of God; the people to whom the promises were made; the people from whom the knowledge of God is to be spread everywhere. But, alas! on turning up the article in question one is disgusted to find seven columns of clotted nonsense, on the lines of the notorious "Israel, my Glory," by J. Wilkinson, in which Abraham is written down a Jew, the distinction that the Bible makes betwixt the two houses flatly denied, and the Jew made to appear as though he was the only Israelite now or ever in existence. Here is a choice morsel from page 90, column 2—the last two lines:—

"What Canaan is to the Jew, that heaven is to the Christian. Let the Jew be our teacher."

If this means anything at all, it means that "we" (the Christians) are to go to heaven and the Jews to Canaan. No room for the Jews in heaven—or is it merely no place for them there? We would not be guilty of distorting this earnest writer's meaning by isolated extracts torn from their context, so we proceed to give the context:

"Wherever the Jew is found, his desires are always on Canaan, Zion, Jerusalem. We are strangers and pilgrims here; this is not our home. We are in the world, not of the world. As strangers—without a home—we have no home here. As pilgrims we are journeying to our home. Then, as the Jew constantly looks to the earthly Jerusalem, may we look to the heavenly."

And this, forsooth, is "all about" Israel. The title, to be truthful, should be naught about Israel. But on turning back to page 89 we come across another remarkable "Suggestive Outline," by G. N. Willomatt, author of "All About Israel," in which occurs the following:—

"The Three Covenants.

(*a*) With all flesh (Gen. ix. 8—17).
(*b*) With Abraham and the Jews (Genesis xii. 1—3).
(*c*) Of Grace as detailed in the Gospel.

Headship of the Jews in the person of Abraham:
City of the Jews—Jerusalem.
The three cities or foundations.

(*a*) City of the Gentiles—Babel—Babylon.
(*b*) City of the Jews—Jerusalem.
(*c*) City of the Church—Heaven. Jerusalem the Golden."

Note.—Jerusalem is not and never was a city of the Jews. It is the capital of Israel and stands in Benjamin's lot, not Judah's. Hence the references which speak of "Judah *and* Jerusalem."—L. H.

"The Three Final Destinies:—

(*a*) The Jews to be restored to Jerusalem.
(*b*) The Church of God to her heavenly home.
(*c*) The Gentiles to be subject to God's people."

This writer writes, doubtless, in all spiritual zeal, earnestness and Godly sincerity; but when he talks about the Church of God being *restored* to a place she never was in, he talks nonsense; and when he gives the final destinies of Jew at Jerusalem, Gentiles no *place at all*, but only a *state* of subjection to the Jews, he talks worse. The outline is indeed suggestive. It suggests to me that we had better be sure of Divine facts before we air spiritualized fancies. Facts cannot be invented; and the writer is surely not Scriptural in his statement that 1 Cor. x. 32 "clearly states the three-fold division of the Jews, the Gentiles, and the Church of God," to use the word "Hellenes"=Greeks (see R.V., or Cambridge Greek text, or margin of Authorised Version) to be the same word that he uses in his statement of the "headship of the Gentiles in Noah," and the city of the Gentiles, Babel, and their destiny to be subject to Israel. If so, we arrive at the curious teaching that Noah is the head of the Greeks and the city of the Greeks is Babylon, and their (the Greek's) final destiny to be subject to Israel.

So may all such distorted matter be brought to the sure word of prophecy. We earnestly commend the prayerful study of God's Word to the writer of the articles bearing the bombastic title of "All About Israel." First learn from God's Word *something* about Israel, and the suggestive outline and the egotistical all-about-it spirit will give place to the "Thus saith the Lord."

Obituary.

We greatly regret to learn the death of Mr. Robert Wilson, Hull, one of the old standard-bearers, and a most earnest worker in behalf of the cause.

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The Lost Ten Tribes; or, the Saxons of East and West.

By J. F.

THE SAR-MATAE.

"SAR-MATIANS," or wandering people Sar, was more ancient than the appellation of "Scythian," which was applied to the same people at a still later period. "The ancient Greek historians called all the nations towards the North by the common name of Scythians and Kelto-Scythians. Writers still more ancient than these called the nations living on the Euxine, Danube, and Adriatic, Hyperboreans, Sauromatæ, and Arunaspi."* The name "Hyperboreans" then applied to no particular people, but was rather the common name of various peoples, being simply a geographical term meaning "dwellers above or beyond the North wind." The Sauromatæ, or Sarmatæ, who occupied about the Lake Mæotis, which was formed by the Crimea, were evidently those Hyperboreans mentioned by Hecateus. Herodotus places the Sarmatians in Scythia, extending from the Mæotis Northward along the banks of the Tanais, or River Don. Other descriptions denominate those tribes extending along the Northern shores of the Black Sea towards the Caspian and Southward to the Caucasus as Sarmatian. Ptolemy divides this into European and Asiatic Sarmatia, and places Scythia to the North-east of the Caspian. Here, then, the Scythia of Herodotus was the Sarmatia of other writers, and the names Scythian and Sarmatian were different names for the same people. "Hyperboreans" were "Northern" people, "Sarmatians" were the wandering "Ruling" people, or Royal Scythians, and the name "Scythian" is said to have implied a nomad, or shepherd, people, so that the three different names above-mentioned were synonymous in application, and each included the same people at different periods of Greek history. When they first became known to the Greeks, they inhabited the shores of the Euxine; but, in their origin, may be traced to MEDIA, the exact place of Israel's captivity.

The following is an account of the origin of the Sarmatians:—In the 7th century B.C., the Nomades, or barbarous tribes, inhabiting to the East of the Caspian Sea, crossed the River Oxus and entered the country of the Cimmerians, whom they put to flight, and, chasing them into Asia Minor, caused them to stand round the citadel of Sardis, which they besieged during the reign of Ardys, who lived about 680 B.C. The Nomades, however, in pursuing them into Asia, missed their way, and by that means entered the territories of the Medes.† For, according to Herodotus, they kept Caucasus on the right, and coming to an engagement with the Medes, defeated them; so the Medes lost their dominion, and the Scythians, or Nomades, became masters of Asia, and ruled it for twenty-eight years.

The first observation is the route taken by the Scythians. If they kept Caucasus on the right until they entered Media, they would pass over the exact place of Israel's captivity. Having spent about twenty-eight years in subduing different nations, and having imposed a moderate tribute, they returned to Scythia. In the next place, Siculus informs us that, amongst other colonies drawn from the conquered nations by those Scythians and their kings, one was from Media, called Sauromatians, which people they placed near to the River Tanais (or the Don in Europe), who, afterwards increasing in power and numbers, wasted the greater part of Scythia, and, rooting out all that they conquered, totally ruined the whole nation.* This item of early history is not treated of by all historians. Polyhistor also mentions them as having their origin from the Medes.† Herodotus, who lived at an earlier date, is silent regarding these Sarmatians who had their origin out of Media, but calls those Sarmatians of the Royal or Ruling Scythians who had mixed with the Amazons; but this is evidently a Grecian fable to account for the Amazons of the ancients by supposing that they broke up and married with the Scythians, probably from the fact that the Sarmatian women went to battle as well as the men. Regarding those Royal Scythians, he says that when they returned from having conquered Asia, they met with a formidable enemy in the progeny of the slaves whom they had left behind; for they, having cohabited with their wives when they were away, produced a race who, knowing their lowly origin, opposed the Scythians, and defended themselves with an extensive trench; the slaves, however, after some battles having been fought, were ultimately subdued, and those from Asia were once more the rulers. (Query—Were those Scythians who conquered the slaves the Sauromatae of Diodorus, who wasted the greater part of Scythia?)

As already pointed out, the country described as Scythia by Herodotus is designated Sarmatia by Ptolemy and other writers, which would imply that the terms "Scythian" and "Sarmatian" originally applied to the same people. Here, then, the early Nomades encountered the Medes at the very spot of Israel's captivity, and from thence brought the people known to the Greeks as Sauromatians, and described by Herodotus as Scythians. These were our "Scythian" ancestors, who were a nomad or shepherd people, living chiefly upon the produce of their cattle, wandering about to great distances in tribes or hordes, with few cities, and unsettled abodes. According to Mela, they resembled the Parthians most in habits and arms.‡

Now, Parthia was a region in the North-west of Persia, bordering with the country of the captive Israelites, and, as we have already shown, the Ten Tribes would adopt the customs of the various nomad nations by whom they were surrounded. And thus we find our ancestors, the Sarmatians, coming at first from Media with the manners and customs of the people surrounding the place of Israel's captivity.

(To be continued.)

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

* Strabo, bk. xi. | Herodotus, bk. i., chap. 15.

* Diodorus Siculus, bk. ii., chap. 3.
† J. S. Polyhistor, cap. 25. ‡ Mela, lib. iii., cap. 4.

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Southampton and District British-Israel Association.

(Communicated).

BANNER readers will rejoice with us Southamptonians in that we have had the pleasure of having among us for a whole week the Rev. L. Hills. During that time we have had four public lectures (announcements enclosed) and three private meetings in friends' houses. The opening meeting was held in the hall of the historic Portland Chapel, under the presidency of Mr. Goodridge, one of the members. Mr. Hills gave as his first lecture, "The Drama of the Ages," and afterwards held a little informal reception to meet local friends, one immediate result of the lecture being an invitation to address a private school some afternoon, which he did on the Thursday following, and again received a "repeat invite." Through the kindness of the Vicar of Sholing, a meeting was held in the girls' schoolroom on Friday evening, the lecture being "Israel's Prophecies and Britain's History." Next evening found us at Bittern Park, in the new handsome Wesleyan Lecture Hall, under the presidency of Mr. Penny, Mr. Hills speaking to an enthusiastic audience for over 1½ hours on "Lost Israel found in the British Nation," with Scripture proofs. The vote of thanks again expressed an earnest desire for Mr. Hills to return to them and his subject at an early date. Monday found us at the closing gathering, at Freemantle, where nearly half the audience were local preachers of many years' standing and Christian workers. Though both lecturer and chairman (Mr. T. A. Cole) asked repeatedly for questions, none were forthcoming, but at the close a hearty vote of thanks and unanimous invitations for another lecture by the same lecturer. In spite of bad weather and the counter attraction of a great Evangelistic Special Mission, we have had many tokens of God's presence and blessing, and we all feel that with "a long pull, and a strong pull, and a pull altogether," we shall be able by God's help to follow up this work and strengthen our cause here.

There are very many believers in and about Southampton, but we are "scattered"; moreover, all more or less are craving for a pure Israelitish worship, but we have no place, and our various ministers refuse to give, or listen even, to the truth we love. We want a place of our own, and just now such a place is within our reach, but we are poor. A Baptist Church is for sale, in good order, organ and every requisite—freehold for ever, price £1,500. Could be had on deposit of £50, remainder in instalments—to be handed over in June, 1907, fully and in part on the deposit. Rev. L. Hills has promised to give us the first six months; in that time I have every reason to believe that a congregation would have been formed, and we are in earnest. Is there any rich brother or sister in Israel longing to know how to hasten on the kingdom of our Lord and Master who would like to help us in setting up the first Identity Church in these parts? I do not see why Southampton should not be in time the headquarters for the South of England. Any communications or advice on the subject will be thankfully received by the Hon. Sec. and Treasurer of the Southampton and Woolston Branch of the British-Israel Association, Mrs. M. J. Crampton, Inglefield Cottage, Obelisk Road, Woolston, near Southampton.

A Statesman's Prophecy.

IN an interview with a representative of the *Pall Mall Gazette*, Sir William Mulock, Postmaster-General of Canada, who is visiting London this week in connection with the Pacific Cable Conference, which will be held at the Colonial Office, expressed certain important views, opinions, and prophecies regarding the future of Canada.

"Your Government and people are dissatisfied, I understand, with the refusal of the Imperial Government to reduce the present rates of postage for newspapers and printed matter generally to Canada?" queried the interviewer.

"Well, of course," said Sir William, in his quiet, careful manner, "we should like to get the rates reduced, but we can't practise any sort of coercion upon the Imperial Government or the British taxpayer. Your Post Office ought to know its own business best, and we do not expect you to sacrifice revenue merely to benefit or gratify Canada."

TIME AND THE TURBINE.

"Do you not hope for much in the department of postal communication from the successful introduction of the fast turbine steamer in the Atlantic? Already one day at least has been deleted from the voyage by the turbine."

"That is a distinct new gain. Canada has geography on her side in this matter and will ultimately command the entire mail traffic between the British Isles and the North American Continent."

"You surely don't mean that you entertain hopes or plans of beating New York?"

"We do, and I can throw the inevitable into figures for you in a minute. Our port of Sydney, Cape Breton, gives Canada a geographical advantage of 3,000 miles. Let us have steamships of but an average speed of nineteen knots, and with the complete railway system which Canada will possess, we could deliver the mails in Chicago and New York sooner by a single day of twenty-four hours at least than the fastest steamers could which the Cunard Company might sail to New York. This will come. Now-a-days commerce cannot wait, and is not bound by hard-and-fast rules of place or nationality. What is wanted is the earliest and the fastest mail, and Canada will give this by way of Sydney, Cape Breton.

A HINT TO ENGLISH JEREMIAHS.

"Canada," he continued, "has in front of her ten years of continuous railway development, according to present plans and contracts, the central feature of the expansion being our second great line from ocean to ocean, and the country is calling for feeders of the main roads in all parts of the Dominion as fast as they can be made."

"This should mean trade for England. Canada cannot supply herself just yet."

"Our local industries are growing, but we have need of the Mother Country still, and every time I visit this land of yours—I was last here at the Coronation in 1902—I am impressed anew with the permanence, relatively speaking, of England's greatness, viewed as a manufacturing and commercial nation; and then I laugh within myself at the fatuity and blindness of the problem which as schoolboys we discussed in Canada fifty years ago—'Is England's greatness declining?' We Canadians, however, have been passing through a period of phenomenal prosperity. By means of a successful policy of immigration in the West we have lately received the beginnings of a new mixed nation of first-class settlers from the United Kingdom, from America, and from the north of Europe. Our area of cultivation has extended with amazing rapidity. Given favourable harvest conditions this year, we shall have 100,000,000 bushels of wheat to sell to you."—*Pall Mall Gazette.*

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A Resurrection Reverie.

EASTER, 1906.

I LIVE again the faded years
When mourning heart, in sorrow deep,
Muses in hours of dreamful sleep
On friends beyond this vale of tears.

These forms so fair and faces bright,
In vision clear I see them all;
Like distant echoes comes their call
From realms of everlasting light.

Youth's vanished scenes are tinged with gold,
Still brighter those of regions blest;
Where sweet celestial glories rest,
My dreams and visions oft behold.

Dear names engraven on mossy stone
In churchyard lone, I scan again
The golden letters, true and plain,
When shadows flee and night is gone.

I hail the resurrection Spring,
With flowers of amaranthine bloom
That speak of triumph o'er the tomb
And union of the broken ring.

Amid millennial scenes I stand
Beside those forms and faces bright,
Restored from shadowed realms of night
And guided by His gentle hand.

I see the ransomed children come
From island, shore, and ocean deep,
Awakened from their dreamless sleep,
Safe in the everlasting home.

No more the restless surging sea
Divides the reunited throng,
Whose cadence of immortal song
Shall ring through ages yet to be.

DAVID LEITCH.

Scottish Israel Identification Association.

A MEETING of the Scottish Israel Identification Association was held in the Christian Institute last night—Mr. J. D. Reid in the chair. A circular letter from the London Association proposing a conference be held in Exeter Hall, London, on the 24th May, with a view to the federation of the Identity Associations throughout the kingdom and the Colonies, was considered, and it was unanimously resolved that the Scottish Association be represented by two delegates, Messrs. A. Kain and J. D. Reid. —*Glasgow Evening Citizen*, March 27th.

Correspondence.

THE PRAYER BOOK.

To the Editor of the "Banner of Israel."

DEAR SIR,—My mind of late has been much impressed with the Liturgy of the Church of England. I find in it is contained a plain, pointed, candid acknowledgment that we are Israelites, the chosen people of God. And yet, when we come to bring it before those who make use of that form of prayer to God from time to time, by way of knowing whether they really believe it or not, the great majority of them are dumbfounded, and, with a smile on their countenance and a shrug of the shoulder, wish to evade the subject altogether. But, if you press them for an answer, they will tell you decidedly that they do not believe we are Israel, or the chosen people of God; but that we are Gentiles, thus contradicting themselves. Now, sir, as a BANNER reader and a true believer in our Identity, I think it is high time that we should have some information and enlightenment on this subject—as to its authenticity, who was the author or authors of the Liturgy. Did we get it from any reliable or trustworthy source? Have we the Liturgy as an Article of Faith for Church people to believe? If so, how and why is it that so very few believe it? When and how came we by it in its present form? Sir, will you or any of the BANNER writers kindly give me the information required on this subject.

Yours respectfully,
2, Albert Place, Bideford. H. HOLLOWAY.

[The Liturgy of the Established Church was compiled at the Reformation, the greater part of it being translated from the Latin. Most of the Collects, for instance, are 1,200 years old, and were in general use throughout the Roman Catholic world. The clergy—and laity too—look on the Church as a "spiritual Israel"; hence it is that they are able to indulge in the absurdity mentioned by our correspondent.—ED.].

THE SEPTUAGINT.

To the Editor of the "Banner of Israel."

DEAR SIR,—With respect to the statement of Mr. Mason (p. 107) in reference to the "Septuagint" corresponding "exactly to our Old Testament Scriptures of to-day, which, in fact, are a translation of that same Septuagint," if the term "our Old Testament Scriptures" alludes to the A.V. and R.V. (which seems to be the natural inference), the statement is, of course, inaccurate, as can readily be seen by consulting the prefaces of the 1611 and 1885 versions.

Yours truly,
March 11th, 1906 J. S.

THE BRITISH BISHOPS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Once again permit me to call attention to another gratuitous statement made by Mr. R. Scott Moncrieff in the BANNER of March 21st. He actually assumes to correct the historian Bede, who distinctly states that seven Bishops from the Bangor Monastery met Augustine at the second conference. Mr. Moncrieff knows better. They were not Bishops, but Presbyters. Why? Because they did not occupy Sees! as if Bishops are not Bishops to-day because they are not in charge of districts; as if Missionary Bishops do not sometimes retire; as if these were not most probably men who were driven out of their sphere of work by Roman-Saxon hostility. Mr. Moncrieff's reason for correcting Bede is too absurd.

Augustine cannot have been ignorant of the existence of the British Church. There were three British Bishops at the Council of Arles, A.D. 314. It is far more probable that his set purpose was to bring the free British Church under subjection to Rome. His insisting upon the time of observing Easter, the Roman tonsure, and the form of administration of baptism meant more than "questions unworthy of the true spirit of Christianity." The British protest involved in the refusal to submit was practically the same protest that produced the Reformation of the sixteenth century, viz., the rejection of the new and "boastful" claims of the Bishop of Rome, boasting himself against the British-Israelite natural branches, as St. Paul foresaw the Roman Church would do (Rom. xi. 18). There were two British Bishops at least in the neighbourhood of London when Augustine established himself in Kent. It is recorded that in one of the Welsh Dioceses there were about this time eight Bishops residing within the Diocese under the jurisdiction of the Bishop of the See. Later on the famous St. Bridget of Kildare, who ruled the Monastery, kept amongst the Monks a certain number of Bishops, in order that Orders should be lawfully and regularly conferred, the historical succession maintained, the Apostolic Church perpetuated, and Deacons, Priests, and Bishops duly ordained.

Faithfully yours, DENIS HANAN.
23rd March, 1906.

SOUDAN DEVELOPMENT.—As the navigation of the Upper Nile is very much impeded by a weedy growth, known as the sudd, it has been decided to cut a fresh channel some 200 miles long 1,000 miles south of Khartoum; this will increase the volume of water and greatly facilitate the passage of craft up the river.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The British Empire Census.

OUR newspapers have lately given considerable space to reviews of the British Empire Census, and although the writers express their amazement at the expansion, size, and population of the Empire, there is not much in the "vital statistics" which will be new to readers of this journal. In fact, the census is behind the times, and therefore behind the BANNER, as it does not go beyond 1901, that being the year in which the enumeration was ordered to be taken by Mr. Chamberlain. And so enormous are the British dominions that five years have not sufficed to complete the Report. In the BANNER OF ISRAEL for Mar. 1st, 1905, we presented a census of our own, putting the area of the Empire at 13,251,629 square miles and the population at 420,905,500. In this official census the population is stated to be 400,000,000 and the extent 11,908,378 square miles, or "rather more than one-fifth of the land area of the globe." But these figures do not include, for instance, Egypt and the Soudan, which have now become intregral portions of the Empire, as witness the circumstance that "penny postage" with those countries has been instituted; nor do they cover the comparatively recent addition of 300,000 square miles to Rhodesia under the King of Italy's award; hence it may be safely assumed that instead of the Empire embracing a little more than one-fifth of the earth it monopolises quite one-fourth.

This huge return is a volume of 300 folio pages, yet how greatly it has been condensed may be gathered from the statement that the documents of which it is a summary range in bulk from a ten-page pamphlet, concerning the 2,253 inhabitants of the Falkland Islands, to an elaborate work extending to more than sixty volumes, dealing with the manifold races of our Indian Dependency, the population of which approaches 295 millions of persons, using not fewer than 147 distinct vernacular languages.

From the British-Israel point of view the most interesting contents of this book are of course the statistics relating to population, area, and progress. At the time of the census of 1861 the Empire, as the Report remarks, comprised 8½ millions of square miles. No important additions were made for the next 20 years, but between 1881 and 1891 the extensions in the East Indies, and the annexations of territory in Africa, added about two millions of square miles. Since 1891 further expansions, principally in Africa and Asia, occurred, raising the grand total to 11,908,378 square miles. Of this, more than 4,000,000 square miles are in America, 3,000,000 in Australia, 2,500,000 in Africa, and nearly 2,000,000 in Asia. That which lies in Europe is only 125,095 square miles.

As far as could be ascertained, the population of the British Empire in 1861 was about 259,000,000; in 1871 it had risen to nearly 283,000,000; in 1881 to 310,000,000; in 1891 to more than 381,000,000; and at the date of the last census it had reached a total of about 400,000,000, excluding the inhabitants of North-Western Rhodesia, for which no estimate could be obtained. In Asia there were more than 300 millions, in Africa about forty-three millions, in North America 7½ millions, in Australasia more than five millions, in our Mediterranean possessions nearly half a million, and in the islands in the British seas 150,000, while the remaining 41½ millions were credited to the United Kingdom.

Broadly speaking, the 398 millions residing within the Empire are divided into "whites"—approximately 54,000,000, or 13·6 per cent.—and "coloured"

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—344,000,000. Of the latter over 295,400,000 are either natives of India or descendants of Indian emigrants, 3,500,000 natives of Ceylon, and a further 2,500,000 natives of other East Indian possessions. Natives of the West African Colonies number nearly 29,000,000; the South African Colonies contain over 5,500,000 millions of coloured persons, other African possessions over 7,000,000, and our West Indian possessions about 1,500,000. The coloured population enumerated in Canada is over 167,000, in Australia 120,000, and in Polynesia about 500,000.

That the Empire still draws its greatest strength from the United Kingdom is proved by the table showing the birthplaces of population. Of a total of upwards of 354,000,000 of persons whose birthplaces were returned, more than 348,000,000 were born in those parts of the Empire in which they were enumerated. Of the migratory 6,000,000, the origin was:—

Natives of the United Kingdom	2,786,650
Natives of other British Colonies	1,467,275
Natives of European foreign countries	594,249
Natives of other foreign countries	1,153,594

In religion the report classes 395,000,000 people of the Empire as follows:—

	Millions.		Millions.
Hindus	208	Buddhists	12
Mohammedans	94	Primitive, Animistics,	
Christians	58	Pagans, etc.	23

It need hardly be said that London is the greatest city in the Empire, the second being Calcutta, the third Bombay, and the fourth Glasgow. Less than two centuries ago Calcutta could only number 10,000 inhabitants, while in 1901 it had 848,000. But the growth of the two chief cities of Australia has been even more remarkable. Sixty years ago Sydney and Melbourne were quite small places; in 1901 the one had a population of 487,932, and the other of 496,079.

In some respects the Empire presents extraordinary inequalities. In the United Kingdom, though one may travel in some parts of the country for hours and see wild stretches of moorland, and great areas of pasture land, dotted only sparsely with hamlets, the population is unhappily very dense, while in Australia and Canada there is something approaching a mile for each inhabitant. The figures are so remarkable, in spite of all the emigration which has been in progress for years past, that they merit quotation. They show the average number of persons per square mile:

	Persons per sq. mile.		Persons per sq. mile.
British Empire	33·5	Colonies, Dependencies, &c. (*continued*):	
United Kingdom	342·4	In America	1·9
Isle of Man and Channel Islands	496·3	North America	1·4
Colonies, Dependencies, &c.:		West Indies and Central America	82·5
In Europe	127·6	South America	2·7
In Asia	161·7	In Australasia	1·6
Indian Empire	172·0	Australian Commonwealth	1·3
Other possessions	42·0	New Zealand	7·8
In Africa	16·3	Other possessions	5·0
West Africa	52·0		
South Africa	4·1		
Other possessions	16·0		

It cannot fail to be noted that there are still vast stretches of territory in our colonies awaiting occupation, with a superabundance of population in the old country; and the one is the Divine complement of the other. We have simply to induce the people to take possession of their new lands, which, however, is not after all an easy task. Men and women are naturally unwilling to leave home and life-long friends unless there are strong reasons for doing so. Hence we look upon the present "congestion of the cities," alien immigration, and lack of employment as the providential pressure designed to prolong that "spreading abroad" of the race which, were it interrupted, would be disastrous to the Empire, to civilization, and to God's revealed plans.

But in all the editorial comments on this clearly staggering assemblage of figures we have not observed a single reference to God's revealed plans. The Almighty Disposer and His messages are calmly ignored, just as if they did not exist. There does not appear to be the slightest suspicion that the chief of nations, whose proportions and characteristics excite their surprise, bears any relation to the prophetic chief of nations (Jer. xxxi. 7); there is no idea that the race now ruling over countless tribes of man is the race to which this honour was promised in Deut. xv. 6; and no conception that the people who have "broken forth" on every hand, and caused the desert regions of the earth to blossom as the rose, are the very people of whom this destiny was decreed (Isa. xxxv. 1, xlix. 8, liv. 2, 3). The Report declares that "the British Empire extends to every continent and climate, and includes representatives of practically every race, creed, language, and caste." But outside our own school of interpretation no one, it seems, ever dreams of connecting this world-wide Power with the only universal monarchy which has any place in Scripture (Dan. ii. 44, vii. 27). So that there is certainly no "lack of employment" for British-Israelites!

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

GREEK ACCOUNTS: THE SCYTHIANS.

THE name "Scythians" was applied indiscriminately to all the nomadic nations towards the North by the classic historians in general.* Herodotus, however, makes a distinction between tribes following Scythian usages who were not Scythians by language† or traditions, and places Scythia proper between the Danube and the Don. Diodorus says that "the Scythians anciently enjoyed but a small tract of ground; but (through their valour) growing stronger by degrees, they enlarged their dominion far and near and attained at last to a vast and glorious Empire. At first a very few of them, and those despicable for their mean original, seated themselves near to the River Araxes; afterwards, one of their ancient kings, who was a warlike prince and skilful in arms, gained to their country all the mountainous parts as far as to Mount Caucasus, and all the champaign country to the ocean, and the Lake Mæotis and all the rest of the plain to the River Tanais.

* Strabo, bk. xi. † Herodotus, bk. iv., chap. xvii., &c.

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. . . Sometime afterwards their posterity, becoming famous and eminent for valour in martial affairs, subdued many territories beyond the Tanais."* This account corresponds with the condition of the captive Israelites "enjoying a small tract of ground"; it is likely that, upon the dismembering of the first Assyrian Empire by the Medes, they would re-unite and become powerful again, and extend themselves towards the North to the River Araxes or Hara—the Hara to which the Israelites were transplanted, a town near to the river of that name or the Araxes. Being a captive people when they first appeared in the locality, they would be considered "despicable and of mean original"—indeed Tacitus informs us that "whilst the Empire of the East was possessed by the Assyrians, the Jews† were held the most despicable of all the enslaved nations."‡

Here, then, our ancestors make their first appearance in the vicinity of Israel's captivity, and the accounts possessed by the Greek authors correspond with the place and date of Israel's disappearance. From the early Grecian traditions of Eastern history we see that about the time of Ardys, who lived about 680 B.C., a horde of Nomades or Scythians swarmed into Europe, and, pursuing the Cimmerians into Asia, fell upon the Medes and defeated them. This defeat gave opportunity to a people to migrate towards the North; they were called Sarmatians by some writers, but Herodotus mentions them as Scythians coming from the immediate vicinity of Israel's captivity. They attained at last to a vast and glorious Empire, and "subdued many territories beyond the Tanais"; and here they are placed by Herodotus and distinguished as Royal Scythians—*i.e.*, the governing or ruling people; the same with the Sar-matians. The Israelites, when transplanted by the Assyrians, coming into possession of a wild and uncultivated region, would take to the shepherd life of their forefathers and live upon the produce of their flocks and herds, and thus be classed by the Greeks under the common appellation of Scythians. It is very plain that the Ten Tribes were not known to the classic historians as such, but it does not, therefore, follow that they did not then exist, nor can we imagine, as some are contented to believe, that they have strangely vanished into nothingness. The question is, Under what name did they denominate them? Undoubtedly as Scythians. It may, however, be objected that this would be bringing the culture of the Israelites to the level of that of a class of mankind named for their primitiveness. But although many tribes of the Scythians were exceedingly morose, and in some cases *cannibals*, yet Herodotus points out that these tribes, although following Scythian usages and speaking the Scythian language, were not by any means Scythian. An element of superior population is plainly evident among the barbarous tribes of the Euxine in those ruling or Royal Scythians; they considered all others to be their slaves, and were the most valiant and numerous of the Scythians; they principally occupied about Mæotis and Tanais towards the East. They were distinguished for their learning from the other ignorant nations by which they were surrounded. Herodotus says, "*Except Scythia*, the countries of the Euxine, against which Darius undertook an expedition, are of all others the most barbarous; amongst the people who dwell within these limits we have found no individual of superior learning and accomplishments but Anacharsis the Scythian."* Had the Scythians been of Tartar or Mongol origin, and come from the wilds beyond the Caspian, whence came this superiority in learning and civilisation above the other tribes under their rule? It would seem to imply that they were the offshoot or remains of some greater and polished nation, for neither the wildness of Scythia nor the rigour of its climate were inducive to politeness; "Yet this much would be known, that among these nations, inaccessible in manner, by reason of the exceeding rigour and roughness of the country, there be some men mild and kind, as are namely the Laxartæ and Galactophagi, of whom the poet Homer maketh mention in the verse: 'Of the Galactophagi (people that live by eating milk) and the Abii (among whom no violence beareth sway, or who have no regard of their food or life) most righteous men.'"† Towards the North,

> "Where Mysians prove their martial force,
> And hardy Thracians tame the savage horse,
> And where the far-famed Hippemolgian strays,
> Renowned for justice and for length of days,
> Thrice happy race that, *innocent of blood,*
> *From milk innoxious seek their simple food.*"‡

Æschylus says, "But the Scythians governed by good laws and fed on cheese of mare's milk." "And," says Strabo, "this is the opinion entertained of them by the Greeks, for we esteem them the most sincere, the least deceitful of any people, and much more frugal and self-relying than ourselves."§ Whence this eminence in manners and learning, this excellence in justice, laws, and living, if they had a common origin with the other peoples by whom they were surrounded, at the early age in which Herodotus lived, or about 450 B.C.? Some writers, in a love for the wonderful, describe the Scythians in general as a people most ferocious, but Ephorus points out that under the names "Scythian" and "Sarmatian" were included various peoples of totally different characteristics. "Ephorus, in the fourth book of his history, which is entitled 'Of Europe,' having gone over Europe as far as the Scythians, concludes by saying that there is a great difference in the manner of life, both of the Sauromatæ and the other Scythians, for while some of them are exceedingly morose, and indeed cannibals, others abstain even from the flesh of animals. Other historians, he observes, descant upon their ferocity, knowing that the terrible and wonderful always excite attention;

* Diodorus Siculus, bk. ii., chap. iii. The Scythians or Sarmatians proper came from the North of Persia, and their language would be closely allied to the Persian, and by this we may judge who were Scythians properly so-called. In the language of our Saxon ancestors, who were one great branch of the Scythians, an affinity is traceable to the Persian. Their religion has also been compared.

† Tacitus evidently comprehends all the early Hebrews under the name "Jews."

‡ Tacitus Hist., bk. v.

* Herodotus, bk. iv., chap. lxvi.

† Marcellinus, lib. xxiii., chap. x.

‡ Homer, Iliad, bk. xiii., 7.

§ Strabo, bk. vii., chap. iii., § 7.

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but they ought also to relate the better features of these people, and point to them as a pattern. For his part, he declares, he will speak of those who excel in the justness of their actions, as there are some of the nomade Scythians who subsist on mare's milk, and excel all other men in their justice."* Under the names Scythian and Sarmatian, then, were included various tribes differing in manners and customs, and not properly so-called, as Herodotus points out, but had simply followed Scythian usages. Thus some said that real Scythians were very few ;† the probability is that the headquarters of this superior race were between the Mæotis and the Caspian or the parts called royal, while their Empire extended Westward to the Danube and Southward towards Caucasus.

"The Old Sword."

A Chat with my Younger Brothers.

By the Rev. Leonard Hills.

"English fingers itch after weapons," said an old writer, and it's true of our boys' fingers, at any rate ; for of all the curios and treasures that used to adorn my old study, none possessed a charm for my lads like the rough old Baggara blade, which was taken down from the wall times out of number, to be critically examined by sparkling and covetous eyes. I want to talk to you all about your own sword—the Bible. St. Paul calls it "the sword of the Spirit, which is the Word of God." You'll find heaps of references to swords and swordsmanship from Genesis to Revelation. Look them up in your leisure ; there's more in the Old Book than you imagine. Now when the apostle talked in Ephes. vi. 17 about the sword of the Spirit, he defined it thus, "which is the Word of God." Nowadays when people talk about the Bible as their sword, they generally mean the four Gospels, or, if they mean the whole complete Book, it is the exception to find that they know how to handle their sword as the entire Word of God. Now a sword is a weapon that, if it be used at all, it must be used altogether and entirely. You cannot unscrew this, or dispense with that, or lay aside the other. Your sword is of such a simple nature that you can only make two parts of it, and if you take either part away you have not a sword at all. Blade and handle comprise the sword. Knock your handle off, and what is left may be good, sharp, shining steel, but it is not a sword. God's Holy Word is the sword of the Spirit. The Pentateuch (the five books of Moses) may be compared to the handle, and the prophecies to the blade. To handle the sword you must lay hold of the handle, and to use this sword of the Spirit it's no use your gripping either point or edge, but as St. John says in the first verse of his first epistle, "Our hands have *handled* the Word of Life." To know the Bible, get a good grip of the handle. Begin at the beginning. Handle and blade=the Old Testament, point and edge=the New Testament. Study to show thyself a workman that needeth not to be ashamed, *rightly dividing* the Word of Truth (2 Tim. ii. 15). You will do no "right dividing" by clutching your sword by the edge, or trying to balance it by the point. Much of what is called rightly dividing is really lazy subtraction ; that is, people professing to love the Bible just make a choice of certain favoured passages, and ignore God's voice in all the rest. No amount of evangelical subtraction can be equivalent to rightly dividing. British-Israel faith demands the study of the whole Bible, and gives light on many precious promises of God that are left in the darkness and obscurity of neglect by the "spiritualizing" method. To believe that "God spake all these words" is to diligently and prayerfully handle them. In the words of the beautiful Collect that is to be found in many of the presentation copies of the British and Foreign Bible Society's editions (Second Sunday in Advent), let us from our heart pray and give thanks :—

"Blessed Lord, Who hast caused ALL Holy Scriptures to be written for our learning, grant that we may in such wise hear, read, mark, learn and inwardly digest them."

Do any of you recollect the story told so graphically in 1 Sam. xxi. of David's sore trouble before he fled to the Cave Adullam, how he went to Ahimelech the priest, and asked whether there was sword or spear that he might take with him, for in his haste he had brought no sword or weapons? "And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod : if thou wilt take that, take it : for there is no other save that here. And David said, there is none like that ; give it me" (ver. 9).

None like that! and yet it had lain many idle days hidden in a cloth behind the priest's ephod. I often think of this little incident in connection with the misuse and non-use of our swords to-day. Said George Dawson, "*Use* is the inevitable condition of brightness." The more you use your sword, the brighter, the more attractive will it be ; the more you will want to use it and the greater the joy in using it. It is because folks to-day love their Bibles, but do not *use* them, that there is so much indifference to God's claims, so much ingratitude to Him for all His wondrous love, and so much error and false teaching, which, alas, the clergy and ministers are quite powerless at present to cope with, all because they do not use their sword—do not study their Scriptures. At one Church I know, where there is a Christian Endeavour—a Young People's Society—they always make a practice of having a word to search for during the week, and then at the meeting on Wednesday evenings they gather up all the passages that they have searched out during the previous week. I have sometimes been present at these wonderful Bible studies, and really it is remarkable how Scripture fits in ; and it shows us how necessary it is for us not simply to *read* the book, but to study it carefully, comparing passage with passage. One evening I well remember the word was "Covenant," and oh, how I enjoyed that meeting. Verse after verse in rapid succession, from all parts of the Bible, was read and briefly commented on and compared with other passages. If some people had been there they would have said, "Oh, it's all British-Israel again," and yet,

* Strabo, bk. vii., chap. iii., § 9. † Herod, bk. iv.

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if my memory serves me rightly, I think Mr. Vince never used the word British at all. He kept strictly to the Word of God, and that is why he is hated and maligned by those whose ignorance of the Bible is thus exposed. Now these days in which you and I live are days of great changes, and no longer do people rest content to believe what is told them from pulpits; but they want proofs, and proofs can only be found in God's Word. That which the Bible speaks of is true and righteous altogether, and as you grow into years, and meet with many new and strange ideas, if you have only used your sword aright you will be at once able to bring all things to the only test that God applies, and that is the test of His Word. Does the Bible say this? Is it in God's Word? What does God's Word say about these things? Such are the questions that all who use their sword aright will be asking. Now you know I always like to use my Bible thoroughly. Read it right through. I have a plan whereby I get through the Old Testament once a year, and the New twice, apart from all the other occasional or special reading that a preacher and lecturer must do. And I read with my pen in hand and a blue and red pencil handy, and what I do in this respect I can recommend to you all to do. And we, as God's people Israel, have to carry the Gospel of the Kingdom to all the world. Therefore we ought to know what we are carrying and why we do it. Just think what a wonderful, wonderful Book this is.

	Old Testament.	New Testament.	Total.
Books ...	39	27	66
Chapters ...	929	260	1,189
Verses ...	23,214	7,959	31,173
Words ...	592,439	181,253	773,692
Letters ...	2,728,100	838,380	3,566,480
Middle chap.	Job xxix.	2 Thess. ii.	
Shortest ver.	1 Chron. i. 25.	John xi. 35.	

Longest verse in Bible ... ...Esther viii. 9.

Two chapters exactly alike ... ... { 2 Kings xix. / Isa. xxxvii.

Middle chapter of the whole Bible and the shortest ... ... Psa. cxvii.

Middle verse of the whole Bible ... Psa. cxviii. 8.

All the letters of the alphabet (taking "i" and "j" as one) in one verse—Ezra vii. 21.

Israel occurs 2,520 times in the Bible.

Jerusalem (and Jebus, which is the same city), 810 times in the Bible, or 666 in Old Testament and 144 in New Testament.

Judah is spoken of about 700 times, and the Covenant 1,800 times. The word Jew is not found in the Bible at all till you get to 2 Kings xvi. 6, and out of the 27 books of the New Testament only 12 speak of the Jew, while of the 39 of the Old Testament in only 7 do you find the word Jew or Jews.

And what a truly wonderful library it all is. For it is more than a book; it is 66 books, written by between 30 and 40 different men, fishermen, kings, priests, men in exile, poets, statesmen, warriors, men in shepherd tents, lions' dens, prisons and dungeons, courts and palaces. It is read in 430 different languages and dialects, and is sent from our shores by the British and Foreign Bible Society to every known nation and race and tongue. If you like history, or poetry, or adventures, love stories and mysteries, you will find them all in the Bible. If men desire to know about law, ethics, philosophy, sanitary science, art, eloquence, prophecy, medicine, or political economy, these wonderful writings contain them all. Our English Hebrew Bible is light to direct us, food to support us, and comfort to cheer us. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. It will, rightly used, fill your memory, rule your heart, gladden your life, and guide your feet. Its doctrines are holy and its histories are true. Read it to be wise. Believe it to be sure. Practise it to be holy.

"Were all the seas one chrysolite,
And earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all."

Try it and prove it Begin to-day. God's holy spirit has been given that we may all read, understand, profit by and do His will as herein contained.

"Oh, may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light."

Prejudice and Preaching.

THE following lines were written on hearing a preacher make a statement to this effect:—"The Jews as a nation had a horror of the sea; hence arose the feeling of delight in the mind of the Apostle John when he wrote the words, 'There shall be no more sea.' The Jewish people were never sailors, and gave all their sea-traffic into the hands of foreigners. When Solomon built a fleet of ships on the Red Sea, he could not find sailors of his own people to man them with, and had to give them over to Hiram, King of Tyre, to manage them for him."

WHAT a treasury of wisdom,
What a sense-endearing shrine,
Is the mound of sage conjecture
Men prefer to facts divine!

Oh! the prejudice of preachers;
Oh! the follies of the wise,
Who denounce what Scripture warrants
As sad fantasies, or lies.

Oh! the clap-trap used by teachers;
Oh! the falsehoods taught for truth;
Oh! that age must sit and listen
To the rigmaroles of youth.

Oh! that youth should age so slowly
In the school of common-sense,
And maturity in wisdom
Should be scorned for her defence.

Oh! what false parades of learning;
Oh! the daring of the tongue
In its cunning bid for plaudits,
While a screen o'er truth is flung.

Oh! the heart-pangs of the thoughtful,
Where, on error's flippant wing,
Random guesswork grows dogmatic,
Boastful of its blundering.

Oh! the pity such instructors
Stand beyond correction's reach;
That their words should count as standards
Of what only wise men teach.

Highest truth is Bible story,
Truth eternally divine;
Moderate your finite wisdom
Prudently by God's design.

20th January, 1906. FILIUS ISRAELIS.

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MISCELLANEA.

CANADA A GREAT "NATION."—At a banquet in New York, on March 31st, to Earl Grey, Governor-General of Canada—which was the first time a Canadian Viceroy had ever been so entertained in the American Republic—Mr. Root, Secretary of State, was present, and, in the course of a fine speech, said of Canada: "Her people are proud of their country, as we are proud of ours; and we appreciate the fact that what was a little domain on our borders has grown a great and powerful nation."

***

A BOOK WHICH HAS PAID.—As Identity writers often quote from that great work, *The Speaker's Commentary*, our readers will be interested in knowing that it has proved a pronounced financial success, and that £4,000—a part of the profits—will most probably be used for founding, at Oxford, a "Speaker's Lectureship in Biblical Studies."

⁂

DIRECTING THE POLICY OF THE UNIVERSE.—The Imperial policy of the late Government will survive, and the Liberals will be forced to follow it, though in a silent, cunning way. England has shown Europe that in the future she will allow nothing to pass without her notice, nor any other country to interfere with her home affairs. Europe has bowed before this new attitude; and England, regarded by Bismarck as a *quantité négligeable* has again become a Power directing the politics of the universe. This the Liberals know. Imperialism will always remain.—*Revue des Deux Mondes*, Paris.

⁂

ANCIENT HEBREW TEMPLE. — Professor Flinders Petrie has communicated to the Egyptian Press a report of this winter's work of the British School of Archæology in Egypt, from which it transpires that his principal achievement was to find the ruins of the Temple of Onias. When the Jews, fleeing from the persecution under Antiochus, settled in a remote and secure part of the Eastern Delta, Josephus mentions the temple, which has not hitherto been identified in modern times. Professor Petrie has, however, fully verified the identity of Tel el Yehudiyeh, near Shibin el Kanater, as the place of Onias, and the minutest particulars of Josephus are corroborated. The Jewish historian states that the temple stood in an old Egyptian town called Leontopolis, dedicated to Bubastis, and here was found a shrine of a lion-headed goddess. He says that the Jews built their temple there, permission having been given by Ptolemy Philometor. He likewise states that the building was sixty cubits high; and evidences show that the mound on which the ruins are scattered must have risen to that height. The settlement of Onias was strongly fortified, and the sacred building, rising above the town, itself three or four acres in extent, was exactly half the size of the great temple of Solomon, and it is not improbable that Ezra's temple was of the same proportions. The architecture was Corinthian, with Syrian features in the battlements. Though standing not more than twenty years ago, the wanton destructiveness of the fellaheen has left little more than the foundations, from which, however, the outlines can be restored. The monument forms a pathetic relic of the new Jerusalem in Egypt.

⁂

A "GATEWAY."—The fine harbour of Koweit is proving its capacity to become a gateway for the Persian Gulf trade with North-Eastern Arabia and Mesopotamia. Returns for the last year show a total seaborne traffic passing through the port amounting in value to £160,000 in the twelve months. Eleven-twelfths of the total trade was carried in British vessels.—*Glasgow Daily Record*, March 13th.

⁂

10,000 EMIGRANTS IN A WEEK. — Extraordinary numbers of emigrants are leaving the Mersey for Canada and the United States. Every liner sailing westwards is full of emigrants, most of them of the right sturdy class, who are seeking their fortunes in North America. Two of the largest steamers in the trade, the Allan Liner Tunisian and the Dominion Liner Canada sailed for Canada yesterday, with every birth occupied—the total number of emigrants being over 3,000. Next Thursday the Salvation Army will send out 1,200 emigrants by the liner Kensington, which they have chartered for the voyage. Several girls of the domestic class went out yesterday under the auspices of the Ladies' Church Emigration Society. Including to-morrow's sailings, fully 10,000 emigrants will have left Liverpool this week. All the ships are booked well ahead, and many liners are for the time refusing Continental passengers.—*Standard*, March 30th.

⁂

BRITISH RACE GROWING IN HEIGHT.—Recent statistics, based on an examination of 10,000 individuals, show that the British race is increasing in both height and weight more rapidly than any other civilized nation. Fifty years ago the average height had risen from 5ft. 7½in. to 5ft. 8½in. Thirty years ago the average height of the British "upper classes" was 5ft. 8½in. at thirty years of age; that of the "labour" classes 5ft. 7 3-5 inches. Adding to these the average height of the criminal class brings down the average to 5ft. 5 4-5 inches. To-day, at the age of 17, the average height is 5ft. 8in., at 22 5ft. 9in; while the average weight at 17 is 10st. 2lb., at 22 10st. 13lb. These figures refer only to the male sex.

⁂

A REMINISCENCE OF PORTOBELLO.—A very interesting discovery has been made in Dover Harbour. While carrying out dredging operations, a rare medal, struck in commemoration of the capture of Portobello by Admiral Vernon, in 1739, was brought up. The medal is in an excellent state of preservation. On the obverse side is a figure representing the Admiral, with the palm of victory at his side, and the inscription, "British Glory Revived by Admiral Vernon." On the reverse side are six ships and three forts, with the following inscription round: "He took Portobello with six ships only," and the date, "Nov. 22, 1739." So far as can be ascertained, the medal is the only one known to be extant, and is not in the British Museum collection.

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Hebrew Names, and Ephraim in Particular.

By J. W. Macdonald.

"Ancient Hebrew Names," by Letitia D. Jeffreys, is a most instructive work, and the authoress being a believer in the Identity, who does not conceal her colours, makes it all the more interesting to Anglo-Israelites. That it is a reliable book may be gathered from the fact that it has been revised by a learned Rabbi, while the scholars concerned in its production include the Rev. Robt. Sinker, D.D., Librarian of Trinity College, Cambridge, and Professor Sayce, who writes a preface.

The study of the meaning of the proper names in the Scriptures is largely neglected by the average Christian; yet, as the writer points out, it serves as a handmaid to the Sacred Text, confirming the revelation therein given and clearly indicating (for those who have eyes to see) that man has not evolved God for himself by the gradual development of his powers. The theory of the higher critics is that the Books of Moses were compiled or written in the age of Ezra; but we do not find that the leading proper names of the Pentateuch, like Abraham, Isaac and Jacob were current then, nor occurring in the books of Ezra or Nehemiah; further, compounds of the divine title, Shaddai (Gen. xvii. 1), are only found in the Book of Numbers, but if the higher critics are correct we shall come across something of the kind in the literature of the age of Ezra. In the preface, Professor Sayce insists on the archæological value of proper names in their bearing on the criticism of the Old Testament; he also points out that in the ancient East the name was regarded as representative of the personality, and thus possessed an importance that it has lost to-day. The writer fairly argues that "the meanings in the names and the reasons assigned when giving them show acquaintance with the words spoken in Eden and acceptance of them in obedient faith, and indicate a continuous looking for the fulfilment of the promise there given"; also "a relationship between man and his Creator and a knowledge of him according to revelation which argues effectively that he was not left to his own imaginings to evolve the Deity for himself."

According to Psa. cxlvii. 4, and other passages of Scripture, we learn that God gave names to the stars; we cannot believe that there was no purpose in this, and from the hints afforded by Scripture and Josephus it seems that the names of the stars constituted a *memoria technica* for the primeval revelation of the plan of redemption and God's dealings with man. It is apparent that the same object was served by the names of the early Patriarchs, as they "bear testimony to their having been given either directly by God, or by men who walked very closely with God." We thus have a two-fold vehicle of instruction, which would be invaluable in the days of no printing press. The first scheme, viz., that of the stars, is not touched upon by our authoress, but has been dealt with by Miss Rolleston, Dr. Bullinger, and others. But the present writer's subject of interpretation is just as interesting and convincing, and the subject is treated in a very simple and illuminating way, without being overloaded with detail. We know that according to Exodus iii. 15, the name Jehovah was to be God's "memorial unto *all generations*"; centuries afterwards we find names used as "signs and tokens or wonders" (Isa. viii. 18), and the name Jesus still stands, in its meaning, as God's greatest remedy for man's greatest need. We think the writer might have improved on the interpretation of the name Methusaleh: the present translations give the meaning, "man of the missile," *i.e.*, the "weapon sent," or "dying hath sent," with numerous variations; but surely it is more consistent with the author's scheme of interpretation to render "When he is dead it shall be sent," *i.e.*, the flood. The flood came the year Methusaleh died; compare Gen. v. 26 with 28, and vii. 6. The name of Noah had a pregnant meaning in connection with the flood, and it is very difficult to doubt but that the name of Methusaleh was another warning of God's prospective dealings with the men He had made.

In chapter 3, entitled "Israel and His Children," we have a very instructive account of the various uses and meanings of the names for God, viz., Elohim and Jehovah. In dealing with Ephraim, the meaning of whose name is "fruitfulness," the authoress points out that the message and design were prophetic of something that is happening at the present day under our very eyes. She writes:—"There exists now a people on the earth in whom the promises to Abraham, Isaac and Jacob are being apparently fulfilled; who in the late centuries have leaped to Empire; who find themselves a nation and a company of nations (Gen. xxxv. 11); who possess (Gen. xxii. 17) the gate of their enemies, and who—as their enemies have recognised—'push the people together to the ends of the earth'; who lend to many nations and do not borrow (Deut. xxviii. 12); on whom the blessings of increase, of fertile land, and of ocean and mineral wealth are abundantly bestowed, and who have the good will of Him who tabernacled in the bush; whose honoured missionary servants they are in carrying His Word and the knowledge of Him around this globe, while they break every yoke, undo the heavy burdens, and let the oppressed go free. Of this race some see and claim their heritage in Joseph's birthright. They admire in the counsel of God the perfect fulfilment, the no one thing failing in His promises of even temporal blessing; while they rejoice in the witness to His Word which this fulfilment brings, and rejoice in the universality of the glad tidings, which are unlimited, overflowing with blessing, world without end. They find in Him *all* the promises to be yea and amen, and are happy to be in such a case—a people saved and protected by Jehovah"; and in a foot-note she adds: "The Anglo-Saxon race here referred to is by some believed to have come from the southern shores of the Caspian Sea, from the very neighbourhood to which the Ten Tribes were deported, and to be the inheritors and descendants of Ephraim. The historian and ethnologist, Sharon Turner, traces the migration of the Saxons into North-West Europe from the Asiatic side of the Araxes during the seventh and subsequent centuries B.C. The evidences adduced for the theory deserve examination."

Communications for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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Reformation of Israel in Media.

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

As has been already pointed out (Banner, Nos. 1,462, 1,506), Hosea (xiv. 3, 4) prophesied that Israel, while in Media, should experience a religious reformation; and the Mithraic Zoroastrian Tablets exhibit some of the means employed for that purpose.

An interesting and valuable confirmation of the existence of true religion among the Israelites in Media is furnished by the *Apocrypha*. We find an account in the book of Tobit (dated B.C. 250 by Grotius) of some Israelites who were carried into Assyria by Shalmaneser.

Tobit, Tobias, Debora, Anna, Sara, Gabael, Edna, and Nesbas were of the tribe of Napthali. Tobias was at first placed in Nineveh, but afterwards joined the other Israelites in Rages and Ecbatana in Media. Tobit had been taken from Thisbe, near Napthali in Galilee. All these Israelites in Media we find to be devoutly religious, according to the Hebrew Church. They regularly gave alms, food, clothes, &c., to their poorer brethren; Tobit buried, according to the Hebrew mode, such Israelites as the Assyrian King slew. They attended to the ceremonial purifications, married only in their own tribes, and regularly engaged in prayer on ordinary and special occasions; they confessed their sin, and acknowledged the Divine justice in banishing them from their own land for transgressions.

In chapter xiii. is a long and Scriptural prayer, confession, and thanksgiving to God, showing an understanding of the Divine purposes in reference to the fall and restoration of Israel. He exhorts his fellow exiles in Media to "confess Him before the Gentiles, ye children of Israel, for He hath scattered us among them. There declare His greatness, and extol Him before all the living, for He is our Lord, and He is the God our Father for ever. And He will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom He hath scattered us. If ye turn to Him with your whole heart and with your whole mind, and deal uprightly before Him, then will He turn unto you and will not hide His face from you" (*Apocrypha with Commentary*, 1902, S.P.C.K.). "In the land of my captivity do I praise Him, and declare His might and majesty to a sinful nation."

"Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise Thee with great joy." "For Jerusalem shall be built up with sapphires and emeralds, and precious stone; thy walls and battlements with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. And all her streets shall say, Alleluia; and they shall praise Him, saying, 'Blessed be God, which hath extolled it for ever'" (Wace: *Apocrypha* in the *Speaker's Commentary*).

This is very remarkable testimony to the religious state of at least a portion of Israel in Media. They acknowledge their transgressions, they admit the justice of their chastisement, they exhort each other to prayer, praise, and piety, with submission and repentance; and they bring forth the peaceable fruits of righteousness (Lange: *Commentary on the Apocrypha*). But looking beyond the present, they shew a knowledge of the prophecies relating to the restoration of Israel. The prayer declares that "many nations shall come from far." Are not these the *multitude of nations* that should come of Ephraim (Gen. xlviii.) from far-off Britain or the covenant land? And it prophecies that He "will gather us out of all nations," as if looking forward to the time of the fulfilment of the promise to Abraham, that he should be *the heir of the world*.

But the most remarkable of these Israelitish foresights in Media is that the exiles were actually able to look forward to the establishment of the New Jerusalem. If we compare the concluding portion of the prayer with the description of the New Jerusalem given by John (Rev. xxi.), we shall be surprised at the closeness of the resemblance between that of the uninspired Israelite in Media, and the inspired Jew in Patmos, remembering that the Median prayer was composed some 300 years before the Patmos vision.

The pious Israelite gives this dying commission to his son: "Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, and it shall be overthrown; and that for a time peace shall rather be in Media."

There is a singular synchronism between the capital of Media as described by Herodotus (*History* i. 98) and the capital of Palestine as described by Tobit. We are told that Tobias went to Ecbatana, the capital of Media; and Herodotus in describing this remarkable city says it was situated on a mountain, and was surrounded by seven walls in concentric circles, the palace being in the centre. The battlements of the first wall were white, the others being black, purple, blue, and red; while the two innermost were plaited with silver and gold. These seven walls are referred to the seven planets, and the seven celestial spheres around the sun (Turner: *Notes on Herodotus*, 1853, p. 49).

Jerusalem was on a mountain, and Tobit says the "battlements with pure gold" shall be built; and mentions besides six precious stones of which it should be built. Thus the seven of the Israelite Ecbatana, viz., white, black, purple, blue, red, silver, gold, may coincide with the seven of the Jewish Jerusalem, viz., precious stone (? diamond), stone of Ophir (? black diamond), sapphire, beryl, carbuncle, emerald, gold.

While Tobit's reference to the future Jerusalem has analogies with the extraordinary city of Ecbatana, the capital of Media, built by Deioses the Mede, who may have been a learned Israelite, the natural conclusion would seem to be that both Deioses and Tobit obtained the first idea of such a city from Isaiah, who lived long before Tobit (liv. 11, 12), and who refers to the jewelled glories of the future Jerusalem, which are fully enlarged upon by John (Rev. xxi). Thus the prediction of Israel's reformation in Media by Hosea, and the typical illustration of it by Zoroaster in the Mithraic Tablets, is fully confirmed by Tobit (Churton: *Uncanonical and Apocryphal Scriptures*).

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The Notions of a Dulwich Journalist.

By Henry G. Locke.

The accompanying article in the *Dulwich Post*, dated 10th instant—which is amusing and ludicrous—is the outcome of the recent lecture at Peckham by the Rev. Leonard Hills. Space could not, *of course*, be found for my letter of the 20th February last, therefore the readers of the above paper unfortunately only get one side of the argument.

"One man's word is no man's word;
Justice needs that both be heard."

However, we are thankful for the publicity to our cause—such as it is. I notice the Editor states that his mission is "Not to make converts—but thinkers." I venture to assert that we British-Israelites can go one better, for we make *both*, and these to God's honour, praise, and glory. I instance a letter lately received from one telling me that in his *infidel* days he spurned the "Sacred Book," and threw it aside with disgust. But the knowledge of British-Israel made him *think*, and ended in his *conversion to Christianity*, and to-day he is actively employed in Christ's service, and in the propagation of our Truth—which the Editor of the *Dulwich Post* considers trashy. Comments are unnecessary.

BRITISH-ISRAEL.

Rev. Leonard Hills lectured at Clifton Lecture Hall, Asylum-road, on Wednesday night. His belief is that the lost tribes of Israel have been found in John Bull (Ephraim), and in Brother Jonathan (Manasseh). Suppose the discovery is correct, we don't value it a pin's head. It will minister to the vanity of Union Jackers and Stars and Stripers. We don't believe that God Almighty would ever be so unjust as to favour one nation before any other. All men are created equal. The earth He hath given to the children of men, not altogether to Israelites or Britishers or Yankees. It won't do.

BRITISH-ISRAEL.

Dear Sir,—I am obliged for your notice relative to the above, which appeared in your issue of the 17th inst., but I am desired to inform you, as the Lecture referred to was given under the auspices of this Association, that you have quite misunderstood and misrepresent our views, and with your kind permission I trust you will allow me to say briefly:—

(*a*) We claim that the unconditional covenants made by God to Abraham and his afterseed are *literally* fulfilled in the British race, and in no other.

(*b*) We also claim that all the Identity marks by which Lost Israel were to be known in these latter days are absolutely and indisputably found and portrayed in the Anglo-Saxon people. If this be not so, then God has violated His oaths and verities (and this He will not do), the Bible becomes a mass of contradictions, and infidelity cannot be silenced. Bradlaugh, Tom Paine, Hume, and Holyoake base their scepticism on the fact that certain specific, definite promises were made by God to a *literal* people, and their argument that to *spiritualize* these covenants, and to transfer or absorb them into the Church (? what Church) is neither sound, common-sense nor logical.

We wish to state that British-Israel Truth does not tend to foster Jingoism, pride, vain-glory, &c. (all this we sincerely deprecate), but *per contra*, it should make the nation humble-minded, it should renovate all the existing national evils, it will bring about a happy union with various sectarian bodies—the present day unhappy divisions and differences we greatly deplore—we believe it will be the true solution of the vexed social problems and make the nation *a holy and righteous one*. In the light of this Truth, the Bible can be read and understood intelligibly, and it becomes no longer a "Sealed Book"; consequently, infidelity will be annihilated for good.

Let me just add that so far as individual salvation is concerned, all men of every tribe and tongue have an equal right in this paramount privilege, and are equally the recipients of Divine personal favours—we should be sorry to wish it otherwise. But the Divine Architect has designed and created a separate and peculiar people for His praise and glory, for a special purpose, namely:—by their national influence and their righteousness (and it is this attribute alone that exalts a nation), to be the world's benefactors, by being His witnesses to uplift, leaven, brighten and to better the world in every respect. When our nation recognizes their origin, destiny and high calling, they will be *born again*, and eventually through them all nations will be brought to the Lord.

We contend, then, for the Truth that Christ came to perform the promises made to the fathers, and in doing so prove undeniably that God *is* a God of Truth, that He has kept His word to the minutest tittle, and that we, His Covenant people, are living, up-to-date monuments of His love, faithfulness and mercy.

Yours faithfully,
Henry G. Locke, *Hon. Secretary*,
Camberwell, Peckham and Dulwich British-Israel Association,
115, Choumert Road, Peckham, S.E., 20th February, 1906.

BRITISH-ISRAEL.

This is to Mr. Henry G. Locke, of 115, Choumert-road, Hon. Sec. of the Camberwell, Peckham, and Dulwich Branch of the British-Israel Association.

We received your letter and pamphlets, for which we thank you, and we read them every word. The result is that we are frightened. You, Mr. Locke, are the first Israelite that ever frightened us. And yet we dare say you are as amiable and gentle as any other of the chosen race. We are not so much frightened of you as of your subject and its literature. We must not go into it, as our paper is small and our space limited. Let us suppose that you are quite right when you say in your letter that "the Divine Architect has designed and created a separate and peculiar people for His praise and glory." That the British and Americans are that chosen people, and that instead of being proud they ought to be humble for being so chosen. And like you we wish they were. We being an outsider recognize that there is room for improvement. Your letter is too long for us; and we bespeak your pardon for saying that to our Gentile eyes a part of it seems to be trashy. For instance, you undertake "to prove undeniably that God is a God of Truth." You underline the word "is." You also say that "He has kept His word to the minutest tittle." This is not only trashy, Mr. Locke, but unconscious profanity.

However, we take heart of grace from another portion of your letter, when you tell us "all men of every tribe and tongue have an equal right to individual salvation." That is encouraging as well as the fact that you have an Irish archdeacon on your Imperial Council. We are somewhat Irish ourself, though not quite an archdeacon, although we went to school at the foot of the Galtees, in Tipperary, where your Ven. Archdeacon Hanan, D.D., officiates as rector, as well as doing duty as Hon. Sec. of the British-Israelites. We were thus beginning to feel quite at home with you, when we discovered lower down that you have another secretary for financial and general purposes, who has a frightfully long German name, which we dare not put on our Linotype machine. We do not know how you got him amongst your separate and peculiar people. Only for your pamphlet we would certainly have included him as one of the Israelites with the prehensile lips and hooked noses that we have been accustomed to. Now, if you are going to take in the Irish and the Germans, who are you going to Locke out? And what does it all come to at the finish? That you believe in a peculiar and separate race for the praise and glory of God, and we don't. We believe that the idea is evil and opposed to liberty, equality, and fraternity. We notice that you have an Imperial Council. "Imperial" is bad. We believe Imperialism to be as objectionable as subjugation. In fact, one implies the other. These things are the work of little men. Attributing them to the Almighty is coming very close to blasphemy.

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Yorkshire Anglo-Israel Association.

CONFERENCE AT BRIGHOUSE.

ON Saturday afternoon, the quarterly conference of this Association was held in Park Church School, Brighouse. Hull, Leeds, Halifax, Batley, and Sowerby Bridge were represented. The forthcoming conferences and necessary delegates were discussed. President Barnes, in an interesting address, dwelt upon the work of the affiliated Associations in the various towns in the past, and of the need of an effusion of new life, so that the future work might be still more effective, and the propagation of the truth of the Old Scriptures be vindicated in the British nation as Anglo-Saxons and literal descendants of the seed of Abraham, whose duty it was as Israel to carry the Gospel of salvation to every creature. Ministers of the Gospel would reach the masses effectually when this truth was declared, and when they placed more reliance on God's Word as given in His Book, than on tradition and doubtful spiritualising.—Representatives were appointed to the North of England Conference to be held in Liverpool on Easter Monday, and also to the Central British-Israel Association's National Conference in London, to be held in Exeter Hall, May 3. President Joseph Barnes was appointed a delegate. The public evening meeting, at 6.30, was addressed by Mr. Herbert Walker (Thornton) on "God's hidden ones, manifested in figures." The speaker, having a knowledge of Greek and Hebrew, simply amazed the audience by his deductions in revealing the hidden importance of numerous familiar Scriptural names and designations of God and His Son, also the names given "His chosen ones." The letters in both the Greek and Hebrew language had each a particular significance and numerical importance. They were placed side by side in dealing with a particular word, and the totals were equal in every case. Mr. Walker demonstrated to the full satisfaction of his hearers that there is much in God's Book, both Old and New, that still remains hidden unless searched for, each effort resulting in a new revelation, and convincing the student of its Divine authorship. — *Halifax Evening Courier*, April 2.

Correspondence.

IS INVASION IMPOSSIBLE.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have based my former answer to this proposition on one verse, Ezek xxviii. It will double the assurance of enquirers if I show them that it has been tried and failed. God gave us this island home in the uttermost western sea on purpose that we should dwell here in unmolested safety, and here we Hebrews have dwelt in peace, excepting civil wars, which have been numerous between Kelt, Saxon, Dane, and Norman (all of the stock of Abraham, for about 2,500 years), and more recently in the Commonwealth under Oliver Cromwell. Distinctly from *civil* war it is known by all who know anything of English History that Invasion has been tried and has marvellously and providentially *failed*. Twice this has occurred. In the first instance by the *Spanish Armada*. "In that great Fleet Invincible" were mustered the richest spoils of Mexico, the stoutest hearts of Spain, and they fired the first shot at our little fleet of little ships not far from where I write, within view of the chops of the English Channel. That truly was "invasion," but on they went fighting up mid-channel, through the Straits of Dover, up the whole Eastern Coast of England, until God's storm, fulfilling His word, took up the rest of the contest—around Scotland—and drove the whole Armada down to its last ship, which sank near Lundy Island.

The second attempt at invasion was made by Napoleon, who encamped in sight of our English coast at Boulogne, with his army and fleet bent on invasion. We all know how his purpose was diverted, and how again God was our Helper and Deliverer.

I need not add a word more to vindicate my verdict that invasion is as impossible to our island home as it is certain to be attempted in Palestine and Afghanistan and India.

PHILIP CARLYON.

THE JEWISH CURSE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of March 28th, Mr. J. R. Mitchell, in his article, "The Study of the Bible, or, Do We Believe," says, "There can be no doubt as to Judah, who brought down the wrath of the Almighty, not only on themselves but on their descendants by that dreadful cry, 'His blood be on us and on our children.'" Did the cry of these men who were present bring down the wrath of God on the Jews and their descendants who were living away from Jerusalem in every nation under heaven? (Acts ii. 5). I think not. We should be careful, or some enterprising Gentile will claim that it brought a curse not only on the Jews, but on the whole Twelve Tribes of "Jews." Was the cry of the Christ, "Father, forgive them for they know not what they do" (Luke xxiii. 34) of no avail? Would God condemn when His Son, Who is now making intercession for us, pleaded for them? I have read most parts of the Bible, and never have I seen it recorded that the Jews were condemned because of their part in the Crucifixion. This "idea" is an offspring of the "Spiritual Israel" mode of interpretation —"the Jew is down; we'll kick him a little further." The reason why our brethren of Judah are so terribly punished is because they are still under the law, and, having broken it, are undergoing the curses incurred (Deut. xxviii.). "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shall return unto the Lord thy God, and shall obey His voice . . . with all thy soul. Then the Lord thy God will return thy captivity, and have compassion upon thee" (Deut. xxx. 1—3). The punishment of Judah is coming to an end.

In this country we see it most particularly; many Jews are "turning to the Lord their God," and the curse that "They should carry their inheritance in their hand" seems to be falling off them. I am well aware that when our ancestors—"the Northern Kingdom"—were taken captive, Judah claimed all the land, and did not want to see us back in a hurry; or like the brother of the prodigal son, he was not glad that his brother "who was dead is alive again."

I do not mean to offend Mr. Mitchell, but heartily thank him for his splendid article.

I beg to remain yours sincerely,

BENJAMIN WALLIS.

20, Wellington Road, Whalley Range, Manchester,
March 28, 1906.

ISRAEL IN THE APOCALYPSE.

To the Editor of the "Banner of Israel."

SIR,—In reference to the enquiry of Miss Macey, she will find the explanation of why Dan was omitted, in the BANNER (No. 1,520, p. 81). It is because Dan was in Denmark, Britain, and Ireland, and therefore not exposed to Roman persecution as the other tribes were, and so did not need sealing. Joseph here would stand for his prophetic first-born son, Ephraim, as far as the ordinary numbers of the tribe went. The multitudinous numbers only promised to Ephraim (Gen. xlviii. 19) would be represented by the great multitude, mentioned afterwards.

In reference to Mr. Orton's enquiry about the *multitude*, though the sealing of the 144,000 took place in the fourth century, there may be a long interval between this act and the appearance of the *great multitude before the throne*; a view which is confirmed by the fact that the 144,000 are not said to be before the throne, but only sealed. Verse 9 also begins a fresh vision, as marked in the R.T.S. Paragraph Bible. As to the dates, I concluded that the sealing of the 144,000 was in the 4th century, but I gave no date for Ephraim's *great multitude*. John simply says, *after this*, but not how long after. So that this view, set forth by the learned and devout John Wilson (*Our Israelitish Origin*, 1876, p. 68, and *Watchmen of Ephraim*, 1867, vol. ii., p. 56), and the excellent Rev. J. Tomlin (*Interpretation of the Revelation*, 1868, pp. 9—12), seems to be the correct one; though if Mr. Orton has any better explanation of the passage, I hope he will favour us with it.

A. B. GRIMALDI.

April 2, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Ephraim's Identity.

BY THE REV. LEONARD HILLS.

THAT God's ways are higher than our ways, and His thoughts than our thoughts, is frequently exemplified in the wondrous answers to prayer that God gives. We pray much after the fashion of the little slum child of whom the story is told that, after his first experience of religious instruction at a Sunday School, went home deeply impressed with the greatness and grandeur of God, and, humbly desirous of praying to Him, knelt down and repeated the alphabet through, that being the only succession of ideas that he had sufficiently memorized to be able to give expression to. When, the next Sunday, he told his teacher about his first poor, little, ignorant prayer, noticing the sad smile on the sympathetic face, he hastened to add: "Cause I couldn't know what to say proper to Him, and He could spell it all out o' the A.B.C. better'n me; couldn't He, sir?"

To those who, like the writer, know, study and love little folks, the illustration is at once pathetic and suggestive.

"HE *can* spell it all out." Ah, yes! Should we recognize our poor prayers again if we could see them, not as they leave our trembling hearts, but as they reach our Father's ear through Jesus Christ? As saintly McCheyne has well said, speaking of Rutherford's Life of Prayer, "Our Father answers His children's poor pleadings with rich and abundant blessings." After worship the other evening, as impressions made began to quickly fade away, came back with startling emphasis the opening words of the Third Collect, "Lighten our darkness," and the Prayer for the Clergy, "Almighty and everlasting God, who alone *workest great marvels*," etc., with the thought, How does God hear this? In what manner will be the great answer? And then came the words of the prophet, "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and *their fear of Me is taught by the precept of men*, therefore behold, I *will* proceed to DO A MARVELLOUS WORK among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent shall be hid" (Isa. xxix. 13, 14).

The wisdom of our wise men has, alas, been, in the words of our Lord in commenting on this very passage (S. Matt. xv. 9), "teaching for doctrines the commandments of men." "Not aiming at faith unfeigned, have turned aside unto vain jangling, desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (1 Tim. i. 5—7, see margin). Hence, instead of men's queries being answered by an appeal to the sure word of prophecy, they are met with the unsatisfactory opinions of the "Early Fathers"—meaning the Christian writers of the first six centuries, not knowing that the Fathers of the Church according to God's Holy Word are Abraham, Isaac, Jacob, Joseph, Ephraim. Or, again, when a "new" idea, theory, or method of interpretation is brought to light, the "wise men," instead of testing it by the balances of the sanctuary and once and for ever silencing the lie or establishing the Truth, according to the Law and the Testimony, ask themselves, Is this new idea something that the "Church" can approve of and profit by? Will this new voice sound in harmony with the voice of the Church? If so, well! If not, our craft is in danger!

Now the teaching of the Anglo-Israelite literal interpretation of the Bible gives due and prominent

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place to Ephraim—not, mark you, to bolster up any theory, but simply to recognize the position in which Ephraim is placed by God Himself, and to insist upon the Scriptural fact that "the Birthright is Ephraim's," not Judah's. Hence at the outset we find ourselves traversing the voice of the "Church," which crys "Jew, Jew" to every allusion of Israel in the Scriptures. To the Bible and the Bible alone must the appeal come. What saith the Scriptures of Ephraim? Much every way, though the "Church" be ignorant of him; so ignorant that when the writer of this article quoted Jer. xxxi. 9, "Thus saith the Lord. . . . I am a father to Israel and Ephraim is My firstborn," I was publicly asked by a clerically-clad gentleman "if that is supposed to be a text of Scripture"!!

To see Ephraim's position in God's economy of the world's salvation you must get back to the Book of Beginnings (all the great things are in Genesis xlix.), where we read Jacob's prophecy concerning his sons, "which shall befall in THE LAST DAYS." Reuben, the firstborn, had through his awful sin forfeited the three honours peculiar to the firstborn—the Birthright, the Priesthood, the Government—for let it be remembered that in the Patriarchial days the head of the Household was its priest and that priesthood hereditary. We see how that the priesthood was given to Levi; the Government, "the Sceptre," to Judah; and the Birthright to Joseph, and through Joseph to Ephraim, his younger son, whose position, as indicated by Jacob, God Himself in His own words confirmed (see Jer. xxxi. 9): "Ephraim (not Judah) is MY firstborn." It is also noteworthy that before the old Patriarch blessed his twelve sons (Gen. xlix.) he first blessed Ephraim and Manasseh (Gen. xlviii. 14—20); also that he is called Israel (his new covenant name) in the details that are given in reference to Ephraim and his brother, but in the next chapter, where he blesses his sons, he is referred to as Jacob—his old name—thus emphasizing the importance of Ephraim's blessing; beside all which we must surely concede that *it was* important in God's eyes, or why all this minute detail given?—a fact in itself unique in the pages of Holy Writ.

Ephraim's name means "I will bring forth fruits," and the special blessing, the blessing in the latter days, that was to mark Ephraim as enjoying the Birthright honour, was fruitfulness. "Ephraim's seed shall become a multitude or fulness of nations," an expression found no where else in the Bible save and except Rom. xi. 25, where the Apostle is actually referring to this very promise, with the significant prelude, "I would not, brethren, that ye should be ignorant of this mystery," because if you are ignorant you will be wise in your own conceits. And that Paul's warning was no superfluous one is patent today to all who can see what terrible confusion and wresting of scripture has resulted through our being ignorant of this. Ephraim was to "live up to his name," as we say. He was to become fruitful, to take root downward and bear fruit upward and fill the face of the world with fruit. Now it is remarkable in this connection that our Lord Himself, when reproving and rebuking the Jews, in S. Matt. xxi., should say, "Did ye never read in the Scriptures, The stone which the builders rejected, the same has 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 (which was among them, Luke xvii. 21) shall be taken away from *you* and given to A NATION bringing forth the fruits thereof, and whosoever shall fall on this stone shall broken; but on whomsoever it shall fall, it will grind him to powder."

Thus Jesus Christ identifies the fruitful nation as the Stone Kingdom (see Dan. ii. 31—45). Of course we have been told that this "nation" means the Church. Then we ask, Why did not our Lord say Church? Why did He distinctly use the same expression that God used to Abraham, "a nation"? (Gen. xviii. 18, q. v.). Answer: Because "Jesus Christ was a minister of the circumcision *for the truth of God* to CONFIRM the promises made unto the Fathers" (Rom. xv. 8). He came to confirm the promises, not to deny them, not to delay them, not to caricature them, not to spiritualize them, but to confirm them. Hence He advisedly used the word nation because He meant nation, because it was a nation, not a Church, that Ephraim's seed was to become; great and mighty and fruitful. Who will we believe, the word of the Son of God, or the deliberate and intentional denial and distortion of those words at the instigation of the prophets who prophesy falsely, and priests who bear rule by their means? To ignore God's firstborn is to wrest the Scriptures indeed: to make light of it and give the scoffer every reason to say you want me to believe what you don't believe yourselves. But it may be asked, What proof have we that the nation (granting it to be a nation) that Christ said was to bring forth the fruits of the kingdom of God was Ephraim? Answer: I. Because it was Ephraim's unique position to be fruitful above all nations—to fill the face of the world with fruit. II. Because it *must* be Ephraim if we are to believe that God's oath to Abraham and his seed for ever was confirmed and not denied by Christ's coming. For had not God sworn by Himself that Abram and his seed for ever should enjoy these special privileges of service and witness for God? And how could Christ confirm that oath by entailing certain privileges unto a peculiar people, *and to no other*, if His words are to mean that instead of the nation being Abrahamic and Israelitish (through Isaac, the child of promise) it belonged to or was comprised of an *omnium gatherum* of every other nation? What God swore to Abraham and his seed for ever, that Jesus Christ sealed and confirmed.

But it may be further advanced, "You haven't a single shred of evidence that can prove the ancestry of Britain from Ephraim." Answer: We have many "shreds": much evidence as to ancestry; but it is not necessary to produce one scrap or shred of the ancestral roll, for the Bible distinctly states that the mark of Ephraim was not to be a genealogical one, but an uniquely prolific sign. By their fruits ye shall know them, said Jesus. And the Scripture consistently shows that it is by this wonderful "fruitfulness," and not by any other sign, that Ephraim is to be known. That there are other signs, and forceful ones, is well known to all readers and heeders of Scripture who see how God has headed up in Ephraim, His firstborn, the new covenant blessings,

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but Ephraim's identity rests upon Ephraim's fruitfulness. Find the *nation* that enjoys the Birthright blessings of the firstborn of God—favoured above all nations, increasing as fishes do increase, spreading abroad to the west and to the east, to the north and to the south, ministering blessing, temporal and spiritual, to the whole human race—and, God being a God of Truth, you have found Ephraim. This is not speculation nor spiritualizing presumption, but plain matter of fact; and when our people in national worship declare that "*we* are His people," yet do not believe at all that we are, most certainly do we need to continue to pray "Lighten our darkness"; and when the full answer comes, as surely it will come and is coming, "Ephraim shall say, What have I to do any more with idols?" (Hosea xiv. 8).

The Lost Ten Tribes: or, The Saxons of East and West.

By J. F.

THE SCYTHIANS.

THE accounts given by the classic historians are against the conjecture that they were of Mongol origin, and their usages are strikingly illustrative of Israelitish and Oriental manners. They made occasional distant journeys for the purpose of commerce and sometimes wandered Eastward into Tartary.* "The Scythians," says Herodotus,† "who make this journey, communicate with the inhabitants by means of *seven* interpreters and *seven* languages." The perspicuity of this number was prevalent in Persian astrology. "Seven" was also a perfect number with the Hebrews. They had amongst them a great number who practised the art of divination by willow twigs.‡ This was exactly the sin of the Ten Tribes; in Hosea iv. 12, God says, "My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused them to err, and they have gone a whoring from under their God." As was already pointed out, the Lost Israelites will rather be found in the errors of their apostasy than adhering religiously to Moses. Yet they would, undoubtedly, preserve some of their original Hebrew customs, and accordingly the Scythians did not sacrifice swine, nor would they suffer them to be kept in their country at all,* which accords with the law of Moses in a startling degree. Like the Jews of a later period, they had an unalterable tenacity to their own customs, and abhorred all foreign manners, and, like the Oriental peoples, were somewhat reserved in their demeanour.

Anointing with oil was one of their fashions. The Scythian women bruised under a stone some wood of the cypress, cedar, and frankincense; upon this they poured a quantity of water until it became of a certain consistency, with which they anointed the body and the face. Part of Israel's punishment was to tread the olive and not to have the benefit of their labour—the anointing with oil. They had the habit of carrying about for *forty days* the dead body of a king or chief before burial; this may have some connection with the Israelitish fashion of mourning forty days. Their legend of the country they inhabited between Pontus Euxinus and the Caspian being in its original and desert state, when they first came into possession of it, agrees with that expression of Esdras concerning Ar-saret, or Sar-matia, a country where never mankind dwelt.† In the time of Herodotus, who lived about B.C. 450, they said that of all others their country was the last formed, signifying that they had not long lived there, having, perhaps, migrated not more than two centuries before, and thus, according to their own account, were "the most recent of all nations" in Europe.

THE SACÆ.

The Persians called all the Scythians by the name of Sacæ,‡ but this by right only belonged to the nearest nation of them§—that is, of the peoples inhabiting Scythia intra Imaum, so that their country was perhaps directly to the North of the Caspian. They were among the most celebrated peoples of Scythia,‖ and were so distinguished that the Persians applied their name to all Scythians, also including the nomades bordering upon India, but this extension was evidently improper. Their country in reality lay to the North-east of the Caspian Sea, and some writers supposed that they had from thence come into Armenia and given their name to that district called Sacasina; "but," says Strabo, "concerning these nations no one has ascertained the truth;"¶ so that the opinions of the classic historians, in this case, are not to be too strictly followed. The most fertile tract of Armenia was, at a very early age, called Sacasina,** from having been in possession of the Sacæ, into which place they must have come from the South or the very spot of Israel's captivity.†† Thus, the different names by which our "Scythian" ancestors were known at different epochs of Greek history each possess an origin in the vicinity of Israel's captivity. The names Scythian, Sarmatian, and Sacæ, were different names for the same people: the Scythians appeared at first near to the Araxes, the Sarmatians originally came from Media, and the

* Different evidences have been brought forward to show that the North American Indians are the remains of the Lost Ten Tribes, and in reply to this theory I have heard the following explanation, which is worthy of some notice. America is said to have been peopled by the Asiatic Tartars, who wandered about in vast hordes to great distances, and, according to Ortelius, to the first regions of the Arctic Pole, whence it is reasonably supposed that they would cross over to America, where the two worlds nearly meet. According to different authors (Ortelius, Theat. Orb. Terr., p. 83; Geneboard, in P. Heylyn Hist., p. 841), the Ten Tribes went into Tartary—the Crimean Tartary or Scythia—and, at a very early age, might greatly influence the customs of the Tartar Tribes under their rule to the East of the Caspian. From Herodotus, it is plain that the Scythians traded with those Tartars, and they may also have had an Israelitish priest amongst them. The Scythians of Herodotus, afterwards known as Saxons, &c., by joining in various enterprises with the Finnish and Scandian Tribes lost many of the customs they possessed whilst resident on the shores of the Black Sea.

† Herodotus, bk. iv., chap. 24. ‡ *Ibid.*

* Herodotus, bk. iv., chap. 63. † Herodotus, bk. iv., chap. 5.
‡ Herodotus, bk. vii., chap. 64. § Stephanus Thesaurus.
‖ J. S. Polyhistor, cap. lxii.
¶ Strabo, bk. xi. ** Pliny, bk. vi., chap. 11.
†† This is the opinion of Sharon Turner (Anglo-Saxons, vol. i., p. 124).

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Sacæ possessed a portion of Armenia. In Media, near to the river Hara, or Araxes, was the exact spot of Israel's captivity. The Sacians attained to considerable martial importance, and had many wars with the Medes. Under their Queen Zanara, they conquered the neighbouring princes, and were civilised in the most part of the country* in which they had many cities, one of which was called† Samariane; and according to Xenophon, in league with Cyrus, they overthrew the Assyrians and destroyed their cities. Having been able to withstand a war of many years with the Medes shows that they were a people of considerable power. The name of this people was written "Sacæ" by the Latin authors, but ought to be pronounced with "k" instead of "c," in accordance with the Greek. Saka is the word used throughout the Persian inscriptions, and this was probably its proper form, as it was by this name that the Persians termed the people known to the Greeks as Scythians. It would seem to imply some connection with the Ten Tribes, for the Israelites, while in Palestine, called themselves House of Isaak, or Isaakites. "The name Sacæ," says D'Anvile, "is to be traced in Sakita, a district beyond the Caspian—*i.e.*, country of the Isaakites." The initial ', I or Y (feeble), was sometimes dropped in the Hebrew, so that they would also be called ' Saaki. In the‡ Egyptian records, the Edomites, or descendants of Esau, are called Sakti, probably from their father ' Saak; it is also written Shasu, resembling the Latin Sacæ, and Greek Sakai. Siculus informs us that they had this name from one of their famous kings§—*i.e.*, from ' Saak. Those Sacæ on the confines of India were called‖ Asaccani—*i.e.*, Isaak's sons, Sacæ, or Sacans. Instead of saying Ysaak, people would easier pronounce it Saka, according to the old custom of dropping the first vowel of a word and adding an affix. They were known by this name in the records of the Persians, and in the great Behistun inscription of Darius,¶ Saku'ka, the Sacan, or chief of the Sacæ, is pictured with a long-peaked cap, according to the custom of the Scythians. They were chiefly mounted archers, and were among the bravest who fought for the Persians at Mycale. It is also worthy of note that those Sacæ are not mentioned in the Assyrian inscriptions by that name before the date of Israel's captivity.

The fact that the name Sacæ is not mentioned in the inscriptions of the first Assyrian Empire, indicates that they were not known in those parts before the overthrow of that Empire by the Medes, which happened B.C. 711. This would seem to imply that they came into that quarter about the end of the first Assyrian Empire, which corresponds with the time of Israel's captivity B.C. 721. The difference of ten years may be accounted for in the fact that the Israelites, being broken up, would take some time to gather their scattered forces, and would not become formidable to the surrounding nations until some time after; at least, the fact of their being unknown to the Assyrians before the date of Israel's captivity strengthens the opinion that they were brought from some other place about that time by the monarchs of the Assyrian Empire, as was the case with Israel. The Ten Tribes were carried to Hara, Hala, and Habor, and to "*the cities of the Medes*," about B.C. 721 by Shalmaneser or Sargon. In the inscriptions of Sardanapalus I. or Esarhaddon, who was the last ruler of the first Assyrian Empire, and lived about B.C. 711, a city or district called* Esak-sha is mentioned as being in Media,† which would seem to suggest the origin of those Sacæ who possessed Sacasina in Armenia at some later period. It is at least important to notice that neither the Sacæ nor the district of Esak-sha are mentioned in the inscriptions before the time of Sardanapalus, and that tracing the Sacæ to the city or district of Esak-sha, they spring up into existence about three years after the date of the captivity, in the exact place to where the Israelites were transplanted, and with a name strikingly suggestive of Israelitish origin—viz., Sacæ, Esak, Isaak. It also favours the opinion that those Sacæ who gave their name to Sacasina came into Armenia from Media, and thence to the North of the Caspian, where they became known to the Greeks, as they "extended their dominion far and near, and attained at last to a vast and glorious Empire."‡ Although their fierceness in battle had gained for them the appellation of a fierce and savage nation,§ Chœrilus, cited by Ephorus, says: "And the sheep-feeding Sacæ, a people of Scythian race, but they inhabited wheat-producing Asia: truly they were a colony of the nomades, *a righteous race.*" This would seem to include them among that superior element of Scythic population which made its appearance among the barbarous peoples of the Euxine and Caspian Seas in the seventh century B.C. This superiority in laws, manners, and customs would seem to proclaim the scattered remains of some once mightier dynasty in those tribes who had their origin in Media near to the Araxes, without doubt the Ten Tribes let loose from the yoke of the Assyrian, "wanderers among the nations," following after the shepherd-life of their first ancestors, and thus appearing scarcely a century afterwards to the Greeks as a colony of the nomades, a righteous race. They were scarcely known, however, to the Grecians. "Beyond the Caspian Sea, what should it be? Long it was unknown, as also the inhabitants," who, although no boasters, were by no means insignificant.‖

(To be continued.)

* Diodorus, bk. ii., chap. 3. † Strabo, bk. xi., chap. § 2.
‡ Records of the Past. § Diodorus, bk. ii., chap. 3.
‖ O Curtius, lib. viii., chap. 10, § 22.
¶ It is important to mention that although dwelling in the very birth-place of Tartar races, the features of Saku'ka, the Sacan chief, as sculptured in the Behistun monument of Darius, have not the slightest resemblance to the flat nose and heavy features of the Tartar which may be recognised in those of Fráda, the Margian, the ninth figure in the sculptures, and hence a positive evidence that the Sacæ were not of Mongol origin.

* Inscription of Assar-adan-pal, or Sardanapalus; Vaux, Ninev. and Persep., p. 457; also Banomi, p. 385.
† Vaux, Nineveh and Persepolis, p. 470.
‡ Diodorus, bk. ii., chap. 3.
§ Strabo, bk. vii., chap. 3, § 9. ‖ Mela, lib. iii., cap. vii.

THE postage on letters from the United Kingdom for the Bechuanaland Protectorate and Rhodesia has been reduced to 1d. the half-ounce.

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MISCELLANEA.

THE CRADLE OF LIBERTY.—There has just been published the first two volumes of "A History of Modern Liberty," by James MacKinnon, Ph.D., of St. Andrew's University, who is also the author of various other historical works. Vol. II. deals with the age of the Reformation, and the doctor defends himself against the suspicion of partiality in devoting so much space to Great Britain by pointing out that it was here the great battle of constitutional liberty was fought out, and that the struggles of the period in our island formed the preliminary to the great constitutional drama which has gone on ever since in Europe and elsewhere.

ZULU AS ORATOR.—The Columbia (U.S.A.) University has awarded the first prize for oratory to a Zulu Prince named Pixley Seme, the senior of his class. His subject was the regeneration of Africa; and the Prince argued that British dominion was advantageous to the natives on account of the commercial opportunities afforded. The Prince goes to Oxford next autumn.

WHAT CONSTITUTES PROPHETIC EVIDENCE.—"The evidence of prophecy," remarks an English bishop, "lies in these two particulars: that events have been predicted which are not within human foresight, and that the accomplishment of predictions has been brought about which much surpass human power and contrivance. The prediction, therefore, was not from man's sagacity, nor the event from man's will and design."—*Paradise Restored:* By John Mason, L.R.C.S.

DEMAND FOR SCARLET (Nahum ii. 3).—"*Red is the colour for British infantry,*" said Major-General Sir Alfred Turner to a *Daily Mirror* representative, thus supporting the English woman's point of view as voiced by "Rita." "Khaki is a grave mistake," continued Sir Alfred. "While its use continues the Army will not attract recruits. How can a man take any pride in a uniform that is far less attractive than that of the policeman or the postman? Even if khaki is necessary for active service, there is no reason why it should be worn during peace."

A NESTORIAN "PARADISE."—Dr. Adams, a Nestorian gentleman, is at present in England raising £2,000 for the purpose of taking 100 Nestorians to Canada this summer. "The only hope for the Nestorians is to remove them from under the yoke of Persia and plant them on other soil," says Dr. Adams. "The Persian rule gives no security of tenure or of life. If the Nestorian succeeds in raising a crop, or gets together a few oxen, the Kurds sweep down upon the little farm, seize the crops, and drive away the cattle, and any attempt at defence probably ends in death. In fact, their only security is their extreme poverty. On the other hand, think of the condition of those who have been settled in Canada. The change is like a removal to Paradise. There they have religious freedom, security of tenure, liberty to pursue their callings, with all the conditions necessary to make life happy and successful." After spending fifteen years in the United States, Dr. Adams conceived the idea of benefiting his fellow-countrymen by removing them to Canada, and, obtaining concessions from the Canadian Government, was instrumental in founding a kind of colony of sixteen families at North Battleford, Saskatchewan. Each family is settled on a farm of 160 acres, and their success in agriculture has been so pronounced that since the first season they have been awarded several first prizes by the Canadian Government for cereals and peas.

GENEROUS TO JEWS.—The Home Office authorised governors of his Majesty's convict prisons to permit Jewish prisoners to be exempt from labour during the Passover.

OPENING UP A COLONY.—The East Africa Protectorate—a vast area of productive country—is being rapidly opened up and settled, largely owing to the facilities afforded by the Uganda Railway. Only a few years ago this section of Africa was unknown, and was regarded as being a savage wilderness. The country is found to comprise many elevated, healthy, and fertile tracts, eminently suitable for Europeans. The *Coloniser* has interviewed Mr. Rawson, C.M.G., relative to the possibilities of the Protectorate, and that gentleman states that the country will grow anything, from rubber and other tropical products in the lowlands to potatoes, wheat, etc., in the uplands. Dairying is already making great progress. The town of Nairobi is quite up to date, well lighted, with several good hotels, markets, and several foundries. There has been, and still is, a big influx of white settlers.

A REFORMING NURSE.—The Army has just lost one of the most notable nurses of recent times. Miss Sidney J. Browne, Matron-in-Chief of Queen Alexandra's Imperial Nursing Service, has retired after 23 years of hospital work in and out of the field. Miss Browne's career has been a splendid example of striving to make nursing conditions better, and it is largely due to her perseverance that the sick and wounded in war will in future have better nursing than heretofore. Some of her best work was done in the Sudan, but it was not until the conflict in South Africa that the great strain of a modern war fell upon the nursing staff. Miss Browne was early at the front, and she had charge of two general hospitals. Her personal skill and efficient supervision were great factors in the hospital work, and she is gratefully remembered to-day by many soldiers. After service at various stations, she reorganised the nursing service from her final post at the War Office, and the Queen appointed her the first Matron-in-Chief of the reformed service, which now bears her Majesty's name. The King conferred upon Miss Browne the Order of the Royal Red Cross, and her medals, with clasps, are five in number.

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From Media to Britain.

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

In Wilson's standard work is a map shewing the route taken by Israel in passing from Media to Britain (*Our Israelitish Origin*, 1870), and in McCormac is a map showing where Mithraic monuments have been found, stretching from Armenia (Media) to Britain (*Mysteries of Mithra*, 1903, p. 228).

These two maps coincide, for the Mithraic monuments are found along the very route and in the same countries passed over by Israel and sojourned in by them, between Media and Britain. These are Mœsia, Dacia, Thracia, Asia Minor, Germania, &c. A few monuments have been found in the South, but the great mass, as the map shows, have been discovered along the route of Israel, through Scythia and Northern Europe.

Israel received the Mithraic teaching in Media, and when it was introduced into Europe, in the second century B.C., many of their descendants naturally accepted its re-introduction to them.

Mithraism in Britain.

The Israelites in course of centuries passed from Media across Northern Europe into Britain. So it was with the cult of the Magi (Matt. ii. 1). Mithraism, originating among the Israelites in Media, passed through Europe and entered Britain and has left sculptured remains in this country.

In the Maidstone Museum I saw the plans of the remains of a building, found not far from that city, considered to be a Mithraeum. A Mithraic tablet was found some years ago in London, thus evidencing the presence of a Mithraeum in the British capital. It is an interesting specimen, and is engraved in McCormac (p. 122, fig. 26). In the centre of a square-shaped stone is a double circle, containing the twelve signs of the Zodiac as usually drawn; Capricornus is a fishgoat. It commences with Gemini, and the signs are in the reverse order to that of Whitaker's *Almanack*, 1906. On the left corner, at the top, is the ascending chariot of the sun drawn by four horses (2 Kings xxiii. 11); and at the opposite corner is the descending chariot of the moon (Isa. iii. 18) drawn by bulls (Jer. lii. 20; Hosea x. 11).

In Hebrew symbology the sun typified the Messiah (Malachi iv. 2), and the moon, the Church (Rev. xii. 1). And as Cruden remarks of the sun, the Hebrews "did not separate his worship from that of the moon, whom they called Astarte and the queen of heaven" (*Concordance*, 1769, *Sun*). This symbol of the moon (church) drawn by two bulls (Ephraim-Manasseh) is remarkable. because in the Latter Day the Christian Church was to be urged forward and carried through the world, specially by the labours of Ephraim and Manasseh, as we see it is this day.

At the lower corners are busts of the east and west winds, for Ephraim was to be driven as by the winds of heaven, from Media in the east to Britain in the west. Inside the Zodiacal circle is the Mithraic tablet proper. Mithra, in Phrygian dress, rests his left knee on the bull's back, his right leg resting on the bull's hind foot; while his right hand holds the herpe plunged in the animal's side. As if he performed an unwilling sacrifice, Mithra looks away, while his short chlamys floats behind (Hosea xi. 8). Behind the bull stands a youth in Phrygian dress, holding a torch up for life, *i.e.*, Pollux (Divinity), while in front is a twin youth with lowered torch, *i.e.*, Castor (Humanity); these forming Gemini (Acts xxviii. 11).

Rising up against the bull's side are a dog (Sirius) and a serpent (Draco) licking the blood, while a scorpion vitally attacks the bull (Hosea ix. 11—13). Scorpio was the emblem of Dan (Gen. xlix. 17), and when Ephraim (bull) reached Britain, Dan (scorpion), as Danes, long inflicted terrible losses on Ephraim, slaying the adults and enslaving the children. The bull's tail ends in three corn ears (Spica in Virgo), for Joseph saved the Hebrew race in Egypt by corn; and in the Latter Days was predestined to save many people by a lavish distribution of his corn and other necessaries, as in India, France, &c.

McCormac also engraves a Mithraic sculpture in the round, which he says is in the British Museum (p. 39, fig. 10). Mithra is in the same dress and attitude, but looking at the bull; and, as in the tablet, a dog, serpent, and scorpion appear. At the bull's tail are the youths, while the bull's blood is represented by three corn ears. This fine marble group is of the second century. In the third Greco-Roman room in the British Museum, I examined a fine marble Mithraic sculpture in the round (No. 163, Standish), which has been well photographed (Clarke and Davies, Museum Street, No. 56). Mithra, a beautiful and noble figure, in full Phrygian dress, fastened by a circular fibula, looks heavenward, as if inflicting chastisment against his own feelings. The dog, serpent, and scorpion are as before, the dog being like an English terrier. Sharpe engraves it (*History of Egypt*, 1885, vol. ii., p. 247, fig. 119). In Wales, Mithraic monuments have been found at Deva in the north, and at Isca in the south, *i.e.*, Chester and Caërleon.

Under the Romans, Boulogne was the naval base of the Britannic fleet, and two Mithraic dadophori (torch-bearers) have been found there. At York, Mithraic monuments have been found, and also at Ambogianum, Petrianae, and Luguvallium, along Hadrian's wall; and at Bremenium beyond it; while tablets have been found at Vindobala aud Borcovicium. Cumont remarks that all the stations along Hadrian's wall appear to have had their Mithraic temple, and this worship to have entered Britain in the second century A.D.

Smith (*Dictionary of Greek and Roman Antiquities*, 1842, pp. iii., 6) has engravings of the B. M. Mithra, and says he is represented as a beautiful youth in Phrygian cap and attire (*Classical Dictionary, art.* Mithras). Thus the Mithraic cult is traced from Media to Britain.

The Phrygian Dress.

All the Mithraic tablets contain only three human figures each, that is, Mithra and the two dadophori (Perseus and Gemini), and these are always in the so-called Phrygian dress, viz., a short loose tunic confined by a belt, tight-fitting leggings, a short chlamys fastened on the shoulders, and the peaked conical cap, afterwards called the cap of liberty. Cumont traces the design of the tablets to Pergamum, one of

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the Israelite seven churches in or on the borders of Phrygia (Rev. ii. 12).

Phrygia was a large province of Asia Minor, having the seven Israelitish churches on its west borders, and Galatia on the east; peopled, as Paul intimates, by Israelites (Gal. iii.). The conclusion would naturally be that the region between these two Israelite colonies was Israelitish also. This is confirmed by Paul's ministry among them, as he was sent to the gentilised Israelites, for he and Timotheus, *when they had gone throughout Phrygia and the region of Galatia*, came to Troas; and in his other journey he *went over all the country of Galatia and Phrygia in order* (Acts xvi. 16, xviii. 23).

Chambers on Mithras says: "The ancient monuments represent him as a beautiful youth, dressed in Phrygian garb" *(Encyclopædia*, 1864, vol. vi. p. 493), and Sharpe remarks that "the chief symbol in his worship was the figure of a young hero in Phrygian cap and trousers."

Fosbroke says that Mithras "at others is a mere youth in a Phrygian bonnet," *(Encyclopædia of Antiquities*, 1825, vol. i. p. 170). Now the Phrygians are said to have come from Armenia, which had been conquered by the Medes, and the Mithraic cult was found in Armenia; so that practically the Phrygians came from Media. The Phrygian dress, therefore, by this line, might be traced to Media.

McCormac engraves a bronze Mithraic plaque of Asiatic origin, and bearing a man, serpent, torch, and pine cone, the former adorned "with Phrygian cap" (p. 136, fig. 34). In a tomb of a Scythian queen at Panticapæum (Crimea) was found an electrum vase, on which are engraved Scythian warriors who wear the conical, peaked Phrygian cap, engraved by Cassell *(Historical Educator*, 1854, vol. i. pp. 227, 229), and Scythian amazons on antique vases wear the same cap. The same writer remarks: "This Median territory can be no other than Armenia itself" (i. 193). An ancient representation of a bowman of Dacia shows him dressed just the same as Mithra and the Gemini on the tablets.

Thus we may trace the Phrygian dress from Asia, through Media, Armenia, Dacia, Asia Minor, Phrygia, Pergamum, Scythia; that is, in the very places peopled by Israelites who had come from Media where the tablets first arose.

Fosbroke says that by the "Phrygian bonnet . . . is meant a skull cap with a bent peak projecting in front like the bust of a bird, with an arched head and neck. It is certainly the most ancient form of helmets. The Sarmatians preserved the Phrygian form" (ii. 764). Dr. Meyrick says of the Phrygian cap "that it is of Asiatic fashion" (*Ancient Armour*, xviii., xli.). Fosbroke gives a drawing of an amazon with this cap from an antique vase (ii. 832, fig. 5), and notices that "the head dress of the Asiatics in the Euxine and Archipelago was the Phrygian bonnet with its top bent forward."

Finally, we trace this Median dress to Britain. Fosbroke, speaking of the Anglo-Saxons, says they wore "tunics" and "conical and Phrygian bonnet caps"; and again, "The Anglo-Saxons and Normans appear in (Phrygian) caps of the same fashion" (ii. 837, 765).

Thus the Mithraic monuments, and the Phrygian dress of Mithra and the two youths on them, are traced from Media into Britain, and along the very route which other evidence shows, was taken by expatriated Israel.

"Still more curious is it to find on the bare hillside of Housesteads, in Northumberland, though broken and mutilated, all the emblems of Mithraic worship." —Hodgkin: *History of England*, 1906. (*Notes and Queries*, 10, iii. 6, p. 199).

"What's in a Name?"

WELL! there should be a great deal in a *good* name, even from a dog's point of view, for a bad name spells hanging—or something leading to the same end by another means.

For any scheme of union among us there is the *prime essential* in a name—common-sense calls for a common name.

Yes! there is a great deal in a name. There is all of resolution and fair-play in the name of Englishman. There is all of shrewdness and tenacity in the name of Scotchman. There is all of careless courage in the name of Irishman. There is all of passion and poetry in the name of Welshman. But in the name of British there is all of the most wonderful amalgam of exalted qualities that was ever fused together by the Almighty Alchemist who watches over Israel and slumbers not nor sleeps.

There are those of us who prefer the name of Ephraim-Israel because they affect to find only Ephraim here, and the rest of the tribes elsewhere. They may be right, but I do not think they are, for whilst I can find abundant evidence for the tribes being here (under our flag) I can see next to none for a continental habitat. It is purely a matter of evidence, as it seems to me.

They willingly ignore the prophetical promise that the tribes must be gathered (under one king and flag) in a place of their *own*, where they should be free from invasion, and whence they should move no more. They are content with the name of the leading tribe in place of Israel, which covers the fact that, sooner or later, all the tribes must be here—are probably here now in representative numbers.

Then our brothers of America, rather shortsightedly, prefer Anglo-Israel, which they consider better covers our race, besides being less wounding to *amour propre*—a feeling probably born of the bad tradition of dislike which has come down from the war of independence—and which, it is pleasant to see, is rapidly becoming obsolete before the increasing sense of common character, common aims, and common brotherhood.

Angle=Engel (calf)=English=Ephraim, and so we work round again to that blanket which is too narrow withal to cover the bed.

Anglo-Israel leaves out Saxon, Scot, Irish, Welsh, Dane, and in fact the greater portion of our interesting racial conglomerate. The Angles, a small tribe settled in the south-east, by some strange chance gave their name to England. But that the United States should select "Anglo" as a covering term, and should find it more soothing to their feelings

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than the name of any other unit of our islands, is indeed inscrutable, especially so as it is manifest that all our other elements have gone to form their virile nation. The Celts have just cause of complaint at being thus left out, in view of the later conclusions of science as to their prominence in our composition. Dr. Boyd Dawkins has declared that "there is probably not a single family in Britain that has not some Celtic blood in their veins," and, as a consequence, this must be true also to a large extent of the United States. Why American British-Israelites, with their national characteristic of always going for the big thing, should have elected to name themselves after the lesser rather than the greater, which contains the lesser, is a puzzle. The British name was for a long time hated by them, but it is useless to stick their heads under the sand. They may bleed themselves white, and will yet have their British bones left.

So, by what seems to me a fair process of elimination, we have arrived at the *only indicative* name—"British-Israel."

"British," whether derived from the Hebrew or merely coinciding with it, as Hebrew scholars admit, bears the signification "Covenant People," which our theorem shews us to be. It would appear, therefore, that a God-given name has come to us. We need a common name, that the trumpet may give no uncertain sound. We largely use it now; let us universally use it in the future. It is a name in accordance with our teaching—an identity point in itself; a name that covers our race in both hemispheres; an ancient name that has grown with our growth; and a name of the most glorious traditions!

What's in a name, forsooth? Whatever my readers may think, His Majesty's guests of Dartmoor and Portland would agree, I fancy, that it is better to be known by *one* good name than by a bad *number!*

LANDSEER MACKENZIE,
Member of Council, British-Israel Association.

[We frankly differ from Mr. MacKenzie and disagree with both his sentiments and his history. The vital need of a common title for all our Associations and people has not been felt, except by those who wish others to dress like themselves, and thus introduce a uniformity which is very conspicuous in the Dartmoor and Portland palaces. To expect our United States fellow-believers to accept the term "British" seems most unreasonable. The word "Israel" will no doubt come to be the recognised description for both branches of the race, but British, in our opinion, never. Mr. MacKenzie considers it inscrutable that Americans should prefer Anglo to British. May we explain? The American colonies were founded by the English. At the date of their secession from Great Britain the colonists were known as English-Americans, or American-English. It was they who really established the Republic, giving it their language, laws, and institutions; and they are still the absorbent or moulding element. It is true that various other tribes, or parts of them, have been taken into the constitution, but a man is not a vegetable because he assimilates vegetables, and even if we wanted a full length "blanket" it is certain that "British" would not cover the divers races which Manasseh has digested or is in process of digesting. Mr. MacKenzie observes, "The Angles, a small tribe settled in the south-east, by some strange chance gave their name to England." But was it by some strange chance? Our friend connects the Engles with Ephraim, and seeing that the name of Ephraim is employed in prophecy to denote the whole ten-tribed nation, may it not be just possible that prophecy is still audible through the world-wide adoption of the term "English" for the race, furnishing us with "*an identity in itself*" much more effective than "British," as the latter "identity" requires a good deal of technical explanation and only convinces those who are convinced already, while the significance of the former is palpable. But it must also be pointed out that the Angles were far from being a small tribe, nor did they settle in the south-east. They settled on a long stretch of the east coast, and colonised a vast extent of England, as well as the South of Scotland. They greatly outnumbered the Saxons on the south and the Scots on the north; in fact, they outnumbered both Saxons and Scots (proper) put together, and do so to-day. The Anglian stock is the preponderating factor in England, South Scotland, North Ireland, and necessarily in the colonies; besides which its type of civilization is paramount throughout the empire, and permeates the race—which is broader than the empire.

Mr. MacKenzie states that the Celts have cause for complaint at being left out in view of the conclusions of science, and quotes Dr. Boyd Dawkins that "there is probably not a single family in Britain that has not some Celtic blood in their veins." But there is a difference between science and prattle, and this statement of Dawkins is simply prattle without any sound basis of truth. Historians treat the theory with disdain, as, for instance, Dr. Stubbs in his recently published "Lectures on Early English History." Suppose we granted, however, that there were drops of Celtic blood in English veins, that is surely no ground for renouncing the term "Anglo." If we are going to make such nice distinctions we should be in a peculiar position, for we can gather from Scripture that there is probably not a single Hebrew family without Canaanitish or other Gentile blood in their veins, and unless Mr. MacKenzie can devise some name acknowledging this indebtedness the Canaanites will have grave cause for complaint. The British blanket, then, is after all much too short. Both British-Israel and Anglo-Israel are defective, but in an ethnological sense Anglo-Israel is much more comprehensive than British-Israel; and we may say we have received letters from abroad stating that the insistence upon "British-Israel" hinders the progress of the movement. We only regret that the discussion should have been raised at this juncture, when there is a prospect of genuine unity as opposed to artificial uniformity. Persuading people to call themselves by what they do not wish to be called is a sterile task, and we Identists have more important matters on hand than the preparation of printed and gummed labels.—ED.].

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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An Identity Centre.

A CORRESPONDENT writes :—Passing along Kirkland-street, St. Helen's, a few evenings ago, my attention was arrested by seeing a shop window with a fine display of Identity literature, charts, &c., prominent among these being the now familiar friend in red covers, "About Ourselves," by the Rev. Leonard Hills. The striking coloured poster made an imposing background. "Stupendous Fact: Lost Israel Found in the British Race," &c. Looking to see who this bold pioneer could be I read, "Joseph Dudley, Leather Dealer," and at once entered the large and well-appointed shop. A man of striking intellectual appearance, with an Israelite badge on his frock-coat, came forward, and, finding I was an Identity believer, gave me a most cordial welcome, took me through into the house, where I was introduced to Mrs. Dudley, who—in real Lancashire fashion—at once made me perfectly at home, and prepared tea. I soon found my good host ready with a constant fund of interesting reminiscences of past and present Identity stalwarts. Having recently entertained the Rev. Leonard Hills—who gave a Lecture in St. Helen's a week or two ago, and will D.V. give another in that town on Easter Tuesday—I heard much of the work of the one who gives us the "Flashlights" week by week in the BANNER. I also heard, with great interest, of how my host was used as an instrument in bringing the light of our great truth to the great mining engineer, the late Mr. Hopton, who held a Bible-class which Mr. Dudley sometimes attended. One Sabbath Mr. Hopton's subject was the "Throne of David," and, of course, outside of Identity teaching there can be no satisfactory explanation of this matter, so Mr. Dudley lent Mr. Hopton Hine's "Forty-seven Identifications," and reading over the chapter headings to his friend, found him asking every now and again, "Can he prove that?" The book was taken and faithfully read by Mr. Hopton, who on next seeing Mr. Dudley called out, some distance away, "I am converted!" "Why," said my host, "I thought you were long ago." "Yes, but now I see more of the truth of the Bible in the history of my own country." I could not help thinking, as I listened in reverent wonder at the working of Israel's God and Father, to the words of my host, "What a worthy fellow-townsman of King Dick (Seddon), the world-respected Prime Minister of New Zealand!" On one of the outer walls (the premises being Mr. Dudley's own property) I found another placard—"Stupendous Fact," and it was forcibly borne in upon me how much could be done to advance our cause if similar means were adopted by others. But perhaps everyone has not the earnestness and desire to serve our Master and King which shines out from these worthy believers, and from every nook and corner of their God-blessed home. It was indeed a refreshment to spend a few hours in such society, and Malachi iii. 16, 17 was vividly in my mind all through our interview.

Mr. Dudley said that Psalm xxv. 14, "The secret of the Lord is with them that fear Him; and He will shew them His covenant," had been sent to him in his reading that morning, and he felt it referred to the covenant in our forefather Abraham, which we British inherited, though so utterly unworthy in ourselves.

At the Y.M.C.A. the same evening I was privileged to hear Mr. Geo. F. S. Boston, of Liscard, Hon. Sec. of the new and strong "Wallasey British-Israel Association," give his Lecture on "The Kingdom—Where is it?" The Lecturer has prepared a very large chart of all time in Identity light, and it is to be hoped that all our friends will before long be afforded the opportunity of seeing the chart, and hearing the wonderful explanation of its author. Mr. Boston appears to have the old "gift of prophecy" (1 Cor. xii. 10), and, being a man in the full vigour of his powers, and with a singularly clear and interesting delivery, he holds an audience in his grasp as one man. He spoke for an hour, and no greater treat could be imagined. Another meeting, in the same building, of the Church Pastoral Aid Society drew a number away who would otherwise have come to hear Mr. Boston, whose fame as a Lecturer on the Identity is now well established. Still, there was evidence that the Spirit of God was working in our midst, and much good will result.

Correspondence.

COLONIAL LETTER.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have just received a letter from the Rectory, Rylestone, N.S.W., in which the desire is expressed on behalf of two clergymen to have the name and address of the ministers of all denominations in Australasia who are interested in British-Israel truth, so as to get up an Anglo-Israel Clerical Directory for the purpose of mutual encouragement and friendly co-operation.

On their behalf I have much pleasure in asking you kindly to insert this appeal. Names and addresses should be sent to the Rev. F. J. Harris, The Rectory, Rylestone, N.S.W.

I am, dear Sir, yours most truly,

J. IDRISYN JONES.

BRITISH-ISRAEL ASSOCIATION OF BRISBANE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The annual tea and public meeting of the British-Israel Association of Brisbane was held on the 14th day of December, 1905, in the Rooms of the Y.M.C.A., Queen-street, when a goodly number of members and friends assembled anxious to hear more of this interesting subject, which is not only engaging the attention of the residents of the city and suburbs, but of those settled in the interior of this important and progressive colony, fulfilling the covenant promises made to Abraham and his seed, who were to inherit, subdue and colonize the waste places (Isa. xlix. and liv.). This is being done by the British race settled in Queensland.

Addresses were delivered by our old friends, Messrs. Gregory and Richer, at the close of which a considerable addition was made to the roll of members, the meeting being closed by singing and prayer.

I am, dear Sir, yours faithfully,

JOHN F. BUCKLAND, *Hon. Sec.*

Queen-street, Brisbane, March 3rd, 1906.

P.S.—Our esteemed friend and lecturer, Mr. C. W. Gregory leaves here on the 15th of March by the Orient Mail ship *Orontes* on a visit to the old land, after a residence of over forty years in this State. His address will be—Care of the Y.M.C.A., Exeter Hall, Strand, London.

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PROGRESS IN MANCHESTER.

To the Editor of the "Banner of Israel."

DEAR SIR,—During the last month two openings have been offered to those of our local Association who can find the necessary time, &c., to teach the Identity.

The first came from the Rector of the Parish Church of Harpurhey, inviting a notorious British-Israelite to take under his care a class of young men in the Sunday-school, whose ages were anything between 17 and 20. Needless to say, the offer was accepted.

Before entering upon his duties as teacher he (Mr. J. F. Sanderson, of Harpurhey) told the Rector that he was a firm believer in the identity of the British race with the Lost Ten Tribes of Israel. The reply was to the effect that Mr. Sanderson's belief was well known to him, and incidentally inferred that that was a recommendation.

The other opening for the Identity is a mission room situate in Holt Town, Manchester, where some forty men (members of the above Mission) have asked for an "Anglo-Israel" teacher or lecturer to go regularly on Friday evenings. This took the form of a request from the members to the Committee. The Committee complied with the members' wishes and sent up the Secretary to Mr. Sanderson, who, not being at liberty on that particular evening in the week, asked Mr. Prescott to go. Mr. Prescott went most willingly (as he always does when there is serious work to do) and has taken the men in hand. And so the good work goes on.

This spirit of inquiry is a good sign, and a decided change from what we have been experiencing for some years—*i.e.*, contempt and misrepresentation.

Yours truly,

F. S. GANDY.

7, Conran-street, Queen's Park, Manchester, April 5th, 1906.

BENJAMIN NOT JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—In April 12th BANNER OF ISRAEL, 1905, is a letter by A. B. G. saying he has proved in a former letter that Benjamites, both in and out of Palestine, were called in Scripture Jews. This is news to me. I find in Numb. i. 47, "But the Levites after the tribe of their fathers were not numbered among them"; see Numb. ii. 33 and iii. 12; they belong to the Lord. Rachel had two sons—Joseph and Benjamin. Leah bare Levi and Judah. "Jacob" is the father of both. Judah and Benjamin are brothers. *Unless Benjamin* were the son of his brother Judah, how can he be called a Jew? The House of Judah went into captivity to Babylon accompanied by the tribe of Benjamin, who was part of and was called "all Israel," though incorporated for the time being with Judah, and on their return from the Babylon captivity, according to Scripture, were first called "Jews." But Benjamin is not a Jew, though known, commonly speaking, as the Jews.

In 1 Kings xi. 11 God says to Solomon, "Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." Verse 13, "Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake which I have chosen." Verse 36, "That David My servant may have a 'light' alway before Me in Jerusalem."

1 Kings xii. 17, "But *as for* the 'children of Israel' which dwelt in the cities of Judah, Rehoboam reigned over them." Verse 20 (last part), "There was none that followed the House of David, but the tribe of Judah only." The children of Israel mentioned above are the tribe of Benjamin (ver. 21).

Nehemiah, the 11th chapter and 3rd verse, gives an account of the children of Judah dwelling each one in his own city and in the land allotted to the House of Judah. "The children also of Benjamin from Geba dwelt at Michmash, and Aija, and Beth-el, and in their villages" (ver. 31).

Twelve months ago I was talking to a Jew. He said, "Excuse me," seeing the badge I was wearing. He asked me if I was a Jew. I said, "No; I am one of the children of Israel." He was surprised when I quoted the promises that were made to the children of Israel, and how they were taken into captivity by the Assyrians, but that God gave the tribe of Benjamin to Judah for David His servant's sake. I asked him how many tribes were known to him as Jews at the present. He said, "Judah and Levi." I said, "Where is 'Benjamin'?" He said, "O, he is lost; and we have often wondered what had come over them." Then I told him of the Word of God, saying, "The children of Israel shall in the latter days be a nation and a company of nations." He said, "I will look it up, for I know you have told me what is in our Bible." There is no doubt that if there had been "three" tribes of Jews they, the Jews, would have known something about them, as it was never prophesied that any of the Jews were to be lost.

Many people use the word Jew when they should use the word Israel. In the Book of Ezra (iv. 12) the word Jew is first used: "Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort" (see 9th verse). Verse 12, "Be it known unto the king, 'that the Jews' which came up from 'thee to us,'" &c. This is how the word "Jew" was applied to all who came up from Babylon, and from Scripture, I think, was used sneeringly by the adversaries of Judah and Benjamin and for the first time. The tribe of Benjamin are not Jews.

PAUL JAMISON.

[We would point out that A. B. G. did not say the Benjamites were Jews, or that they were invariably called Jews. That they were at times called Jews is admitted by our correspondent himself. The name "Jews" is first used in 2 Kings xvi. 6.—ED.]

THE CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—The Council of the British-Israel Association are much obliged to you for the kindly notice you have given of the Agenda to be considered at the coming Conference on May 3rd and 4th. They feel that the proposals to be discussed at these meetings may not satisfy all who are interested in the Identity cause, but they are nevertheless persuaded that all believers must admit the necessity for more united action in propagating this great truth. Hitherto the work has been hampered by want of unity and cohesion. If some definite arrangement can be arrived at, somewhat on the lines suggested, that will have the effect of bringing all our believers into closer touch, and that shall show the general public that we are a real force in the land, much of the present indifference to our subject, which is so manifest on all sides, will certainly be removed, and sober-minded people will be more disposed to give attention to our arguments. The necessity for closer and more united action has long been apparent, but former efforts in this direction, and with the present object in view, have not met with success. The Council trust that a better fate is in store for the coming Conference, and they feel persuaded that with mutual concessions some satisfactory arrangement must result that shall give a stimulus to the cause, and oblige those who at present hold aloof, and will not even consider the arguments, to look into them, and judge whether or not we have good reasons for the belief we all so tenaciously hold.

The Council will gladly welcome all who can make it convenient to attend, and are prepared to give every consideration to the proposals that may be put forward by their friends from the North, from Scotland, and Ireland, and they look forward to a very pleasant gathering, and substantial results to follow.

Yours very truly,

DOUGLAS A. ONSLOW.

April 10th, 1906.

THE APPROACHING CONFERENCE IN LONDON.—At the meeting of the North of England Council, held in Liverpool on Easter Monday, the following gentlemen were deputed to represent it at the London Conference fixed for May 3rd and 4th:—Rev. Leonard Hills, Mr. J. G. Taylor, Mr. T. W. Plant, Mr. G. F. S. Boston, and Mr. Jos. Dudley. Mr. Daniel Parker has been elected to represent the Yorkshire Association.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race

Redemption and Salvation Contrasted.

BY C. R. COLQUHOUN.

BY following custom, instead of "proving all things," we use the words redemption and salvation, Redeemer and Saviour, as if they were synonymous terms, notwithstanding the fact that redemption is a condition which can be brought about without the knowledge, will, or consent of the recipient; while salvation is a condition which cannot be brought about without the knowledge, will, or consent of the recipient. For instance, a slave can be redeemed—bought back—from slavery, or an article from pawn, without the knowledge, will, or consent of the slave or the owner of the article; but salvation must be the result of the knowledge, will, and consent of the individual recipient.

There seems to be no universal, settled idea as to *who* were redeemed, or *what* they were redeemed from. Some say from sin and the power of Satan—some hymns declare "from sin and death and hell"; but the fact remains that from the moment any person or article is redeemed—bought back—they must *at once* stand free from the position or condition from which they, or it, were redeemed. But this is not the case with the human race in regard to sin, the power of Satan, death or hell, because we as a race are as much under sin and the power of Satan, death, and hell to-day as before the redemption took place.

Again, we are told that we *have* been redeemed *once for all*, and yet, in the same breath, that we must first believe and then we *will be* redeemed. Now, these two statements are directly opposed to each other, as we cannot at one and the same time stand in the position of "*have been and will be.*" All these things put together produce confusion, and thus become a stumbling-block which might be removed with ease and certainty. As an illustration of this serious state of doubt I give the two following examples :—

The writer heard the late Rev. J. Barles, of St.

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Peter's Church, Liverpool, one Sunday morning, giving an address on "Faith." Among other illustrations he gave a description of the faith exhibited by his own little sister on her death-bed; then he used the following words:—"You all know that redeem means to buy back. Now, many Christians—many good Christians—believe that Christ, by His death redeemed, or bought back, the whole human race from sin and the power of Satan; but that is a damnable doctrine, and one I would not hold for one moment. But from what we have been redeemed I cannot say; it is one of those difficult questions in the Bible—like predestination and election—which are best left alone; but surely we can exercise the faith I have been describing and believe we have been redeemed." Now just think of it. Here is a minister giving a deplorable, but nevertheless true, description of the position of every honest Christian who is outside Identity Truth. I could not help remarking to myself that morning, "Oh, what a pity you have not profited by the Identity lessons I have tried to give you, for in that case you could have answered the three questions with perfect ease and decision in as many minutes!"

Now take the other case of a friend who is a strong advocate of the Plymouth Brethren, and thought me simply mad when I introduced this subject; but whose hand was held out to me the other day on entering a railway-carriage, when he pulled me down beside him, and, while still holding my hand, said: "I shall ever feel grateful to you for having opened my eyes on the redemption question. Do you know, that has been a stumbling-block to me for many a day." I then asked, "Well, do you see it now?" Still grasping my hand, he threw himself back and exclaimed, "See it! why, it's as clear as daylight, and it's grand. I have no more trouble now." The text which made it so clear to him was Gal. iv. 4, 5, "In the fulness of time God sent forth His Son, made of a woman, *made under the law*, to *redeem them* that were under the law." This at once, in the clearest and most definite language, gives the answer—*Who* it was, and from *what* they were redeemed. Only Israel were under the law; Christ Himself having been "made under that law," He was *sent* to redeem—or buy back—those who, like Himself, were under that law. So from *that moment* the law of "Form and Ceremony" was lifted from off their shoulders, to enable them to stand on the same platform with the Gentiles, or outsiders, in regard to the atonement made by our Saviour for the salvation of all mankind, which will only be granted through the knowledge, will, and consent of the individual.

Again, we are told that the law from which we were redeemed was "the Law of Sin," whatever that may mean. I am very pleased to know that all the laws of our country are laws of righteousness, but not laws of sin, they being made in order to guide us from committing sin. By keeping the laws under which we live we save ourselves from punishment; but by keeping a law of sin I am afraid we should get punished.

But this is not the worst feature of the case. Our teachers seem to forget when making that statement that if the law under which our Saviour was born was a "law of sin," then Christ Himself was born a sinner, as He was "made" or born under the same law as those whom He was *sent* to redeem—or buy back—from under that law. If they were sinners because of their birth under that law, then His birth being under the same law He must also have been a sinner; but as we know this cannot be, it is an absolute proof that our teachers are wrong.

Let us for argument sake write out the text in question along with the statement which is supposed to explain it. The text would then read—"In the fulness of time God sent forth His Son, made of a woman, made under '*the law of sin*,' to redeem them that were under 'the law of sin.'" This needs no further comment, as it bears its own condemnation.

Now let us do the same with Identity Truth. The text would then read—"In the fulness of time God sent forth His Son, made of a woman, made under 'the Mosaic law of Form and Ceremony,' to redeem them that were under the law of form and ceremony." This at once meets the case and makes the whole matter clear. Statements like these, which are the outcome of not understanding the Bible from the Identity point of view, cause confusion; but, taken on Identity lines, then the law spoken of was the law of form and ceremony given, through Moses, to one people only, and that Christ was born a member of that people; that He was so born in order that He should redeem—or buy back—His own people from under a law which only they had been placed under; that law of form and ceremony having then served the purpose for which it had been imposed, *i.e.*, of being "the schoolmaster to bring them (Israel) to Christ" (Gal. iii. 24), now that Christ had come there was no longer any need for its continuance; therefore we, being the lineal descendants of that race, can sing with perfect truth and thankfulness—

"Free from the law, oh, happy condition,
Christ has redeemed us once for all."

And thus we, along with all other peoples on the earth, can come to Christ without any form or ceremony—

"Just as we are, without one plea."

But Sacerdotalists, by adhering to the law of form and ceremony, thereby ignore the redemption purchased by Christ, and thus add insult to injury, while at the same time placing themselves in line with the Jews who are still waiting for the Messiah to redeem them from the law.

People when speaking or singing about the Saviour or salvation use the words Redeemer and redemption,—they should remember that they are absolutely different conditions.

Then let us say or sing just what we mean, always bearing in mind that the death of Christ had three aspects — first, redemption, or freedom for Israel from the law of form and ceremony; second, salvation, or life for all mankind, through Israel; third, dominion or power to Israel, to enable them to carry out the work of conveying the Gospel of Salvation, through Christ, to all the ends of the earth.

Many Identity believers are as great sinners in this respect as any non-believers, as they very often, both in speaking and writing, declare that Christ is the Redeemer of the world; of course they mean Saviour, but why mix terms which have no connec-

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tion? Some even think that by our declaring that Christ redeemed Israel only, we will turn those who suppose they are Gentiles from believing the Identity. This is a result of the wrong view that redemption and salvation are one and the same thing; but a little calm thought will at once show that the one has nothing to do with the other. The Gentiles, or outsiders, could not be redeemed—bought back—from under a law which they never were under, therefore they had no need for redemption. Salvation, through the atoning blood of Christ, without law or ceremony, is all that either they or we now require.

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

(*Continued from page 180*).

MASSAGETÆ, SACÆ, ABII, ASSÆI, BUDINI, GETÆ-ET-MÆSI.

At a later period of Grecian history on to the time of the Romans, geographers divided the people known as Scythians into numerous different tribes. Many of those names were merely descriptive, taken from the different characteristics of the different tribes. There were, as we have already mentioned, two different classes of peoples comprehended under the names Scythian and Sarmatian, and to which of the classes those different petty appellations properly belonged it would be difficult to distinguish. The head-quarters of the ruling Scythians, or the parts called Royal, were in the vicinity of Tanais and Mæotis,* but as they extended their dominion far and near, different companies of these ruling or Sar people would be required at different parts of their vast Empire, when they extended themselves at first on all sides. In reviewing the different accounts of many different historians, it is difficult to distinguish between the Scythian tribes proper, and the nomades under their rule, not properly Scythian: the uncertainty is still more increased by later writers not making this division as made by Herodotus and other earlier writers. But as the Sacæ, Massa-getæ (or greater Getæ), Getæ, Mæsi, Abii, Assæ, and Budini, are mentioned by most writers as the most celebrated peoples of Scythia,† it is probable that they were the representative tribes of that superior people at the various extremities of their Empire. The Sacæ and Massa-getæ were the most Easternly tribes of these Scythians, and dwelling beyond the Caspian were almost unknown, and the many dreadful stories told about their savage customs probably either related to the barbarous tribes under their rule, or were exaggerations; indeed, Strabo tells us not to accept too literally the accounts given concerning these people, being so remote from the Grecians.‡ It must, however, be admitted that their great delight was in the battle, and to kill the first enemy, like some of the German tribes of a later period.

Next, going Westward, were the Abii, called the justest of all barbarians,§ not hoarders of wealth; and also the Assæi, among the most distinguished peoples of Scythia:* and then going Northward were the Budini, while the Empire of the royal Scythians extended Southward to the Caucasus, where many tribes, under their protection, cultivated the ground. Towards the Danube were the Getæ, called Dacæ by the Romans.† Their principal parts lay to the North of the Danube, extending Eastward, from whence they made occasional trips into Thrace, and those who settled there were called Mæsi.‡ Their superiority over the other peoples of Thrace is spoken of by Herodotus, and this would seem to include them with the royal or ruling Scythians, who conquered many territories beyond the Tanais. Coming as they did oftener into contact with the Grecians, a fuller account is left us of this people in the classic historians. "These, of all the Thracians, are the bravest and the most upright," says Herodotus: "They believe themselves to be immortal, and whenever anyone dies, they are of opinion that he is removed to the presence of their God Zalmoxis, thinking that there is no other God but their own."§ Whence came this theology to be among the barbarous peoples of the Euxine in the time of Herodotus (who lived about B.C. 450), when the pure worship of one God had long been lost among the mazes and extravagances of mythology? Their *ideas of divinity and the immortality of the soul* distinguish them from all other barbarians. Some said that this Zalmoxis had borrowed his doctrines from Pythagorus, but, says Herodotus, "For my own part, I neither disbelieve or entirely believe the account of this person, and subterraneous habitation; but I am of opinion that this Zalmoxis lived many years before Pythagorus. Yet, whether Zalmoxis were a man or a native deity among the Getæ, I take my leave of him."‖ Here, then, the doctrine taught by this Zalmoxis was peculiar to the Getæ, *and also to the Hebrews*; not borrowed from the Grecian Pythagorus. The accounts of the Getæ are the only remains we have of the religion of the Scythians, and they have a striking similarity to that of the Ten Tribes. The name of this Zalmoxis has been conjectured to signify Sar¶ (chief or prince) Moses; and this with all probability, for the Getæ who were settled in Thrace by the Romans called themselves Mœsi, undoubtedly from Zalmoxis or Moses, the founder of their religion. He was, according to the Greek account, a *slave*, and acquiring his learning in *Egypt*, afterwards preached to his countrymen.** "At first," says Strabo, "he was chosen a priest of the divinity most revered by the Getæ, but afterwards was esteemed as a god."†† It was also said that he retired into an inaccessible district of caverns unfrequented by other men, where he passed his life, rarely communicating with anybody. "For there is always found some one of this character who assists the king in his council, and is styled a god by

* Herodotus, bk, iv., chap. 20.
† J. S. Polyhistor, cap. lxii.; also Pliny.
‡ Strabo, bk. xi. § O Curtius, lib. vii., cap. 6.

* J. S. Polyhistor, lxii. | Pliny, vol. i., p. 329 (Bohn).
‡ Strabo, bk. vii. chap. 3, § 10.
§ Herodotus, bk. iv., chap. 93, &c.
‖ Herodotus, bk. iv., chap. 96.
¶ The term "Sar," signifying "chief" or "ruler," was applied by the Scythians to any great personage, and to their king in the case of Sarocus, the chief of the Sacæ, in the great Behistun inscription, not forgetting those Scythians called Sarmatians.
** Strabo, bk. vii., chap. 3, § 6.
†† Strabo, bk. vii., chap. 3, § 6.

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the Getæ."* These are evidently traditions of the Hebrew Moses possessed by those Scythians or Sarmatians who had their origin out of Media, and they could only have such from their connection with the Lost Ten Tribes. This account of Zalmoxis retiring among caverns was probably a remnant of the history of the children of Israel in the wilderness, when Moses disappeared among the caverns of Sinai for forty days. Those Getæ having always some one who lived a secluded life, and represented the deity, corresponds with Israel's high priests. The religion and traditions of those Scythians are not to be accounted for unless in their connection with Lost Israel. "That the care of worshipping the Supreme Being is great among this nation" says Strabo, "is not to be doubted."†

After what Posidonius has related—"and they even abstain from animal food for religious motives"—as likewise on the testimony of other historians, these traditions concerning Moses and the doctrine of abstinence from meats for religious purposes seem peculiarly Israelitish, and how those barbarous tribes came into possession of such customs is not to be explained if we suppose that the Scythians (proper) were of common origin with the other peoples of the Euxine or Black Sea, and only to be accounted for in the reasonable inference that our ancestors, who had their origin in the exact place of Israel's captivity, were the Lost Ten Tribes. For it is to be considered that at the time to which the above accounts refer, Christianity had not made those laws and institutes known to the world which were treasured and guarded by the Hebrews as peculiar to themselves. Mahommedanism, a direct copy of Mosaic principles, had not spread its doctrine into Tartary, Afghanistan, and India; the early Eastern Churches, glorying in hyperbole and figure, had not yet taken to themselves the place of true and literal Israel; and proselytism, which was no part of the Mosaic institution, never reached the barbarous regions of the Euxine from Jewish sources. It is for our opponents, then, who cannot conceive how our barbarous ancestors could be Lost Israel, to tell us from what unknown fountain of barbaric philosophy, far excelling the wisdom of the civilised and Grecian Plato, customs so peculiarly Israelitish sprang. Peoples who have after a long succession of ages, such as the ancient Peruvians and Chinese, attained to a barbarous civilisation, may possess in their traditions a dim recollection of the beliefs common to the world in early patriarchal ages, but the customs of our ancestors are in direct accordance with those Divine institutions given to God's chosen and long-lost people Israel.

The Hebrew Josephus, moreover, highly sensible as to the antiquity and Divine principles of his people, does not consider that he is doing any injustice to the religious opinions held by his countrymen when he makes a comparison between the doctrines of the Dacians or Getæ and those of the Essenes—a sect of the Jews: "The doctrine of the Essenes is this, that all things are best ascribed to God. They teach the immortality of souls, and esteem that the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices, because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men, and they entirely addict themselves to husbandry. It also deserves our admiration how much they exceed all other men who addict themselves to virtue, and this in righteousness: and indeed to such a decree that it hath never appeared among any other men, neither Greeks nor barbarians, no, not for a little time, so hath it endured for a long while among them. This is demonstrated by that institution of theirs, which will not suffer anything to hinder them from having all things in common; so that a rich man enjoys no more of his own wealth than he who hath nothing at all. Like the Abii Scythians, who were the justest of all 'barbarians,'* according to the Greek point of view, and according to Marcellanus they were not 'hoarders of wealth' and had 'no regard for food or life.'"† "They none of them differ from the others of the Essenes in their way of living," continues Josephus, "but do most resemble Dacæ, who are called Polistæ, or dwellers in cities."‡ That a tribe of wild barbarians should from some mysterious causes so far excel their brethren as to be comparable with God-instructed Judah is a novelty in our historical experience; but more reasonable inference points to them as remains of the long-lost House of Israel.

Josephus further quotes Hermippus, and shows that from a Grecian point of view the doctrines of Jews and Thracians—or the Getæ, who were also Thracians—resembled each other to an extent: "Now this Hermippus, in his first book concerning Pythagorus, speaks thus: 'That Pythagorus, upon the death of one of his associates, whose name was Calliphon, a Crotoniate by birth, affirmeth that this man's soul conversed with him both night and day, and enjoined him not to pass over a place where an ass had fallen down; as also not to drink of such waters as caused thirst again, and to abstain from all sorts of reproaches.' After which he adds thus: 'This he did and said in imitation of the doctrines of the Jews and Thracians, *which he transferred into his own philosophy.*'"§ The above narrative, although profusely blended with the supernatural, serves to show that wise sayings which were common to the Jews were also possessed by the Getæ or Thracians; and also that Pythagorus borrowed his doctrines from the Getæ instead of Zalmoxis or Moses borrowing from the Grecian Pythagorus.

In tracing our ancestry to the Getæ it is to be observed that the Scythian tribes, upon their arrival in the north of Germany, joined in various warlike enterprises with the Scandian and Finnish tribes, and seem to have gradually given up the worship of Odin, or All-father alone, for that of the various Swedish-Gothic deities: whence Moon-day, Woden's-day, Thor's-day, Frigga's-day, Satur's-day, and Sun-day, as

* Strabo, bk. vii., chap. 3, § 6. † *Ibid.*

* O Curtius, lib. vii., chap. 6, § 11.
† A. Marcellanus, lib. xxiii., chap. 10.
‡ Josephus, Antiquities, bk. xviii., chap. 1.
§ Josephus against Apion.

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brought over from Germany by our Saxon ancestors. The Getæ, however, are to be traced in the Jutes, who were also called Geatum (Saxon Chron., notes by translator); and the name of their Zalmoxis or Sar-Moses is also to be traced in the name of the river Mosa or Moses, mentioned by Pliny as in the north of Germany, from whence our Saxon ancestors, the Saxons, Angles, and Jutes, originally came to Britain.

(To be continued.)

The Return of the Jews from Babylon.

By F. THOMPSON.

To show that the Northern portion of Palestine was fully occupied before the return of the Jews I will quote from the Preface to Ezra in the Paragraph Bible (the Religious Tract Society): "There is also another display of God's special and discriminating providence in fulfilment of His promise to His people. Whilst in the land of Samaria colonies of strangers had been planted, which filled the territory of Israel with a heathen race, so as to exclude the return of the ancient inhabitants, it appears that in the land of Judah full room was left for the return and restoration of the Jews." You will remember who these foreigners were; they are mentioned in 2 Kings xvii. 24: "And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria." This is supplemented by an interesting statement by Professor Sayce: "We may gather from Ezra iv. 2, 10, that Samaria was colonised a second time by the Assyrians, perhaps in consequence of an unsuccessful revolt. This took place in the reign of Esarhaddon. His son, Assurbanapal, settled a number of Elamite tribes in the country, natives of Susa and Arphaxa, and men from Babylon and Erech."

The story of the returns in Esdras differs a little from the Bible narrative; there is more in it, and there is no reason why it may not be perfectly true. In it we read that there was an earlier return than that under Zorobabel, for a governor of Judea named Sanabassar (the Sheshbazzar of Ezra) commenced the building of the Temple by the order of Cyrus, and to him, and the chief of the families of Judea, and the tribe of Benjamin, were given all the treasures of gold and silver to take back. Sanabassar was prevented from continuing the work by the people of Samaria. Some think that this Sanabassar was Zorobabel, for commentators only mention three returns—under Zorobabel, Ezra and Nehemiah. The story in Esdras begins by saying that, when Darius reigned, three young men, who were of the guard of the king's body, spake one to another that each should write a sentence and name the greatest thing in the world, and whosoever's sentence was wisest to him should Darius give whatever he asked. The first wrote in praise of wine, the second in praise of the king, the third in praise of women and truth. He who wrote the latter was Zorobabel. Each made a long speech, given in Esdras; but his was the best, and in consequence he made his request to the king for leave to lead the Jews back to Jerusalem, and it was granted to the fullest extent, and the preparations for the return are minutely given. Zorobabel was also allowed to call the king his cousin—a very great privilege, no doubt, and I wonder if it is the origin of our saying in moments of supreme bliss, "I would not call the king my cousin"?

It is so often declared by our opponents that the 12 tribes returned under Ezra and Nehemiah, that it may be interesting to go over the ground once more, and we will turn to the Bible accounts. Perhaps it may be as well to remember that there are three returns mentioned in the authorised version—the first under Zorobabel, and 80 years later the second band returned under Ezra; this was 13 years before the return under Nehemiah, so that altogether the two histories of Ezra and Nehemiah cover a period of about 100 years. The Jews counted Ezra and Nehemiah as one book, and Ezra seems to be a continuation of 2 Chronicles; you will see the last and first verses of each are the same.

In the 2nd verse of the 1st chapter of Ezra it is stated that *Cyrus* was to build a house for the Lord at Jerusalem, which is in Judah. Well, to be absolutely accurate, Jerusalem was in Benjamin, but as Judah and Benjamin were then together, this statement only makes our contention stronger, for it emphasises the fact that Judah headed the return to their *former* home accompanied by Benjamin, as mentioned in the 5th verse: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." All did not return, but the chief of the fathers and those whose spirit God had raised to go. In the 1st verse of the 2nd chapter we read—"Now these are the children of the *province* that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city." From this it would appear that those who returned dwelt in *one* province of the king's dominion only, and that they were not even those *Jews* who were scattered about, as we know many were from the book of Esther, where it is mentioned that posts were sent into *all* the king's provinces to kill, destroy and cause to perish all the Jews. And the king reigned from India even unto Ethiopia, so it took months for these posts to reach their destination. So you will see from the 1st verse of the 2nd chapter that it was those from *Babylon* who came again into Jerusalem—*not all* the Jews, but a portion only. This is a proof that the ten tribes who had been taken to another region were not included in the return from this one province—Babylon.

Dr. G. Moore says that the Israelites were utterly divided from the Jews in their captivity, and Cyrus' decree could not apply to them, for at that time they had fought against him and been scattered into Armenia, Cappadocia and Afghanistan. Remnants of Israel are still found in Armenia.

The return under Zorobabel was 536 B.C., and after giving the names and number of each family, it is

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mentioned in the last verse of chapter ii. that, "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in *their* cities and all Israel in *their* cities."

Here, then, is the key-note of the opponent, but is it not plain to any logical mind that this "*all* Israel" only means Judah and Benjamin previously named, along with the priests and Levites, as those who returned. Judah and Benjamin at any rate were both Israelites and they dwelt in Judah and Benjamin, because, as we know, the land of Israel had been twice filled up with colonists. How is it, then, if, as a certain class of our opponents contend, twelve tribes returned, there is not a single mention of any of the ten by name? We can prove from Scripture that Benjamin was the tribe lent to Judah by God's design: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple," &c. (Ezra iv. 1). This refers to these two, and in fact chapter after chapter does. See also chap. vi. 17: "And they offered at the dedication of this house of God an hundred bullocks, two hundred lambs; and for a sin-offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Chapter viii. 35 is to the same effect.

These verses are often quoted against us, but you will find in 1 Kings xviii. 31 that Elijah also offered sacrifice upon an altar of twelve stones for the twelve tribes when the two (Judah and Benjamin) were not there. To endorse the fact that the *ten* did not return with the *two* read 1 Chron. v. 26: "The King of Assyria carried away the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, *unto this day*"; and note "this day," for it is well-known 1 Chron. was written and compiled after the end of the Babylonian captivity ("Speaker's Commentary").

The history of Esther and Mordecai occurred during the period *before* Ezra's return, mentioned in chap. vii. 6: "This Ezra went up from Babylon." He was a priest and a scribe, and his mission seems to have been to teach the law and look after the spiritual welfare of the people. He also gives the names of those who returned with him—not very many names—but in chap. x. 7, 9 we see they were not of the ten tribes: "And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity. . . . And all the men of Judah and Benjamin gathered themselves together in three days." In chap. viii. 17 it will interest you to see a name mentioned by Ezra which may be the name on the Newton Stone in Aberdeenshire—the name Iddo. Moore preferred the translation Aittie, Ittai, but he says Eiddo would be the Cymric—*an* Eiddo died in Aberdeenshire; and this is surely a proof that Israelites came there. The account by Moore is in "Ancient Pillar Stones of Scotland," and was quoted largely in the BANNER in a paper by Mr. Carlyon some years ago. The ten tribes were in Casiphia; so you see in those days the Jews had to send to Israel for an instructor.

Now we come to the return of Nehemiah (ii. 5, 6, 11), "If it please the king . . . send me unto Judah . . . so it pleased the king to send me." For "the wall of the city was broken down and the gates burned with fire" (i. 3). "So he got timber from Asaph the keeper of the forest for the gates of the palace and the walls of the city."

It is thought that the decree given to Nehemiah dates the beginning of Daniel's 69 weeks, which end at the beginning of Christ's ministry by lunar calculation. *He* seems to have gone alone, and we must remember nearly one hundred years had elapsed since Zorobabel led his party back; but the particular people who *had* returned at that time are again mentioned: "These are the children of the province that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar, king of Babylon, had carried away and came again to Jerusalem and Judah" (vii. 6).

The walls had been again broken down and destroyed. How strange it seems that these people could not take care of their beloved home after being restored to it and having gone through so many years of exile. It is said they were not slaves in Babylon, but colonists; perhaps they hankered after the flesh pots of Babylon. They still followed their old sins—desecrating the Sabbath and marrying strange wives—so that strong measures had to be taken to put an end to these shortcomings (see chap. xiii. 15—22): "In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens which they brought into Jerusalem on the Sabbath day. . . . Men of Tyre brought fish . . . and sold on the Sabbath day to the children of Judah. . . . And I contended with the nobles . . . and it came to pass when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut and not opened till after the Sabbath."

After Nehemiah's death Judea came under the government of Syria, and "the land" seems to have become the battle-ground of all the then known world till the final capture of Jerusalem by Titus and the dispersion of the Jews through all countries.

In a paper on the return to Palestine of the Jews in the *Hebrew Christian*, this passage occurs: "No intelligent student of history or prophecy would claim that the gathering of Israel was fulfilled when 50,000 or 60,000 returned from the Babylonian captivity, for they were *not* the twelve tribes, for they were *not* gathered from the four quarters of the earth and they were to be no more scattered; and these people were."

It would be best for anyone who has not been convinced, to read the two books of Ezra and Nehemiah straight through, for although all this seems so plain to old believers in the Identity, it is evident from the question asked in the BANNER a few weeks ago that this very fundamental truth needs repeating for the sake of later inquirers, as no doubt it may be the first bolt launched at their heads by a certain class of opponents, such as Wilkinson, &c.; but really those who think Judah and Israel returned together are in the minority of our opponents, whose great contention is that Israel is still lost or some little minor tribe somewhere.

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MISCELLANEA

"PHILOSOPHY" *v.* HISTORY.—"Philosophy in its modern use is generally nothing but an attempt to discover the wrong reasons for events or phenomena; to elaborate processes by which the things that we see or know to have happened could be accounted for, supposing that everything that produced them was something else than what it is. History is, on the other hand, the tracing of recorded effect and recorded cause."—*Stubbs: Lectures on Early English History.*

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THE SINAI PENINSULA IN ANCIENT TIMES.—On March 13th Professor Flinders Petrie lectured at Cairo on the above subject, in which he said that Egyptian influences were scarcely existent in the peninsula, judging from the sacrifices, the incense altars, the courts of ablutions, and the shelters for dreamers, which are all distinctly of Semitic character, and doubtless Serabit was originally a native shrine of Ashtar. In the Serabit mines a new kind of writing came to light—apparently Semitic, and perhaps proto-Phœnician, dating from about 1,500 B.C. *This decisively proved that the Israelites had a writing of their own at the time of the Exodus.* The records of the mining expeditions, their methods of working and the tools employed, are highly interesting. Apparently bodies of 500 men at a time worked in the mines. They were admirably organised under overseers, according to their duties, and their supplies were brought from the Red Sea by a train of 500 asses. The evidences of the remains, water supply and vegetation, as well as the distances to which the Egyptians carried ore to obtain fuel for smelting, showed that the climate was the same as at present.

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MESOPOTAMIA REGENERATION.—Sir William Willcocks is hard at work on his scheme for the regeneration of Mesopotamia. The fact that Lower Egypt has nearly reached the limit of its development and that the Soudan is a very poor country is naturally tending to make the men who developed Egypt look round for new worlds to conquer, and where can they find a field like Mesopotamia? But unfortunately the difficulties here are enormous. I don't mean the physical difficulties, but those brought about by the corruption and hostility of the Government. I can't say I blame the Sultan. The more pressure that is put upon him in Europe the more he inclines to strengthen his grip on these parts, in which his private estates are now of enormous extent, and require to manage them an organization not far behind that of the Government itself. This is, of course, sucking the life-blood of the State, but it would have its compensation were the Sultan inclined to develop his lands. I fear he has no such idea. Great changes must of course come eventually, but no one can say how soon, and the strong, and in some respects admirable, personality of the present Sultan is a great factor in the situation. Anyhow, the re-opening of this wonderful country is a great work. — *Glasgow Herald*, March 13th.

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THE LEGION OF FRONTIERSMEN.—In the April number of the *Fortnightly Review*, Mr. Roger Pocock, from whom came the idea of its organisation, gives a descriptive forecast of the work and scope of the Legion of Frontiersmen, the latest voluntary addition to our Imperial defences. Mr. Pocock speaks with confidence of the legion's recruiting field. "Our name is Legion, and we can only make rough guesses at our number. We know that in the merchant service alone there are 200,000 British-born mariners, of whom about half are sailors. We know that usually the United Kingdom contains 200,000 men at an average age of thirty, who have been finally discharged after the complete military training of the Army. Defining Frontiersmen as men whose past training involves the hardihood and resourcefulness of use in war, these two groups alone include 300,000 free to join a civilian association. To guess at the numbers for the land frontier, suppose we take eight unfenced provinces as typical, and allow that in these a fourth part of the white men have wilderness training—that makes 160,000 men. To this we may safely add as many more men for sixteen partly fenced provinces in the Colonies—160,000 men. So we reach a grand total of 620,000 qualified men in the Empire, of whom a twentieth part would make a Legion of Frontiersmen."

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TOURS TO THE VICTORIA FALLS.—The Victoria Falls, for which the African Concessions Syndicate have a scheme for harnessing to the Witwatersrand, have been visited since the completion of the railway to the Zambesi last year by many thousands of people from England, including Princess Christian and Princess Victoria of Schleswig-Holstein, Lord and Lady Roberts, Sir Gilbert and Lady Parker, and many other well-known persons. As to their grandeur and beauty, all tourists to Rhodesia agree that they far surpass the more famous Falls of Niagara. Sir Gilbert Parker, who has written of them as "the greatest wonder of the world," obtained his first glimpse of them by moonlight, when a lunar rainbow was stealing over the clouds of spray. They are situated 700 miles from the Witwatersrand, and if the present scheme for the Rand is carried out it will be shown that power can be transmitted 400 miles farther than the distance that has been hitherto attempted in the case of Niagara.

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A NOTEWORTHY CELEBRATION.—We have received the following "memo." from across the water:—"On May 13th, 1907, in Norfolk Co., Va., on Hampton Roads, will be opened the celebration to commemorate the settlement of Jamestown, in the year 1607, by English colonists sent out by the London company. In discussing these matters with my neighbours, I contend that it was the destruction of the Spanish Armada by English seamen in the Channel, in the year 1588, that aroused the colonizing tendencies of the House of Israel—sons of Joseph—the shepherd, the stone of Israel, and become a nation (of Manasseh) across the sea. — Yours truly, Edgar Mersereau, Emblem Farm, Fredericksburg, Virginia, U.S.A.

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What Hinders?

By G. A. Hammond.

The slow reception of the glorious fact, a fact fully established by inflexible proofs, that we, the British Race, are unmistakably Lost Israel—this magnificent certainty to be nationally ignored, and in an age of research and of boasted and exultant discovery, seems nothing less than a marvel.

But, indeed, as a nation we are under the *spiritual Israel hallucination*, and, like John Bunyan's Pilgrim, have got into the *slough of despond.*

Cartload after cartload of most precious gems, the brilliant prophetic jewels belonging to the Lost House of Israel, have been dumped into and swallowed down by this voracious slough. And with what avail? Consignments—even shiploads of the "Gates of our enemies"—which ought to be and which are especially buoyant, with much care and labour, have been placed over the quag; but they also have gone down.

Even the mountains and the hills that break forth before us into singing, and the trees of the fields that clap their hands before us in our long and ever-extending walks—these, hills and all, have been dumped in; but, alas, are as nothing in the gorge.

And lastly—yes, the nation and the company of nations—with all their vast holdings have been tumbled in. Ah! swallowed without a gulp! There it lies—a quag, a slough—and remains. All that has been done has not so filled it that the British peoples, as the seed of Abraham, the elect nation, have found footing to pass over.

Let us now take up the Book of God. Let us appeal to the light of His Word. "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."

How gloriously, how delightfully fulfilled. But, again, on the other hand we read:—"Hear, ye deaf, and look, ye blind, that ye may see. Who is blind but My servant? or deaf as My messenger that I send? Who is blind as he that is at peace, and blind as the Lord's servant? Thou seest many things, but thou observest not. His ears are open, but he heareth not."

How complete this prophetic portrayal of Israel prosperous, and at peace as now.

Again let us take up God's peerless Volume—the only light amidst "darkness that can be felt," and for a moment turn to Ezekiel.

The dread Armageddon has been fought. The great King, as "a man of war," has brought forth his reserves. His awful sweeping, mingling hail-stones, thunders, and fierce lightnings in the overwhelming storm, has avenged the grant of His covenant. There and then it is written:—"So the House of Israel shall know that I am the Lord their God, from that day and forward. And the nations shall know that the House of Israel went into captivity for their iniquity."

Then, but not till then, will God's "Great One" come from His long hiding—will know Himself. And the nation from whom He is likewise hidden will behold the "Stone cut out of the mountain without hands" now about to fill the whole earth.

The Empire's Granaries.

Western Australia's Wheat Area.

The food-producing capacity of the Empire seems to be inexhaustible. Canada is rapidly justifying her claim to be a "granary of the Empire"; New South Wales, Victoria, and South Australia send wheat and wine and dairy produce to this country in enormous quantities; Queensland is rapidly cutting up her rich and spacious "downs" into farms; Tasmania monopolises the London market for half the year with her apple shipments; New Zealand has for many years now made cheap meat possible for the English masses; and now comes Western Australia with the staggering official statement that the area within which wheat may be grown amounts to 148,000,000 acres! This is not far from double the entire area of the United Kingdom. Heretofore, we in England have associated Western Australia with gold production, but the "Golden Mile" of Kalgoorlie in its "boom" days, when it was turning out £10,000,000 worth of gold a year, was petty in comparison with this permanent and almost limitless wealth-producing area.

These figures are given by the Royal Commission on Immigration which was appointed by the Government of Western Australia "to inquire as to the best means of encouraging immigration to Western Australia with a view to increasing land settlement in that State." From the Commission's report, a copy of which was received this week by the Hon. Walter James, K.C., Agent-General for Western Australia, we gather that the term "within which wheat may be grown" has to be read in conjunction with certain conditions, such as railway construction, before wheat-growing may be profitably carried on; and as railway development is still in its infancy in that State there is no immediate danger of the wheat market of the world being disorganized by the cropping of this vast area.

Capable of feeding the whole United Kingdom.

However, even when the rich but remote lands and the semi-arid provinces of Western Australia (the whole of which, nevertheless, is available for pastoral purposes) are eliminated from the calculation, there remains an area capable of producing food enough for the whole of the people of Great Britain. "Not only are the farmer's staple products numerous," says the Royal Commission, "but they are high in class. His wheat, his wool, his lambs, his fruit, and his wines can all be produced fit for the world's best markets; and, thanks to an extremely favourable climate, they may be produced under few natural difficulties, and all within a couple of hundred miles of the sea coast. Other staples of the farm, such as beef, mutton, dairy products, pigs, and poultry, can be developed indefinitely, as local or other requirements may demand."

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If this report reflects public opinion in Western Australia the lot of the farmer will be made easier in that State than in most new countries, for it lays down the policy that "all considerable areas of agricultural land must have a fifteen miles railway service." In other words, no farm shall be more than fifteen miles from the line.

Another boon to the settler to which this report makes reference, and which is already in existence, is the Agricultural Bank, the mere mention of the the terms of which must make an English farmer envious of his colonial competitors. Briefly, these terms are that a settler on taking up land may get an advance up to three-fourths the estimated value of the improvements at 5 per cent., repayable in thirty years.—*Pall Mall Gazette.*

The Message from the Man on the Beach.

A RECITATION, BY REV. LEONARD HILLS.

ONE sunshiny day on the seashore, when folks were on holiday bent,
I saw such a crowd at the railings, all listening with eager intent
To a man who, with happy features, and oh, *such* a ringing voice,
Was telling them something so joyous that all of them seemed to rejoice.

He spoke of a happy people, of a land of joy and song,
Where the folks were as merry as could be the whole of the day along;
Where no evil beast found harbour, and night was as safe as the day,
And woods where the little children could fearlessly wander and play.

He said it was God's own children who lived in that happy land,
Blessed with all needed blessings, and led by the Lord's right hand.
To them had the best and fairest of all good gifts been given,
And I thought he must be talking of that place in the sky called Heaven.

But as I drew closer and listened to all that he had to say,
I said to myself, 'Tisn't Heaven he's talking about to-day;"
For tho' it was all from the Bible that he spoke so cheerily,
It couldn't well be of Heaven when he talked of "ruling the sea."

He spoke of their wealth, their multitudes, and lots of such glorious news,
Of the great distinction Scripture makes 'twixt Israel and the Jews,
Of the Nation called in Isaac's name, of David's line and throne,
And I said, "Is it Israel's land he means, or is it about our own?"

Then, as he read the promises to Israel's chosen seed,
I saw that the British nation is the covenant one indeed,
And I know that God is faithful, and His every word is sure
That He pledged to His own dear people so long as the stars endure.

So I mean to study my Bible now, and carefully read it thro',
And help all my little playmates to read and love it too,
For Jesus Himself has bid us search, and He'll help us understand
Why Britain sends the Bible out to every far-off land.

Because this Island in the West is the "appointed place,"
Where God Himself has set His throne and rules His chosen race,
And Edward, King of Britain—the Peacemaker benign,
Is of the ancient royal House of chosen David's line.

And so you see God's Word *is* true, and won't you help us tell
How He who came to die for men has raised up Is-ra-el
That we may be His messengers wherever man has trod,
To spread the tidings of His love and win the world for God.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SIXTY-NINTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following list of Subscriptions and Donations have been most gratefully received between March 17th and April 14th:—

	Subscriptions. £ s. d.	Donations. £ s. d.
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Total, £16 8s.

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

Watford, April 14th, 1906.

GIFTS OF LITERATURE.—We have again been favoured with a welcome present of copies of the Broadsheet "Federation," from Louis E. de Ridder, Esq.; and from H. G. Locke, Esq., 100 of his good pamphlet, "He Gathereth Together the Outcasts of Israel."

SOWING THE SEED.

The distribution of journals and literature during the past four weeks has been as follows:—

Of the BANNER OF ISRAEL, alone, Book-post packets ...	577
Small packets of literature, with or without *Covenant People* and BANNERS	331
Larger packets of literature, with or without *Covenant People* and BANNERS	39

Easter, 1906. E. M. RUSH. *Hon. Sec.*

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

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor 12 Burdon Terrace, Newcastle-on-Tyne.

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Correspondence.

ISRAEL IN THE APOCALYPSE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER for April 4 Miss Macey asks, "Can any good explanation be given as to why the name of Dan was not included with the tribes who formed the 144,000 sealed ones?" Rev. vi., under the symbolic teaching of the opening of the seals, seems to give us the history of the world and God's people in it from the time that the Lord Jesus received all power Himself and passed on that same power to His people (who are likened to the white horse which, with its rider, went forth conquering and to conquer), until nearly the time of the end. The seventh chapter seems a complete history in itself of God's people, who, in Galatians iv. 26, are spoken of as "Jerusalem which is above," and in Hebrews xii. 22, 23, as "Mount Zion, the heavenly Jerusalem, . . . the general assembly and church of the firstborn," from the time that the Lord Jesus ascended into heaven. It was He whom His Father had sealed by the giving of the Holy Ghost at His baptism, who is here spoken of as the angel ascending from the east having the seal of the living God. Ten days after His ascension He sealed His followers by the pouring out of that same Holy Spirit upon them, and they became the means of bringing in that 144,000 firstfruits, doubtlessly gathered from all the tribes of Israel, except Dan. The Gospel in those early times was preached to all peoples, but it would be the scattered ones of Israel among them who would first respond and accept the truth. From what we read in the Acts of the Apostles, and of the seven Churches of Asia, we should believe that 144,000 firstfruits must have been gathered in even in the lifetime of some of the apostles. No other gathering in of converts could be spoken of as firstfruits. St. James, writing to the twelve tribes scattered abroad, says in chap. i. 18, "that we should be a kind of firstfruits of His creatures." The sealing was the giving of the Holy Spirit. St. Paul, when writing to some of these first converts, uses the expression, "Who hath also sealed us" (2 Cor. i. 22); "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13); and in chap. iv. 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

There seems little doubt but that Dan, as a tribe, was a strong, clever, and enterprizing people. Judging from the glimpses of his history we get in the Scriptures, we should believe that Dan very early became associated with the maritime Phœnicians, and with the merchants who, in the north of Syria, would come from every part of the then known world to trade with Damascus and with Tyre. The prophet Ezekiel speaks of Dan also and Javan going to and fro and occupying in the fairs of Tyre.

We should certainly expect those of Dan who became amalgamated with the Phœnician element to become idolaters, and the account of that portion of Dan who trekked to the North and cruelly destroyed Laish, setting up their own image worship and priest, shows very plainly that Dan's energy and influence was under Satan's power. That city of Dan afterwards became notorious as one of the places where Jeroboam set up the calf. Amos viii. 14 alludes to the idolatry set up there. So we infer that Dan did not receive the Gospel in those earliest times, and was not sealed with the Holy Spirit; therefore his name is left out of those firstfruits and Manasseh put in his place. It is noteworthy that Manasseh, whom we recognise as the ruling race of the United States, has the eagle for its symbol, which was the standard of the camp of Dan during the forty years' wanderings. The name of Joseph would stand for Ephraim, in whose hand, the prophet Ezekiel tells us, is the stick of Joseph.

There seems little doubt but that Dan, even up to very recent times, has acted the part which Jacob foresaw, and by treachery and wrong have too often "bit the horseheels, so that his rider has fallen backward." The tribe of Dan always seem to have made a special point of giving their tribal name to their principal resting-places.

Although Dan may too often have acted an anti-Christian part, yet we should believe that many individuals from among them have later been gathered in to that great multitude which no man could number, and ascribing all their salvation to the Lamb of God. And it is interesting to note that in the last chapter of Ezekiel, the portion of Dan is the first described in the new settlement of the Holy Land. And in the naming of the Gates Dan again takes his place, and Manasseh and Ephraim seem to be merged into the one name, Joseph. I must not make this letter any longer.

I am, dear sir, yours faithfully, M. JERRIM.

EMIGRATION TO CANADA.

To the Editor of the "Banner of Israel."

DEAR SIR.—In the BANNER OF ISRAEL of the 21st February you have printed a letter from me. In the first place, I am "Mrs. Richard Stewart Dobbs," *not* "Mrs. I. M. M. Dobbs." Nobody objects more to foreign immigrants being brought into our country than the women of Canada, but we have no vote. When the evil is done we come nobly to the rescue, set up hospitals and schools, clothe the needy, and do our utmost to support home missionaries and nurses among them. Have you ever heard of "Remittance Men," who are the plague of our North-West, a bad example to all foreigners, and a lasting disgrace to the British name? If your Canadian correspondent who protested against alien immigration had been tormented as this city has been—supporting lazy incapables from the old country—he might not value so highly the "commonest London loafer." Ours were Scotch, which perhaps may make a difference. I have often heard of Scotch "honest pride," and would like to behold it.

I know of several instances in which people in the old country have proposed to send out their sons or grandsons to take up land and farm out here, who had never been on a farm in their lives, and scarcely knew a cow from a horse. They would have failed, of course, and then Canada would have been blamed. I have several times, also, read of scoundrels in your courts being let off merited punishment on promising to go to Canada! What is that but "dumping"?

Believe me, sincerely yours,
I. M. M. DOBBS ("MRS. R S. DOBBS.")

195, Johnston Street, Kingston, Ontario, Canada,
March 16th, 1906.

[The exportation of scoundrels to Canada would, of course, be "dumping" in its worst form; but, while we do not doubt that Mrs. Dobbs has heard of such cases, we very much doubt the authenticity of the reports. Judges and magistrates over here do not dispense justice in the strange fashion suggested by our correspondent, and if they were to send a criminal to Canada instead of to jail, the British public would be the first to protest against it.—ED.]

"LIFT THEM UP."

To the Editor of the "Banner of Israel."

DEAR SIR,—Every Sunday we sing:—

"O Lord, save THY PEOPLE: and bless THINE HERITAGE.
Govern them: and LIFT THEM UP for ever."

Here are most interesting points for Identity lectures, which would bring out the true meaning of a vast number of passages in Holy Writ, and fully justify the teaching of Identity believers. I would suggest to every student of the Scriptures to look out and mark all the passages containing the phrases "My people" and "My or Mine heritage (or inheritance)," when they will be convinced that God Himself claims the Israelites only as such, regarding any Gentile believer as a graft on the stock. Now, search out and mark all the passages foretelling the pre-eminence to come of Israel; then, and only then, they will understand the full meaning of "LIFT THEM UP FOR EVER."

Yours sincerely,
W. J. HASSALL (Cross and Throne).

Stretton-on-Dunsmore, Rugby, April 10, 1906.

NORTHERN BRITISH-ISRAEL COUNCIL.—At a meeting of the Committee, held in Edinburgh, on March 22nd, it was agreed that Mr. R. A. Whytlaw, President, and Mr. R. Scott Moncrieff, Honorary Secretary of the Council, should represent it at the Conference to be held in London on 3rd and 4th May.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."—MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Besetting Sin.

Notes of a Sermon.

BY THE REV. LEONARD HILLS.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith" (Heb. xii. 1, 2).

AFTER the dramatic review of Faith's gallery of heroes in the previous chapter, the writer to the Hebrews, by one of those subtle turns that he so well knew how to give, imagines the great gathering of these heroes of old—worthies of whom the world was not worthy—occupying points of vantage round the great Colosseum of this present, in whose grim arena we who are left run the race toward the mark for the prize of the high calling of God in Christ Jesus; urging us to forget those things which are behind, reach forth to those that are before, and press forward with patience and diligence unencumbered, and cheered by the thought of the great cloud of such witnesses, who have in their day fought the good fight, finished their course, and kept the faith.

In passing, let us remind ourselves that this particular Epistle is addressed to the Hebrews. As such we receive and believe it, and rejoice in its encouragements, and take heed to its warnings. It is not addressed to Christian Hebrews, or Jewish Hebrews, or Spiritual Hebrews, therefore we do not add to the Word of God limiting and qualifying adjectives where He has not put them, but take this letter as direct from God to us—from the God of the Hebrews to the Hebrews. It is also worthy of note that concerning this letter, about which so much profitless controversy has so longed raged as to its authorship, this is the only Epistle in the New Testament that does not begin with the writer's name; hence the supposed difficulty. But it should be noticed that it is also the only letter that begins with the tremendous force of "GOD who at sundry times and in divers manners spake in time past unto the fathers by the prophets, HATH in these last days SPOKEN *unto us* by His Son whom He hath appointed heir of all things" (chap. i. 1, 2).

That it is really intended for Hebrews is clear by its own internal evidence and teaching. Only those who are familiar with the Levitical types of the Tabernacle and Temple worship of Israel in the Wilderness and in the Land can at all grasp the fulness of the written message; hence it is most certainly intended for Israelites as such.

Surely it is not difficult to see at once what the besetting sin of the Hebrews was and is; especially when we read the context and the previous chapter. While we remember that Israel under the law was ever prone to idolatry and pride, and ever lapsing into it, and that Ephraim's drunkenness was made a proverb and by-word of, yet none of these things are hinted at by the writer to the Hebrews. He is writing to his brethren of the flesh who are under the new covenant—not because they are necessarily at that moment aware of the fact, but because the fact is accomplished, and they are no more under law but under Grace. What to-day is our national besetting sin as a Christian nation? While pride, drunkenness, and, alas, idolatry are still with us, in a degree that is shameful enough still to mark us with Ephraim's sin as well as with Ephraim's privileges, I think, on close reading of the text, that it is something other, and if possible, more terrible, that is Great Britain's besetting sin in these last days. To my own mind there is no doubt that

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the sin that doth *so easily* beset us. Frail children of Eve—the curious and the credulous—we still find that the great force of the Higher Critics' New (!!) Thought is as old as Eden itself, and dates from the Fall. Not a denial of the known Word of God, not an admission of acceptance, but a question: "*Hath* God said?" This contention, I think, will be seen to be clearly borne out in the careful reading of the previous chapter, in which the Patriarchs, the Fathers, the prophets, and holy men and women, all obtained a good report through Faith.

Abraham believed God, and it was accounted him for righteousness, and we, his children, together with those who come to our Father God, through Christ the Fulfiller, are blessed in faithful Abraham. All the while we pretend that we are Gentiles, or only Israel spiritually, we are perpetrating a lie; and when knowledge comes to us, by whomsoever it may come, through whatsoever channel, however humble and obscure, that the people who have been and are the special objects of New Testament mercy are the Israel of God as found to-day in the British people, and we forthwith proclaim that fact, we are manifesting by our conformity to the Son of God that we are indeed sons of the living God—His People—long lost and long known as Gentiles—*not* His people (see Hosea i. 10).

The day has long since gone by when it was necessary to come cap in hand to the shepherds of Israel and beg for a patient hearing of the hope that was in us, and an earnest request that they would examine the claims we made in the light of the evidence—scriptural, historical, philological, and ethnological—that we adduced. Contempt, scorn, calumny, was all that the British-Israel pioneers ever received—and justly—for the time that was wasted in trying to conciliate, win over, compromise with, those who were too proud to learn, and too stiff to bend from the orthodoxy of the Fathers of the first six centuries to the plain words of God.

And have we, believers in our glorious identity with Israel, have we been found faithful? Alas, in many cases we have let our light well nigh go out—"For fear of Pharaoh's army." We have pleaded hard and all too successfully for a policy of apology instead of boldly declaring the whole counsel of God. Or we have said, Don't let us offend dear Mr. So-and-so, he can't bear British-Israel, and don't let us say too much about it at all. My friends, those days are past—those unfruitful days of unfaith, of timid unbelief, of pandering to the sickly sentimentalism that calls itself evangelical teaching—sound evangelical teaching. Sound! Aye, sound and fury, signifying nothing! What an evangel!—to tell those who hunger and thirst after righteousness that God didn't really mean what He said, that the greater part of the Bible doesn't concern us, and that "*the only thing that matters is how to get your precious, immortal, never-dying soul saved*!" The words in italics are the exact expression used to the writer by one who tried earnestly to convince me of the error of "bothering about Israel." What a travesty of the Bible. Little wonder that modern man-made, money-backed, much shouting and singing, "special efforts to reach the masses," can do such great things with so little Bible.

God says, "Not by might, nor by power, but by My Spirit."

We deliberately deny this when we say, We'll have a Special Mission, get a special missioner, and have special soloists, and special prayer meetings, and rich Mr. Blankshaw, who is such a good, evangelical man, has kindly come forward and made himself responsible for all the expenses. Is not this giving God the lie direct and manufacturing a Revival? True revival is not "worked up" thus, it is sent down like manna upon the hungry camp of God.

God says, Judah shall walk to Israel, and together they shall come out of the land of the North to the land He gave to their fathers (Jer. iii. 18). The teaching to-day is that there is no Israel but the Jews. The Church are the Spiritual Israel, and the literal Israel will go back to Jerusalem, and we (Gentiles) shall be their servants. Is this belief in God's Holy Word and commandment, or is it a flat denial of what He has said?

God says He will do a marvellous work amongst this people, for the wisdom of their wise men shall perish. The teaching of to-day is that all wisdom is in the hand and power of the "Church," only the specially man-trained and man-equipped can interpret the Scriptures. To all of which I reply, Then if they can interpret why don't they? For the Bible is the least known and least used book in our places of worship, save and except the two lessons read without explanation or interpretation in our National churches. The sum of the whole indictment amounts to this. Ministers and clergy (with some few and far exceptions) neither really believe, know, love, or desire the Bible. As it was in the days of our Lord, so now. In Old Testament days the priest and the prophet were very frequently, if not generally, at variance. It was typical of the priest to conserve light and knowledge and endeavour to make himself the channel of communication, whereas the prophet oft stood alone and solitary, but his messages were carried on the wings of the free winds and all might hear. Given a band of men whose hearts God has touched, who will reverently and persistently hold fast the faithful Word and believe the same, we shall find Truth advancing rapidly in spite of all the combined efforts to oppose it. For 30 years now has the flag of British-Israel Bible Truth been unfurled and never has one single proof from the Bible been produced against it. In other words, it is True, it is The Truth of God. Let us faithfully and boldly stand to it. Make every charitable allowance for the blind unbelief which is sure to err and scan His work in vain, and let the thought of the greatness of this Truth keep us humble before God, who has thus so signally blessed us. Be bold as lions before men, and bring all things to the test of the Book. This is the victory that overcometh—even our faith. Faithful is He that promised. "He faileth not" (Zeph. iii. 5). "Take heed that *ye* fail not" (Ezra iv. 22).

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12 Burdon Terrace, Newcastle-on-Tyne.

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"The Blossoming of the Wilderness."

THE tour of the Prince of Wales through India attracted many journalists and others to that teeming "continent," and gave rise to numerous articles in the Press bearing upon its condition. Among the best of these writings are Mr. Sidney Low's, which appeared in the *Standard* and have now been published as a book under the name *Vision of India*. One of the papers shows forcibly how we are carrying out Israel's mission of renovating the earth, described in such texts as Isa. xxxv. 1: even its title, "The Blossoming of the Wilderness," being borrowed from that passage. Evidently Mr. Low could find no more appropriate language for the transformation which has taken place under our rule than the words used by the prophet; yet our opponents are silly enough, or bigoted enough, to assert that, in applying texts of this kind to British achievements up and down the world, we "wrest the Scriptures"!

It might almost have been the terrace of an English country house, as we stood there on the verandah that pleasant Sunday morning. In front of the stone steps was a gravelled sweep of carriage drive, bordered by a bed of standard roses and pink and yellow chrysanthemums. On the other side of the low hedge was a smooth rectangle of turfed lawn tennis ground, with the court marked out and the nets standing. The eye ranged down an avenue of young tamarind trees to the swinging gate of the compound, and beyond that to a broad, high road. Not far away one saw the red walls of other bungalows, and in the distance the clustering roofs of a town, the sheds and signal-posts of a railway station, and a tall warehouse chimney. Round us the flat country lay green with fodder and the ripening winter crops; and at intervals small brown hamlets spotted the plain, which stretched away in an unbroken level to the foot of a purple line of saw-backed hills. Cattle grazed in the meadows, husbandmen were at work among the fields and trickling water-courses, laden carts moved slowly along the roads. It seemed a picture of order and tranquil prosperity.

But you are admonished to glance at a large patch of tawny yellow in the midst of the greenery, not far away. You see that this inset is bare and lifeless sand, with nothing growing upon it but a few stunted bushes. And you have to learn that as this space now is, so, some five years ago, was the whole wide champaign before you. It was all arid waste, without grass, or trees, or cultivation. There was no town, no road, no railway station, no agriculture. There were no cattle but the small and half-starved beasts belonging to the scattered nomads who roamed over the desert track. Now it yields food for nearly a million people, and sends its surplus coastwards to load the corn-ships which help to give Londoners their daily bread.

THE WATER OF LIFE.

The miracle has been wrought by water—water and brains, and well-directed energy to apply both. Four-fifths of the inhabitants of India cultivate the soil; but they serve a hard and fitful task-mistress. Under that burning sun, which crumbles dry earth to a powder or bakes it into fissured blocks, there can be no culture without abundant moisture. To the Indian peasant, the rainfall which comes, or should come, towards the close of the south-west monsoon, or in the early spring, is all in all. If it is plentiful, he may have a good crop and a prosperous year; if it drops below the average, he will be hardly pressed; if it fails altogether, his cattle will probably die, his home will be broken up, his wife and children and himself may become outcasts, and the whole family may perish miserably, unless there happens to be a Relief Camp accessible. No wonder the ryot, as he sits under a tree in the heat of a summer afternoon, watches the hard dome of polished azure above him with ravenous eyes. To the farmer in another country a bad season brings trouble and loss; here it is a matter of life and death for millions.

And, unhappily, the rains cannot be depended upon. Seas of water pour upon India from the clouds, or roll down into its plains from the melting snows of the Himalayas; but the flood is badly distributed and capricious. Over large tracts the normal rainfall is only just sufficient to feed the crops and grass-lands; if there is a surplus one year, there may be drought the next. There is an area of a million square miles—say twenty times the size of England—"of which," says an official document, "in the absence of irrigation, no portion can be deemed absolutely secure against the uncertainties of the seasons and the scourge of famine." And there are other extensive districts in which the annual rainfall is so scanty that cultivation becomes practically impossible without irrigation. The greatest and most permanent of all the benefits that British rule has conferred upon India is that of regulating, improving, and equalising the supply of water for agricultural purposes. It is sometimes said that if we were to quit the Peninsula we should leave behind us nothing worthy to endure; only iron bridges, mostly hideous, and a few tasteless churches, museums, and town halls; no noble monuments such as those of some of the Hindu and Mahometan kings. But our canals we should leave, and unless our successors were sheer barbarians, they could not allow these splendid public works to decay, or permit the provinces we have made habitable by them to go back to desert again.

India, for many centuries, has been supplementing its atmospheric water supply in its own primitive fashion. The rain-water was stored in tanks, or it was tracked to its subterranean reservoirs, and drawn up to the surface. The ancient rulers of the land were great diggers of wells, and builders of cisterns; it was left for the English to amplify and develop the enterprise. For the last three-quarters of a century the engineers of the Indian Government and the Public Works Department have been engaged upon it. The result is a system of irrigation which, though still uncompleted, is unquestionably the most magnificent created by human effort in any modern country. The great rivers have been tapped in their upper ranges, and the surplus water that comes down in the rainy weather is drawn off into main feeder canals, which deliver their contents into branch canals, and there again fill a network of minor runlets, and finally discharge their fertilising streams into the channels and ditches by which the farmers keep their crops green.

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THE CANALS.

The canals are officially classed under two heads: they are regarded either as Protective or Productive. The former are supposed to supplement the water-supply of districts which in years of normal rainfall can be cultivated successfully. Thus they furnish a defence against famine, and all the loss and misery that evil word suggests. The Protective canals are not kept up mainly for profit, though as a matter of fact they mostly yield a very fair return on the capital expended. The Productive works are, however, intended to increase the yield of the soil, and in some cases to render cultivation practicable where otherwise it could not be attempted, owing to the scantiness of the rainfall. Millions of acres of good land have been turned into arable and pasture by this means. The earth is willing to yield up its abundance; but the heavens deny the Water of Life, and it has had to be brought in by the hand of man. The Productive works pay very well. In the Punjab they yield 10½ per cent. interest on the capital outlay, and for the whole of India the net revenue is over 7 per cent. The Government of India, after paying 4 per cent. interest on the capital cost, is nearly three-quarters of a million in pocket by its canals at the end of every year, besides having saved its subjects incalculable loss and suffering. So satisfactory a result abundantly justifies it in contemplating a further expenditure on canal construction of over three million pounds during the next few years. Some of the projects are daring even for the new school of engineers, who fear nothing. There is talk of banking the snows of the Himalayas in a stupendous artificial lake in Kashmir, and spreading them by pipes and aqueducts half over Northern Hindustan. This may be visionary; but another proposal, almost equally striking, is considered quite feasible, and will probably be carried out. The Jhelum, one of the Punjab rivers, has rather more water than is needed, and the Chenab rather less; so the engineers are calmly devising a new conduit, by which they can connect up the two water-courses, and regulate the flow of both by turning on a tap. Nature is rough and unruly, and frequently terrible in Southern Asia; but she is being slowly got into harness.

The most audaciously conceived and brilliantly successful of all the schemes are those monuments of engineering enterprise and administrative capacity, the "Canal Colonies," as they are called, of the Chenab and the Jhelum. These Colonies are vast tracts of land, which, owing to the want of water, were almost uninhabited, except by a few nomads and semi-civilised squatters and cattle thieves. The engineers constructed the artificial watercourses which rendered it possible to bring the soil under cultivation. Then the Government constituted each district an administrative unit, and placed it under the charge of a Deputy-Commissioner, who was also appointed "Colonisation Officer," with special instructions to carry out a definite and systematic scheme of settlement.

THE CANAL COLONIES.

The *Sircar* had the wisdom or good fortune to secure the services of officials of quite exceptional capacity for this important task. The Chenab Colony, which is the older and the larger, has been for five years past under the firm and successful rule of Mr. Leslie Jones, who has done great things with it. The district which he controls is nearly equal in extent to Kent, Surrey and Sussex taken together, and the population is now well over a million. It has two hundred miles of railway, admirable roads, several prosperous little towns, and one, Lyallpur, which is rapidly growing to quite respectable proportions; and it yields a net revenue of more than 21 per cent. on its capital cost. But I preferred to visit the Jhelum Colony, which, though slightly smaller, is newer, for its canal was only opened in the autumn of 1901; and it was here that I spent some singularly agreeable and extremely instructive days. The Jhelum Colony has been watched over from its birth by Mr. W. M. Hailey, one of the ablest of the younger officials in the Civil Service of the Punjab—a man with just that force of character, clearness, insight, relentless industry, and restrained enthusiasm which are required for such work as this. Little more than four years before my visit the Colony was lifeless scrub and empty desert. To-day, like its neighbour the Chenab, it is covered with fields of grain, with orchards, gardens, grazing meadows, breeding farms, and cattle runs. It is studded with prosperous villages, and it includes a population of probably three-quarters of a million, of whom several thousands live in Mr. Hailey's rising capital of Sargodha, a model little town, with well planned, straight streets, a granary, a municipal market, a busy bazaar, a cotton store, a factory, and an active group of traders and merchants who are on the high road to wealth.

These colonies are "plantations" in the old sense of the term. They have to be planted, not only with trees, but with men. The Colonisation Officer, as he settles down in his first camp or his newly-built bungalow, in the centre of what is afterwards to be the Civil Station of the cantonment, has a blank sheet before him: a million acres of bare waste, to be converted into townships, farms and villages. To a large extent he has a free hand; he is the mandatory of a despotic Government, intended to act the part of a beneficent autocrat himself. There are not many vested rights to be considered in this wilderness, and few troubles about ancient titles or prescriptive boundaries. The Commissioner can mark out his domain accurately into square plots, so many for each farm and each hamlet; he can trace his highways and local roads on the most suitable lines with regard to topography and water supply; he can lay out his town with broad avenues and intersecting cross-roads, and secluded, but airy, courts, according to the latest municipal ideas adapted to Oriental customs; he can put his finger on the map and decree, in consultation with the engineers, where men and women are to live and under what conditions.

The settlers come to the places allotted to them, with their wives and children, their buffaloes and cows, their brass pots and simple tools, and, presently, on the prescribed site, there arises a thatched brown village which is the counterpart, with certain sanitary improvements, of that which they have left behind—a village with its pond and well and mud-walled byres and farmsteads, its tiny mosque or

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temple. The Mahometans are in one village, the Hindus in another. The Sikhs congregate in a third. And, besides the cultivators, people of other classes have to be encouraged or attracted; policemen, postmen and Government messengers, traders, and *baniyas* to supply the markets and fill the bazaars, dealers to buy and sell the grain and cotton from the farms, artisans and labourers. It is not a backwoods colony of isolated pioneers, slowly working towards cohesion, but an organised community, with its complex social gradations properly adjusted. And here the structure stands to-day, in its outlines and relative proportions, pretty much as it may be a century or two hence, barring some cataclysm of nature or politics: a complete little province, a miniature State, busy and thriving, self-supporting and self-sustaining, and producing such a superfluity of food that it is helping to convert Karachi into a formidable rival to Bombay, and changing the balance on the corn markets of the world.

"THE PROTECTOR OF THE POOR."

A wonderful work, truly, to have been done in a few brief years sliced out of a young man's lifetime, a work assuredly not accomplished without heavy sacrifices, and an invincible endurance and determination. Before the Jhelum Colony had been many months in being, the plague broke out, and the people began to flee from their houses in panic; Mr. Hailey's chief native subordinate (he had no European assistant), fell ill and died; he himself, going in and out of the plague-stricken dwellings to superintend disinfecting operations, caught the epidemic and narrowly escaped with his life. The men at the head of these irrigation colonies must know the natives thoroughly, and love them wisely but not too well. They must have that combination of deep sympathy with equable justice which was the strength of the great Anglo-Indian administrators in the past.

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

(*Continued from page 191*).

EVIDENCES OF A NORTHERNLY DIRECTION.

Such were the tribes from whom our ancestors had their origin, and, with the exception of those Greek colonies who settled along the shores of the Black Sea, they possessed their native wilds free and undisturbed down to the first century of the Christian era. True, the monarchs of various kingdoms tried to subdue them, but this was never effected, even by the Romans. Justin says: "Darius, King of the Persians, they forced to quit Scythia in disgraceful flight. They slew Cyrus with his whole army; they cut off in like manner Zopyrion, a General of Alexander the Great, with all his forces. Of the arms of the Romans they have heard, but never felt them."* In the account given by Herodotus of the invasion of Scythia by Darius,† it is important to notice that the Scythians, being a wandering people, retreated further and further into Scythia and never came to any important engagement with the Persians; of course they regained their country when Darius gave up the chase and lived as free and unfettered as before. But as the Romans inch by inch extended their Empire into the territory of the Scythians and settled their garrisons in the various provinces to keep what they had conquered, the Scythians never returned to their ancient places, but were driven in a northernly direction. The growing impetus of the Tartar races, who afterwards swarmed into Europe as Huns, Cossacks and Turks, would keep them from going towards the East, while the frozen regions of the North preventing their progress in that direction, they could not but take to the west and northern parts of Germany. It is evident that, as the tribes known to the ancient Greeks as Scythians gradually went northward, the Latin authors were perplexed as to the application of the terms Scythian and Sarmatian. The name Sarmatian, which in the time of Herodotus only applied to a narrow region between the Euxine and Caspian Seas, was extended at a later date northward to the tribes on the shores of the Baltic. The extension of these appellations may be accounted for in the supposition that as the Scythians proper went in a northernly direction, their name* was retained in the locality they previously occupied and applied to the tribes inhabiting their ancient places. Pliny says: "The name 'Scythian' has extended in every direction, even to the Sarmatæ and to the Germans; but this ancient appellation is now only given to those who dwell beyond those nations, and live unknown to nearly all the rest of the world"†—*i.e.*, the ancient Scythians proper, who had retreated before the arms of the Romans, were now almost unknown. Beyond the Germans and Sarmatians would be in the northern parts of Germany—on the shores of the Baltic—precisely the home of our Saxon ancestors. Pliny also states,‡ "Some authors state that these regions, as far as the river Vistula, are inhabited by the Sarmati." The regions here spoken of were those bordering upon the Baltic, the people of which were called Ombrones and Gothones. The Saxons were called Ombrones,§ and the Gothones are placed by Tacitus about the present Prussia.‖ Here, then, the ancient Sarmatians were our Gothic forefathers, who travelled from the countries of the Euxine, fleeing before the arms of the Romans, until they were met by the Baltic. The coldness of Russia would be incongenial to the habits of warmer countries, so that they were obliged to take a westernly direction, and ultimately settled in the present Denmark and southern parts of Norway.

The Gothic or Saxon tribes, who gradually drove the Cimbric and Celtic peoples before them as they swarmed into Europe, were part of the "Scythians" of early history. The Romans, as they

* Justin, bk. ii., chap. 2. † Herodotus, bk. iv.

* The name Scythian was merely the term by which these Nomadic tribes were known to the Greeks and peoples of the Pontus Euxinus. Their own name by which they called themselves was Scoloti.

† Pliny, vol. i., p. 329 (Bohn). ‡ *Ibid*, p. 344.

§ Geoffrey's Brit. Hist., bk. viii., chap. 7. ‖ Tacitus, Germania.

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established their Empire, caused nearly all the hordes of Scythic or latterly Tartar tribes to shift in a northernly and westernly direction. And as our primitive forefathers were driven in the front of this great flood of population—as with continual wars and only by dint of martial valour they gradually forced their way through the forests of Germany, where the cognizance of classic history has not recorded the numerous skirmishes that were continually occurring between those peoples so far remote from the Romans—it is not to be expected that we should have more than the affinity of a name to connect them with the Scythians of the ancients. Many points of affinity in manners and customs might be brought forward between the "German" tribes and the early Scythians, such as in the notorious drinking habits. It was proverbial with the Greeks to "pour out like a Scythian," and the ideal heaven of northern nations was to sit in the great palace of the gods and quaff endless cups of mead or beer with the mighty departed.* The warlike part taken by the womanhood of both peoples also supplies a similarity in customs. And whatever difference in manners may be noticed between them is to be accounted for in their settling down from Nomadic and wandering habits to pursue agricultural life. There were various tribes who evinced superior civilisation, compared with their neighbours, among the Scythians, and it is for us to trace an etymological affinity between the names of those tribes and those of our Saxon ancestors.

THE SAXONS.

It is our intention to show that those tribes mentioned in ancient history as the most celebrated of the Scythians were the parent stock from which the Saxons, Angles, Jutes and Danes had their origin. The names of Jutes and Danes were different appellations for the same people. The Jutes applied to those who came with the Angles and Saxons, and the name Danes applied to another branch of the same people who invaded Britain at a later period. They are to be traced in their ancestry to the Getæ and Massa-getæ, or greater Getæ of the ancients, seeing that the Jutes were called Geatum, in which we at once recognise a different form of the same word.† The Getæ, or Dacians, being often overthrown in battle with the Romans, gradually quitted Dacia and receded to the northern parts of Germany.‡ Strabo says, "At one time, when the Getæ and the Dacians had increased to the greatest numbers, they were able to set on foot an army of two hundred thousand men, but now they are reduced to about forty thousand men and are evidently to become subject to the Romans."§ Their numbers gradually growing less in Dacia would seem to indicate that in the time of Strabo they were moving in another direction, which would seem to suggest that the migration of those peoples towards the North took place about the first century of the Christian era. The Angles, who are mentioned by Tacitus, were included therefore with the German people at the beginning of the first century also;* and may represent some of the Scythian tribes before mentioned; but this conjecture is uncertain in its conclusion, as the names of the various Scythian tribes are almost chimerical.

Tacitus, however, does not mention one important branch of the Scythian peoples—viz., the Saxons—and in our opinion they did not at that time occupy Denmark, but were described by Tacitus as Gothones, who probably occupied the present Prussia.† The people of this place were also called Ombrones, which was also the name of the Saxons.‡ Ptolemy first mentions them by the name of Saxons as a people of Germany in the second century of our era.§ From the fact that Ptolemy mentions a Scythian people in the "Scythia intra Imaum" by the name of Sasones,‖ it is evident that the Saxons were the Sacæ, Sakai, or Sakans of earlier history. He describes those Sasones as inhabiting near the mountains Tapuri and Alani, *and Ammianus Marcellanus calls the people of the same place Sacæ*,¶ from which it is very probable that the Saxons were Sacæ. Again, the name "Sakans," by which the Sacæ were called, is nearly the same as "Saxons," only spelt differently. Sacasene in Armenia has nearly the same sound as Saxony in Germany. Their country in Denmark, from whence they came to Britain, was called Holsatia; this word was also written Holtsatia according to the pronunciation of the inhabitants.** Olaus Magnus writes it Holsacia.†† Now, Hol or "Holt" was purely an adjective, meaning "woody"—from "Holt," a wood.‡‡ Here, then, the country inhabited by those Saxons was called *Sacia;* surely the inhabitants were Sacians or Sacæ. Mela, the Spanish geographer, who lived in the first year of our era, regarded the people of this place as Sacæ. He says, "Thule Sacarum litori opposita est,"§§ or, "Thule is opposite the shores of the Sacæ." Thule or Iceland was opposite, or lay over against, the shores of our Saxon ancestors, and these seafaring people are called Sacæ by Mela, and this place and description agrees exactly with that given by Stephanus: "Saxons, a people of Germany not far from the Cimbri, among the marshes and frequenting the shores of the Northern Ocean; consequently it is said they are a people scarcely known."‖‖

(To be continued.)

WILL the reader who borrowed Vol. I. of *Covenant People* from the Anglo-Israel Circulating Library before the death of Mr. A. A. Tartas (the librarian), kindly return same at once to R. Banks and Son, 5, Racquet Court, Fleet Street, London.

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*Drunkenness was a characteristic feature of the Ten Tribes immediately before their captivity; see that remarkable chapter (28th) of Isaiah regarding the drunkards of Ephraim, which shows that, although the Jews of the present day are a temperate people and the British are not, it is no proof whatever of a diversity of race, as has been asserted, but a point of similarity in custom between the Ten Tribes and the Anglo-Saxon race from the earliest periods of authentic history. † Saxon Chron., notes.

‡ Polydore Vergil, Eng Hist., vol. i., bk. 5.

§ Strabo, bk. vii., chap. 3, sect. 13.

* Tacitus (Germania) lived in the first century.

† Tacitus, Germ. ‡ Geoff. Brit. Hist., bk. viii., chap. 7.

§ Ptolemy, the geographer, wrote in the middle of the second century.

‖ Ortelius' Nomenclator Ptolemaicus.

¶ Speed, John, Hist. Brit., p. 197, sect. 3.

** Ortelius' Theatrum Orbis Terrarum, p. 43.

†† Olaus Magnus, Reg. Sept., see Map.

‡‡ Crantzius ed Ortelius, p. 43. §§ Mela, lib. iii., chap. 8.

‖‖ Stephanus Thesaurus.

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MISCELLANEA.

GLOVER ON THE DAVIDIC DESCENT.—The following interesting and unedited letter is very characteristic of the learned and valued author of the *Remnant of Judah*:—"27, Bury Street, St. James', 30th Jan. 1877. —Dear Miss Wilson,—Return to London causes me to know the tenour of your visit to me in my absence. I have been endeavouring to get out to you for three or four days, but I have been heavily engaged, indeed trammeled so as to have made it altogether impossible. In the mean time I send you, for your perusal, a great treasure, which I value on two accounts; first, that it is of your valued father's writing to me, and secondly, in that it is a very useful critique and word of advice on my book of 1861. Fortunately I have been able, providentially, to avoid the censure his advice would prove had I stepped on either of the false ways he so properly points to as to be avoided. The strangest strange things that I was given to say have been most remarkably confirmed, and the proof has exceeded my utmost thoughts or conception in such direction. Secondly, I have altogether abstained from printing the new Edition, and, therefore, have not added where, had I printed in the interim, I might have gone somewhat ahead: of the which, however, I have a great, and I trust justly, an awesome apprehension. I think, when I print, I may give this letter from your dear father, in its proper place, full insertion. Present my best compliments to your respected hosts, and believe me to remain faithfully yours, Fredk. R. A. Glover."—For the letter Mr. Glover refers to see BANNER, No. 1,524, p. 125.—A. B. G.

⁂

CARING FOR EGYPT'S CHILDREN.—It had been evident for a long time that far too many children were sent to prison in Egypt, and the Government set to work to evolve a plan whereby not only this might be remedied, but the children might be relieved of the contaminating influence of the police-court. The experience gained since the institution of these courts shows that numberless children commit little offences and trespass police regulations because they have nothing else to do, and that demonstrates clearly the need of an industrial school. The extension of the reformatories and establishment of an industrial school is at present engaging the Government's attention, and these will be very shortly carried out. —*Pall Mall Gazette.*

⁂

BRITISH RAILWAY SAFETY.—If the selling of a defective rail were made a crime we might then, with our famed progressiveness as a nation, more nearly approach the enviable record of Great Britain with her minimum of deaths from railway travel.—*Harper's Monthly*, New York.

⁂

PROGRESS OF EMPIRE COTTON-GROWING.—Consul-General Bradley, of Manchester, in a report presented to the American Department of Commerce, exhibits the gain of cotton-growing in British colonies. He states that the imports into Great Britain of raw cotton, which were 38,453 hundredweight in January, 1904, amounted in January of this year to 67,019 hundredweight. The report continues:—"The efforts of the cotton-growing association are producing results, for outside of India the British colonies increased their shipments of raw cotton from 669 hundredweight in January, 1904, to 6,704 hundredweight in January, 1906." A Syndicate of South Lancashire spinners is now growing cotton for its own consumption on an island in the Pacific, sixty miles from Panama, and the experiment is being watched with great interest.

⁂

PEERS FROM THE COLONIES.—It is desirable that the people of the Mother-country should not be allowed to overlook the views of Greater Britain. Canada, Australia, New Zealand, and South Africa should be effectively represented in the House of Lords by the creation of life peers from the Colonies.—*Canada.*

⁂

CONGO TYRANNY.—On April 7 last, Mr. E. D. Morel, honorary secretary to the Congo Reform Association, reported to the Foreign Office the arrest, by Commandant Hagstrom, of the Rev. Edgar Stannard at Coquilhatville, in the Congo Free State. Commandant Hagstrom, it appears, charges Mr. Stannard with criminal libel, under the terms of the new law recently promulgated by Governor-General Wahis, the "personal mandatory" of King Leopold. A great deal lies behind this action, which is but the culmination of a long course of policy so extraordinarily and audaciously unscrupulous that, were it not for the secrecy with which it has been conducted, the profoundest indignation would long since have been awakened. That policy is, of course, only a part of the whole shameful policy of treachery, spoliation and outrage which the Government of the Congo State has for years pursued in the face of the European Powers and the United States. Commandant Hagstrom is no more than a typical specimen of the Congo administrator. He is the executive official appointed by the Congo Government to the station at Basankusu, the Government headquarters in the A.B.I.R. concession. He commanded a detachment of the Force Publique, which is a body of native troops, 19,000 strong, of the Ingumbi, a cannibal tribe. The Force Publique is, together with a body of 11,000 irregular native troops of the Bantu race, maintained by the Congo Government in order to shoot, kill, maim, and capture as hostages the native inhabitants of those villages which fail, for any reason, to bring in their stipulated tale of rubber.—*Standard.*

⁂

NOT WHO WRITES, BUT WHAT IS WRITTEN.—Whatever book thou readest suffer not thy mind to be influenced by the character of the writer, whether his literary accomplishments be great or small; but let thy only motive to read be—the pure love of truth; and instead of inquiring *who* it is that writes, give all thy attention to the nature of *what* is written. These pass away like the shadows of the morning; but "the Word of the *Lord* endureth forever."—*Thomas à Kempis.*

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Mr. de Ridder and our Legislators.

In continuation of his enterprising policy Mr. Louis E. de Ridder has addressed the appended letter to every member of the two Houses of Parliament, and it will be observed that Mr. Onslow has joined hands with him. We trust that the effort will result in many being led to inquire further into the Identity :—

To the Members of the House of Lords and House of Commons.

My Lords and Gentlemen,—The God of Israel, the God of our Fathers, has for a wise purpose changed the Government of this country, and committed to its care a sacred trust in the national question of religious education. Permit us therefore, to respectfully submit: That this nation being Israel, as we contend on incontrovertible evidence, a part of that duty is to see that all the children in the schools, controlled by the State, are taught the commandments of the covenant of Horeb. We are commanded in Deut. vi. 4—9 and Mark xii. 29, 30 that we should teach our children these commandments, and that the first of all such commandments is as follows :

"Hear, O Israel : The Lord our God is one Lord : and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—And thou shalt write them upon the posts of thy house, and on thy gates."

How many of our schools have these commandments written up that all the children can read them ? Being unsectarian no one ought to object to them.

The Ten Commandments should be exposed prominently in all the schools and churches of every denomination !

As the guide for our national teaching, has not the God of our Fathers in effect given us the following Watchwords :—

EMPIRE, LIBERTY, PEACE.

Empire.—There are very few families in the land but have either a son, daughter, brother, sister, aunt, uncle, cousin or friend, who has left our shores for one or other of our colonies or possessions, leaving us behind as trustees to look after their interests and bind closer the bonds of our Empire. Does it not become our duty to teach the people the glory and might of it, and thus to raise their patriotism, and love of home and Empire, which being as we believe God's Kingdom Israel, is to stand for ever as a great nation and company of nations, according to His everlasting covenant with Abraham.

Liberty.—Amongst the chief of our liberties is the power of fair and unfettered trade, and in Deut. viii. 18 we find that this is a God-given power.—

"But thou shalt remember the Lord thy God : for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers."

Thus in a few brief words God sums up the whole teaching of the Gospel of His kingdom on earth.

Therefore, as a nation, being Israel, our duty is to prevent any foreign nation from weakening that power to get wealth; and it appears that God is causing us to so use the wealth of this country that He may thereby "establish His covenant"—"which He sware unto thy fathers," this also the people should be taught.

Peace.—Peace in the world is necessary for the carrying on of the trade of the nation, and God has given the British and Anglo-Saxon race the power to compel peace in the world.

Enclosed are two leaflets. The "Covenant Leaflet" shows that this British race is fulfilling all God's covenants given to Israel, when obedient, and the "Federation Leaflet" shows the power and might of our race, which should be known to all our people. It is proposed to send copies of these to all our possessions.

There is need for an awakening throughout the country in religion and patriotism, and we believe this can only come by these being taught the children in our schools.

Believe us to remain, yours respectfully,

Douglas A. Onslow, J.P.
(President British-Israel Council).
Louis E. De Ridder.

Newbridge Towers, Weston, Bath, April, 1906.

A Nottingham Protest.

The editor of the *Nottingham Evening News* recently indulged in sundry "railing accusations" against British-Israelites and was, we are glad to say, taken to task by Mr. Albert Blood, whose letter we have pleasure in re-printing below.

"SPIRITUALISM.

"*To the Editor of the 'Evening News.'*

"Sir,—I shall esteem it a favour if you will publish my reply to statements I read a few days ago on the above subject. The writer was not content to confine his opinions to spiritualism, but goes out of his way to insult an important association, of which he is evidently ignorant, and to comment on a subject of which he appears to have no knowledge whatever. The objectionable remarks are :—'While there are other equally dreamy fanatics with a mental twist who have worked themselves up into the belief that the British people are the lineal descendants of the ten lost tribes of Israel.'

"As president of the Nottingham branch I indignantly protest against such an outrageous libel on the British-Israel Association, an important and august association of very many years' standing, having established branches in almost all the large towns and cities of the British Empire at home and beyond the seas, and whose members number many thousands of the most highly educated scholars in our land, many of whom for long years have been pouring out a flood of the very best historical and Scriptural literature on the identity of the Anglo-Saxon race with the House of Israel (not Jews, who are the House of Judah), besides the vast number of books on this subject in our libraries, many of which

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are standard works. I advise the writer of that article, before he again criticises or libels the British-Israelites, to read up our vast literature, and to examine the names in *The Covenant People* (a monthly journal) of those popular and celebrated gentlemen who form the London Association.

"I give a few names only. President, Mr. Douglas A. Onslow, I.P.A.K.C.; vice-presidents: Rev. Frederick Aston, Rev. James P. Britton, A.K.C., Rev. R. Lingden Burton, M.A., Rev. George Caie, D.D., Rev. Philip Carlyon, M.A., Rev. J. Idrisyn Jones, Rev. Mark Guy Pearse, Rev. Joseph Wild, D.D., and Dr. H. Aldersmith, F.R.C.S.; Imperial Council: Rev. Marcus S. Bergmann, Rev. A. E. Bull, B.A., Ven. Archdeacon D. Hanan, D.D., General G. R. Roberts, and Rev. W. M. H. Milner, M.A., F.R.G.S., besides many others, clergymen, ministers, and laymen.

"Yours, &c.,

"ALBERT A. BLOOD,

"President, Nottingham British-Israel Association.

"9, Shirley-road, Nottingham."

The Late Mr. Robert Wilson.

WE have already briefly announced the death of our friend Mr. Robert Wilson, of Hull, which took place very suddenly on March 22nd while he was going to the usual Thursday night Bible-class in connection with the local Identity Association at the Oddfellows' Hall. A memorial service was held in that hall on April 1st, when the room was crowded and Mr. A. L. Miller delivered an address. As the address contains much matter of interest concerning Mr. Wilson it deserves a place in our columns, and forms a fitting memorial of one who was an ardent upholder of the BANNER'S teachings. Mr. Miller's remarks were as follows:—

Truly it might be said of our late brother Wilson, that his whole heart and soul were in the cause he loved so dearly. It had become to him the one great absorbing idea of his life's work. The truth of the Identity seemed to have come to our brother with an overwhelming force. It stood out as the great beacon light of his religious life, and, perhaps to some extent narrowed his horizon. But surely no man ever laboured more faithfully and devotedly in a cause than did he. In the cause of British-Israel Identity no labour, no effort, no sacrifice was too great for him if only he could spread what he believed to be the truth; and I have never in my experience met any man who worked less for his own personal ambition than did Robert Wilson. If only he could spread the truth of the Identity and bring honour to the Christ who redeemed him and the whole House of Israel he was satisfied, and neither desired nor sought any other reward—even if it was only an opportunity to sow the seed, with very little seeming result, to him it was a joy unspeakable; in fact, his whole life was spent in seeking opportunities to spread this glorious truth.

Some short time before he passed to his rest he was invited to a house where a Church of England curate lodged belonging to one of the churches in Hull, also the Scripture-reader of the same church, and, of course, not to lose an opportunity, he at once started to unfold to them the great truths of Israel's Identity. They were at first very much opposed to him and spoke very strongly against this truth, but he so overwhelmed them with facts in his own plain, original way, that they were compelled at last to own that there was something in it after all. In the end he was invited down again and was able to make a very great impression upon them.

There is another incident I feel I must mention as an encouragement to Identity believers. One of the Hull City Missioners, in the course of his visitations, came across our late brother, who brought to his notice the Identity. The missioner was wonderfully struck with the way he opened up the Scriptures to him and paid him a visit whenever he had the opportunity of doing so, and if ever he had any passage of Scripture that he was puzzled with or could not altogether understand he went to brother Wilson for light on the matter, especially if he was going to take the subject at some service. I was in the room when he came to have a last look at our late friend, and he told us all what a great help and blessing he had been to him. He also was present at the grave-side to pay his last respects to the one who had helped and been such a blessing to him in opening up the Scriptures in such a wonderful way—a way that he hitherto had not seen. He told us he would have liked to have buried him, only their committee did not allow them to do so.

Just another incident. Some time ago we had in Hull, at the Royal Institute, a great Unitarian lecturer—a University man—and, of course, he was seeking to do away with or tear down some of the great cardinal truths which we as Identity believers hold so dear, and which we believe to be all-important. Brother Wilson was the only man in those audiences who dare tackle this great man. However, he did; and with great effect, too, for the lecturer himself was candid enough to publicly admit that at least in some of his conclusions Mr. Wilson was right. His pluck was greatly admired by those present, and the lecturer found in brother Wilson a foeman worthy of his steel.

The Steward of the Oddfellows' Hall, who is a strong Churchman, spoke very highly of brother Wilson for the stand he publicly took for the truths of the Bible, and stated it ought to be said, to the shame of the clergymen and ministers of Hull, that none of them had come forward in defence of the truth. He again referred to this incident when he paid such a high and sincere tribute to our late friend's worth and work. He said, "Mr. Wilson was a man who seemed to have made one's life better for having met with him" (and surely no higher tribute could be paid to any man than this); and that "beneath a gruff exterior he had the heart of a child." And so it was. This, he said, caused him to be much misunderstood, but to those who knew his kindly nature it was not so. That he had his faults and failings—like most of the great human family—we are quite aware; but we of the *Identity*, knowing all we do of his worth and work in this great cause, can well afford to forget these and remember him by the good that he did and the splendid example of zeal and self-sacrifice he has left behind him. The workman has gone, but his work lives with us as an inspiration to us all to go forward in this great work for which our dear departed brother toiled so incessantly. He has left behind him a work that will never perish, and what the Identity is to-day in Hull is very largely owing to his unsparing efforts. This, I think, we all recognise to its fullest extent. To all that was mortal of him we bid adieu till the morning shall break and the shadows flee away, clothed in all the glorious immortality of Christ Jesus, our Lord, our Redeemer, and everlasting Refuge. May we thus meet him in that glorious morning. Then—

"Some day, when fades the golden sun
Beneath the rosy-tinted west,
Our Blessed Lord shall say, 'Well done,'
And we shall enter into rest.
And we shall see Him face to face,
And tell the story, saved by grace."

Correspondence.

THE JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Thank you for your reply to my last letter. I am sorry I did not make my meaning clearer. I quite agree that the Jews are suffering from the curses of Jeremiah xxiv. 8—10, &c. What I wish to know is whether the alliance between Ephraim and Judah—"when they shall fly upon the shoulders of the Philistines" (Isa. xi. 14)—is to be with the present Jews, considering we are told that they "which say

they are Jews and are not" do lie (Rev. iii. 9). This refers to people who call themselves Jews, and, if not the present Jews, to whom can it refer? as there is no inducement for those who are not Jews to say they are Jews.

My other difficulty is—where are the "good figs" of Jer. xxiv. 5, 6? which says, "Like these good figs, *so will I acknowledge them* that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans *for their good.* For *I will set Mine eyes upon them for good*, and I will bring them again to this land: and I will build them, and *not pull them down;* and I will plant them, and *not pluck them up.*" This is evidently no description of the present Jews; yet it describes a part of Judah just as much as the latter part of the chapter describes the present Jews. I am only a new Identist, so do not yet know the meanings of many passages. Trusting this letter will be clearer, and that you can help me,

I am, yours truly, F. STUBBS.

5, Staverton-road, Brondesbury-park, London, N.W.

[The words "which say they are Jews and are not," contained in the messages to the Churches of Smyrna and Philadelphia, did not refer to Jews generally, but to those of them who joined, or probably incited, the Gentiles in their persecution and slaughter of the early Christians, the meaning being that they were unworthy of the name. Christ says the same thing in John viii. 39, "If ye were Abraham's children ye would do the works of Abraham"; and so does Paul in Rom. ii. 28, "He is not a Jew which is one outwardly." But unbelieving Jews were still Jews racially (John viii. 37; Rom. xi. 1, 25, 26), and the same is true of to-day's Jews, who are undoubtedly the people spoken of in prophecy as returning to Palestine together with the House of Israel—the British. Respecting Jer. xxiv. the usual interpretation is that the "good figs" were those Jews who accepted Christ and the "bad figs" those who rejected Him, which in the main is correct; but this explanation is not sufficient of itself, as it does not show how the Israelites represented by the "good figs" were "planted" or "built." Anglo-Israelism alone can throw light on this important point. The tribe of Benjamin, though really belonging to the Ten tribed House, was transferred to Judah at the separation, "that David My servant may have a light alway before Me in Jerusalem" (1 Kings xi. 36). The Benjamites were allied with Judah at the advent of Christ, and in accordance with their destiny of light-bearing they would to a large extent accept the Saviour. At the destruction of Jerusalem their peculiar mission would cease, and we learn from Zec. xi. 13, 14 that God would dissolve the union between Judah and the portion of Israel attached to her, viz., Benjamin. It is a matter of history that the Christians escaped from Jerusalem during a lull in the siege, and the contention that these refugees were principally Benjamites is confirmed by Jer. vi. 1, besides which it is admitted by Jews that Benjamin is not now with them. They would have no difficulty in joining some of the other Israelitish tribes, and along with them would be "planted" in these islands, where they have been "built up," no more to be "pulled down." See also 2 Sam. vii. 10.—ED.]

THE PROPOSED SOUTHAMPTON CHURCH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER of the 11th April, page 165, under the heading "Southampton and District British-Israel Association," I read the following: "All, more or less, are craving for pure Israelitish worship." On the next page (166) Mr. H. Holloway writes in reference to the Liturgy of the Church of England: "I find in it is contained a plain, pointed, candid acknowledgment that we are Israelites—the chosen people of God." As a member of the Church of England and thirty years' believer in the Identity, I thoroughly endorse this statement of Mr. Holloway's, and I think if the writer of the first article desires "pure Israelitish worship" he cannot do better than attend the services of that Church, which is a national institution in our land; but he should do so with the knowledge that the ministers of that Church must sooner or later come to an equal knowledge of the Identity with himself, though for the present blinded. I may, perhaps, further suggest that it seems most desirable that addresses on the subject of our Identity should always be delivered in buildings which are not connected with any religious sect, as the object of promoters of belief in the Identity should be to draw *all* sects and offend none by injudicious selections of buildings.

Faithfully yours, A BANNER READER.

15th April, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have read the report in your last BANNER of the Southampton meeting, where Mr. Hills has been holding meetings for a week. Although I live pretty near, yet I never heard that he was coming or that he was here, and consequently was unable to attend any of his meetings, which appear to have been rather of the "private" order. I cannot understand the rest of the lady's report, because I fail to understand that the knowledge of our being Israel necessitates the purchase of a Baptist chapel, in which apparently a new sect is to be started, to add to our already sufficiently large number. Our weights and measures being Hebraic, and our acknowledgment in our Church that we are the descendants of Abraham, whom we call "our father," is quite Israelitish enough, and I would suggest that the estimable lady should join the Church, to which she does not appear to belong. I deny that the Church clergy "refuse to listen" to the truth. Perhaps she has not read "In the Light of His Coming" by Rev. P. Young, and he is not the only one who thinks that we are Israelites. I call the suggestion she makes ridiculous.

Yours truly, HOMO.

April 19th, 1906.

THE PORTOBELLO MEDAL.

To the Editor of the "Banner of Israel."

DEAR SIR,—I notice under "Miscellanea" in the BANNER OF ISRAEL a heading—"A Reminiscence of Portobello"—in which you describe the finding of a medal in Dover Harbour, and say that there is not one of these in the British Museum collection, and only one is known to be extant. I think, though, this declaration will bring more to light, as I possess one myself; it is in bronze, and appears to have been buried, as the edges are worn, but it is quite legible—at least, sufficiently so for me to have known what it was for the years I have had it in my possession. I expect you will ere this have had several letters on the subject. Apologising for troubling you,

I am, yours very truly, A. H. NASH.

2, High-street, Market Harboro', April 23rd, 1906.

POPISH CLAIMS.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—I am sending to you a copy of the *Bristol Times and Mirror*, as I feel that you may like to take some notice of the Bishop to the Romanists here. "How We Got Our Bible," by J. Patterson Smith, B.D., LL.D., clearly shows the Vulgate to be the first full Bible; but as this was issued when Romanists had not gone into the extremes—but all Bishops were on a level, and teaching the Word of God boldly and clearly—the statement which this Bishop makes as to our having to go to the Romanists for the Bible becomes a weak slight. His remarks as to the Bible being like other books may be contrasted with the views of Anglo-Israel and other earnest Christians, who know that the Bible is inspired from beginning to end. With kind regards, believe me,

Yours very truly,

CHARLES STEELE.

Clifton Villa, Richmond Hill, Clifton, Bristol.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECTS for Sundays in May. Praise—for the continued and increasing prosperity of our country.

Prayer: That we may remember that it is the Lord our God that giveth us the power to get wealth, and recognize in that power the establishment of His covenant made to our fathers (Deut. viii. 18).

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Colonial Expansion of Great Britain.

BY THE REV. F. J. HARRIS.

Read before the Debating Society, School of Arts, Rylstone, N.S.W.

SIR JOHN SEELEY declares that the expansion of the English-speaking race is the great event of history, and he is right. One of the greatest of unsolved problems confronting a foreigner is this question of colonial expansion by Britain. Unlike that of the empires of Cæsar, Alexander, or Napoleon, we do not find in the history of the British Empire any definite course of conquest adopted. "We never had a foreign policy," said Mr. Chamberlain to a foreign monarch, "but somehow or another we have been allowed to blunder into the best parts of the world." And all the while we have been so-called "blundering" about, the Empire has been growing almost beyond conception. To rightly grasp this expansion and growth we want, with Lord Rosebery, to remember that "men are misled by the analogy of other empires, ancient and modern. They will not, or cannot, realise that the British Empire is, and must necessarily always be, unlike these." Someone has well said ours is "the only race which has ever maintained its living unity while spreading itself round the world."

Before we further attempt any solution of the phenomenal growth of the Empire, let us examine its growth. Bear with me while I put before you names and figures, each name bearing its own history, each figure significant and pregnant with meaning. The following is a list of our possessions, with square miles. Before I read the list I would call your attention to the comparatively small area of British-Israel and European possessions—121,121 square miles. Now I ask you to listen to the following:—The Empire consists of some seventy colonies, dependencies, and possessions; some of the chief of which are Canada, 3,745,574; the Australian Commonwealth, 3,200,000; South Africa, 1,238,000; West Africa, 600,000; East and Central Africa, 750,000; Indian Empire, 1,900,000. These figures are eloquent in their power of forcing home the conviction that, whether we think of it or not, those little "isles" in the Far West have grown, indeed, in their power and influence. I have, however, cited but the main great colonies; we must not lose sight of names like Hong Kong, Straits Settlements, Borneo and Labuan, British Honduras, British Guiana, Jamaica, East and West Indies, Egypt and the Soudan—all making a grand total of mileage for the British Empire of 13,251,629 square miles.

I am able here to give in brief some of the story by which parts of this Empire came into our hands, as quoted by the London *Daily Telegraph* in its leading article on Empire Day. "The story of the acquisition of the Empire is one which, at first sight, seems almost to justify the well-known sneer that it was put together in a fit of absent-mindedness. Whether the story be exact or not, there is no small spirit of truth underlying the tale that, at a time when we were holding with difficulty 100 square miles on the eastern fringe of the 3,000,000 which compose Australia, the Prime Minister, in response to a demand from the French Government as to how much of this territory we claimed, answered—believing that Australia was of some such size as Jamaica, and being too lazy to verify his belief by reference to a map—'All of it.' If it is not true, there is still something painfully like verisimilitude about it.

"Look at other cases. South Africa has fallen into our lap sadly against our will. With steady purpose we wished always to retain Cape Town, the southern

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toll-gate of the ocean routes; but it has been owing to accidental circumstances that, for the better security of this all-important naval post, we have been obliged, in the course of a century, to push the red line of our possession northward to Tanganyika. Of Egypt, for which we must now accept responsibility, if we may claim nothing in return, we would gladly have been disembarrassed for many years. Here was another toll-gate on the roads of the sea—one that we were determined should be kept open to the world at all costs. Resenting the increasing necessity and responsibility, we have, nevertheless, little by little, been obliged time after time to "lengthen our cords and strengthen our stakes," until at the present time the malarial swamps of the Upper Nile interpose but a vague frontier between Egypt and territory that is wholly under our authority. Is it a wonder that we are charged with hypocrisy and deep tenacity in our policy of Imperial expansion? But we hardly know. The story of India is, after all, like that of all the rest. Bombay, part of the dower of the Infanta of Portugal, King Charles II.'s Queen, was for many decades rented (for £10 a year) by the East India Company. For generations the directors were content to lose men and sink large sums, without apparent return, upon this naked and crooked spit of sand running out into the Indian Ocean. At the moment there was no inducement in the shape either of trade or strategical importance, but with unerring eye these bulldog adventurers held on to Bombay against all attacks, waiting for the day when the slowly drifting sands of Surat should have rendered impossible that great harbour and market of the East and West. Then came the turn of Bombay, and to-day the Government of India reluctantly admits its responsibility for the foreign affairs of Far Afghanistan, and in the distant north-east attempts to hide from itself the prospect of making some similar arrangement with Tibet to keep intact and free from alarms a frontier of 1,200 miles from Malabar Point.

"Canada, again, was acquired in no very dissimilar way. We saw the beginning, and were content. In due time came the end also. Never in his wildest dreams could Wolfe have imagined the prosperity which the Canadian Pacific Railway has built up, solid enough to attract millions and tens of millions of capital, and great enough to tempt in thousands even the farmers from the fertile plains of Montana and the Dakotas. Nay, even Louis XIV., in signing the treaty which made over to us half a continent, shrugged his shoulders carelessly at the loss of what he called a "few acres of snow." Yet to-day Canada, with Newfoundland, forms not only the largest individual part of the Empire, but promises, with no uncertain voice, a wealth of commerce and industrial success which no other part of the King's dominions can for a moment rival."

We have here, however, not merely figures and names, but another great fact confronts us, viz., that when England lays her hand upon a land it is for its good. Not merely the acquirement of territory, but the uplifting of the peoples under her is the end of British power. Let me illustrate this. Take Uganda, a people who were discovered by the explorations of Speke in 1862, but only brought into close touch with civilization by Stanley in 1875. What do we read of life in that once savage, barbarous land now that she has passed under the British flag? Uganda has its native Parliament or Council, known as the Lukiko, which has done good work. It frames native laws, with the approval of the British Commissioner, who thus describes its procedure: "All questions brought before it are fully discussed with open doors, and its measures and decisions appear to give general satisfaction. In cases where conflicting religious interests are concerned there is sometimes apt to be friction; then, dependence cannot always be placed upon the expressions of unbiassed opinions, but it says a good deal for the good sense of all concerned that it is rare that in such cases party feeling is allowed to assume undue proportions. There was a tendency at one time for the Seza chiefs to spend too much of their time at the capital, perforce neglecting to some extent personal supervision over affairs in their countries. This has been counteracted." The revenue in this protectorate increased from £40,935 in 1903 to £51,574 in 1904. Expenditure decreased £16,933. So much for Africa. Turn to India. The Rev. A. E. Bull says, "As my Mahommedan guide said to me in Delhi, 'Tiger and goat now go to the same well.'" This is the grand secret of our successful hold of India. The goat need not fear the tiger, for one rule is over them both, and that a just rule! India is not so much held by the sword as by the spirit of justice in its rulers! "An outrage on a man with a coloured face by one with a white face is visited by the same penalties as an offence on the other side."

Look at our occupation of Egypt.

"Do you like life in Egypt better than before the British occupation?" said a lady to an Arab native of Berber. Mahomet, for that was his name, in most impressive manner replied, "Inglese very good for Egypt. Arab not put in prison now for *small* things, and wait long there before trial—but Inglese very bad for Arab father! One time, when Arab father wish to punish Arab boy much severe, Arab boy very good after punishment! Now, when Arab father wish to nail Arab boy by the ear to post, Arab boy laugh and run away; all this because Inglese interfere!" But it's a righteous interference! One other illustration of benefits conferred—Col. Watson, before the Imperial Institute, said, "One of the most inestimable benefits conferred by the English occupation of Egypt is the way in which the water of the Nile is now distributed justly to rich and poor alike for cultivation."

These benefits of legislation, justice, and land improvements conferred by us upon the countries under our flag were most rightly summed up by the Viceroy of India in July, 1904, in these words: "To me the true reading of history gives a message, carved in granite hewn out of the rock of doom—that our work is righteous, and that it shall endure!"

Such are some of the points by which I emphasise the statement that the end of British power is the uplifting of the peoples who pass under our flag. What is it that prompts this beneficence? one may ask. The answer comes from a most unlikely source, viz., Mr. J. Chamberlain, who at Mombassa gave vent to his admiration of the grand results wherever the British

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colonist had laboured. His words, as reported, were: "The British were the dominant colonising race, *destined by fate* to make to blossom the waste places of the earth." So it is, by Mr. Chamberlain, England's destiny to be the dominant colonising race; but I think we have a right to inquire here, Who gave this destiny to England? For the present that question must stand unanswered. Another point to which I would draw your attention is that there is only one world-colonising people, and the older the world gets, the more it realises this truth. Portuguese, Spaniards, Dutch, French, all had their opportunities during the past two centuries, and did their best, but have left little else than failures on the face of the earth, which England has to fill, while the more modern nations are equally impotent. There are some among us who evidently think otherwise, as sometimes we hear that Germany and Russia were the two colonisers of the age, in addition to ourselves. Germans certainly emigrate in vast numbers, but they amalgamate as fast as they can with the Anglo-Saxon. They cannot—or at least they do not—colonise, and their exuberant emigration simply brings this truth into prominence. As to Russia, the *Manchester Guardian* contained an article, written before the Russo-Japanese war, upon the capacity of the Muscovite to colonise. Speaking of the country of Siberia, let me quote from the article: "Turning from the dull faces of the people to the land itself, it is a wonderful expanse of open country which meets the eye—an expanse, indeed, where the sources of agriculture can be expected to achieve a wonderful development. At the moment no step towards this end, that is of any consequence, has been undertaken, and as a result a treeless waste, hundreds of square miles in extent, and containing the finest belt of arable lands in Europe, is devoted to nothing more important than the grazing of a few herds of cattle and ponies. . . . Many thousand acres of grass lands annually are wasted. To a Canadian or Australian wheat farmer there are opportunities that would return a fortune; but with the moujik of the steppes in possession, content with a bare sufficiency for his immediate wants, the corn lands are unturned, and the grazing understocked." Such is Russia attempting the task of colonising!

I have referred to our colonial expansion, the beneficent effects of British rule, and lastly, the failure of other nations to colonise. Now there is one question to which I must refer. Can you imagine such an Empire to have carried out its "destiny" so successfully unless it in real truth had a destiny? I cannot. I find it impossible to speak as Mr. Chamberlain does of "fate," for even he knows well that "fate" does not govern nations. Yet this idea of a destiny is one that has possessed other minds; we are all conversant with the motto: "One people, one destiny." Cecil Rhodes called the British "the greatest people that the world has ever seen; but whose fault is that they do not know their strength, their greatness, and their destiny."

Without in any way encroaching, I hope, upon what I may call the line of demarcation adopted by this Society, I would ask you to consider whether the following words in any way describe what has actually taken place. Concerning expansion it was foretold that Israel in the ages to come should say, "The place is too strait for me: give place to me that I may dwell" (Isa. xlix. 20). This remarkable expansion is spoken of again in these words, "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." Now listen, "For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited" (Isa. liv. 2, 3).

You will remember that I quoted at the outset the words of Mr. Chamberlain about being allowed to blunder into the best parts of the world. I see here, in the fact that a nation of latter days called Israel was to possess the nations, and make the desolate cities to be inhabited, a more probable sequel to the alleged "blundering" than many people suppose. We have been allowed, indeed; but only One has allowed this vast accession of territory to Great Britain, and Cecil Rhodes was quite right when he said "We do not know our destiny." And yet, once more, our destiny to make to blossom the waste places of the earth is certainly fulfilled in the words, "Israel shall blossom and bud; and fill the face of the world with fruit" (Isa. xxvii. 6); and when we think of the grand engineering works on the Nile, which will make millions of acres of land available for cultivation, the words of an old prophet fit in most beautifully, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Surely it is not fate or destiny that has entrusted such glorious work to England, and neither is it to be supposed that a mere coincidence causes these Biblical references to Israel to describe so accurately, as though we had merely to substitute the word England or British, what has actually taken place in our colonial expansion and the occupation of the waste places of the earth. I personally feel it more in accord with common-sense to say that England owes her magnificent colonial Empire to the good hand of God upon her because she is His Israel. The only point here upon which you will differ is, not upon the extent of the Empire, nor the beneficent results of British rule, but upon the actual place of the Anglo-Saxon race in the purposes of God.

North of England Anglo-Israel Council.

CONFERENCE AND LECTURE.

THE annual conference of the North of England Council was held in the Banqueting Hall of the North Western Hotel, Lime Street, Liverpool, on Easter Monday, April 16th, at which there was a good gathering, under the presidency of Mr. J. G. Taylor (Newcastle), friends being present from Liverpool, Birkenhead, Bootle, Egremont, Walton, Southport, Seacombe, St. Helens, Liscard, St. Anne's-on-Sea, Manchester, Hull, Newcastle, Brighouse, Sowerby Bridge, Halifax, Batley, and Ashton-under-Lyne. The proceedings commenced at about 12.30, Mr. G. F. S. Boston opening with prayer, after which Mr. S. Bannell, on behalf of the local Associations, gave the Council a most hearty welcome to

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Liverpool—one of the very oldest centres of the Identity movement—and the Chairman tendered thanks on behalf of the Council. The afternoon was devoted to business arrangements—electing new members, receiving reports from various districts throughout the northern counties, and discussing the question of Federation; speeches being delivered by the Rev. Leonard Hills, Messrs. T. W. Plant, Joseph Dudley, Wm. Prescott, E. Lyon, C. P. Titherley, Geo. Heath, D. Parker, Theo. S. Hill, S. J. W. Sherwood, and G. F. S. Boston. The following were appointed to represent the Council at the forthcoming General Conference in London:—Rev. Leonard Hills, Mr. J. G. Taylor, Mr. G. F. S. Boston, Mr. T. W. Plant, and Mr. Joseph Dudley.

It was decided to have the next Conference (D.V.) on Easter Monday, 1907, at Ashton-under-Lyne, where the meetings will be held in a hall opened by Edward Hine, and which is still used for Identity purposes.

In the evening a public meeting was held, Mr. J. G. Taylor occupying the chair, when the Rev. Leonard Hills lectured on "Problems of to-day in the Light of the Identity." The first problem dealt with was that of Biblical inspiration, so fiercely assailed both inside and outside the churches. This, the lecturer said, is finally disposed of by the literal fulfilment of the prophecies contained in the Pentateuch and elsewhere throughout the Scriptures, in the modern or "latter day" development of the British race; carrying out, as it does to the minutest details, the words uttered by "holy men of old as they were moved of the Holy Spirit."

The lecturer then dealt with the non-attendance at churches of the masses generally, expressing no surprise at this, considering the illogical nature of much that was given expression to from the pulpits, in the spiritualizing away to a "Church" of promises given (some upon oath) to an "elect race," or "nation," which promises "Christ came to confirm" and not negative (Rom. xv. 8). Then the problem of "the alien" was commented on, and references made to the prophecies which predicted the House of Judah (the Jews) as being a remnant in the "latter days," eventually gathering to the House of Israel, spoken of as now being "the chief of the nations," and thus bringing about the union of the two Houses under the red cross "ensign" which had been lifted up as a symbol of the accepted sacrifice of the Lamb of God, the Messiah who should "save His people from their sins." Finally, the lecturer insisted upon a literal, as opposed to a spiritual, reading and interpretation of the Bible promises, expressing an opinion formed from experience, embracing a wide area, that there was, as perhaps never before, a great soul-hunger amongst men after righteousness and truth, which the revelations of Jehovah in the Hebrew Scriptures amply satisfied, when its injunctions were prayerfully obeyed and not critically ignored. The present unsatisfactory condition of education in our midst—the outcome mainly of an unchristian, sectarian spirit—the lecturer was confident would find solution only when the glorious purposes of God were understood and reached after, making the seed of Abraham, the Anglo-Saxon race with Judah, the predicted "nation and company of nations," one united Imperial people in the power of Christ's Spirit, "a blessing in the midst of the earth."

The Universality of British-Israel Truth.

A Paper read at the British-Israel Conference at Exeter Hall, London, on May 3rd, 1906,

BY THE REV. W. CLATWORTHY.

MR. CHAIRMAN, LADIES AND GENTLEMEN,—The special circumstances under which the Association and its friends meet this year renders it a pecular privilege to address this meeting, and I acknowledge your kindness and the courtesy of your Council in inviting me to be one of the speakers. But the very fact that the circumstances are special and, as we trust, fraught with great consequences, makes one wish to say something that is really worthy of a great occasion. I think this feeling is reflected in the speeches to which we have listened, and I wish I could aspire to reach their excellence. I can only hope, however, that the excellent things which have been said here to-day have induced in you a tolerant mood which will bear with my simpler speech.

Now, as I have to be brief, I will come at once to what is on my mind to say to you, and it is this, that whatever engages your attention, whatever ideas are formed, whatever proposals are advanced at this Conference, it may be well to remember that there is one aspect of the British-Israel cause which environs every point and issue that can be raised, and that is—ITS UNIVERSALISM.

The British-Israel cause is truly a large one, and nothing less than largeness of view, largeness of heart, and largeness of effort can be deemed commensurate with it. Anything that savours of a narrow or petty nature, or which exhibits a merely localised view, is to be deprecated. We, from our standpoint, look out upon nothing smaller than *a world*, even as our objective is nothing less than a world's good; and it seems to me that this comprehensiveness of thought and idea should be the permanent characteristic of the several sessions of this Conference. I feel that a lack of it would involve a corresponding loss of usefulness. We cannot afford to be mean or meagre in our ideas, our aims, or mutual sympathies.

Now, Sir, I want to tell this meeting in a few homely sentences what is my estimation of the British-Israel cause of *to-day*, and I will do this by remarking upon certain facts, which I will call "essential facts," which, if we keep them before our eyes, will, I believe, help to a broad-minded and large-hearted comprehension of those glorious purposes which are filling our thoughts at this time, and thereby largely determine the results of this Conference.

(1) To begin, then, I will ask you to remember, as an essential fact, that this movement with which we are identified *is yet in its childhood.*

I do not say infancy; that is happily and safely passed. Its sponsors—Wilson, Hine, our beloved "Philo-Israel," and others—are gone; but the child remains and, in spite of the wiseacres' prophecies of

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early demise, is healthily and sturdily progressing. But still only a child; which may account for certain flights of fancy, self-conceits, and other trifling peculiarities which are sometimes manifested in its eagerness to demonstrate its existence and importance.

Now, childhood is the period of EDUCATION. It is never supposed that a child *knows*—*i.e.*, intuitively—but that he needs to *learn*, and learning means the acquiring of knowledge by slow degrees and small additions. It is "line upon line; here a little and there a little." So with British-Israel truth. Though it may seem (to some) that the knowledge of what and who we are already assumes large proportions, we are, in truth, *only beginning to understand* the things which concern us. The great mass of the real knowledge of those things still lies before us uncomprehended and still waiting to be explored and discovered by patient study, examination, comparison and test.

Wherefore, it behoves us never to assume that what we know is all that can be known, and never to neglect to carry enquiry beyond what is already ascertained, in order that our knowledge may come to fulness in due time. The recognition of this fact may tend to modify our advertisement of the truths (which we believe) we have ascertained; but it will be a wholesome restraint upon that childlike enthusiasm which is always in eager haste to proclaim each new discovery.

Further, childhood is the time of the *unfolding* faculties. All the potentiality of mind is there, but enwrapt, as the bud is by its petals, which unfold one by one beneath the constraining influences of light and heat. This affects those whom we are seeking to enlighten concerning the truth. And my point is this, that the child knows before it *understands;* it sees before it can *explain.* Similarly, our truth is moving in minds as yet unconscious of its explanation. Wherefore, if at times we are tempted to deplore that men seem so insensible to that truth, let us take heart again, as we see how widely and generally those root principles of the truth are unconsciously being accepted and advocated as the very principles upon which our nation's conduct and obligations rest.

The faculties of perception, reason, and judgment are unfolding, and the full, clear knowledge is certain to follow presently, as the perfected flower develops from the bud. But do not expect of childhood more than the capacity of a child. It is by persistence and not by impatience that understanding is assisted.

(2) The next fact I ask you to remember is that *this movement is essentially radical.* This will be readily perceived by those who consider how British-Israelism affects the various aspects of human experience. For example—

(*a*) Consider how it affects *history*, and notably Britain's place among the nations. It explains her unique position. It denies the doctrine of British "decadence" and turns the edge of our envious neighbours' taunts. It resolves an historical "mystery" into a divinely glorious "purpose." It accounts for the startling phenomenon of British supremacy. In a word, it changes the whole aspect and meaning of history.

Similarly (*b*) it affects *politics.* We see, even now, how that the great underlying principles of this movement are giving definite direction and purpose to the views and aims of statesmen. Consider what is daily resulting from the deepening conviction that we are "a" chosen nation; that development, not aggrandisement, is the purpose of our imperial existence. How it is altering the trend of modern political and diplomatic action. And if thus unconsciously the politics of this country—and correlatively the politics of other countries—are being directed and overruled, what shall the results be when the truth is fully realised that we are "the" chosen nation?

Again (*c*), it affects *religion.* In this sphere one of its most radical activities is met with. It is, indeed, a re-statement of Christian faith. It compels one, it is true, to the *un*learning of much that is held to be "orthodox" in religious belief and even indispensable to Christianity, and some timid souls have shrunk from facing the issues. Yet those issues are as glorious as they are momentous, for the radical agency here at work is constructive more than destructive. It has been said that British-Israelism "impairs a man's religious instincts." Well, so be it. I know that it gives a man an intelligent basis of belief, and, for my part, I prefer intelligence to instinct. British-Israelism may destroy (some) creeds, but only that it may establish principles. It may be fatal to certain mystical hypotheses, but it sets in place of them the actualities of truth.

But its most notable achievement in religion will issue in the destruction of schism, and the building up in lieu thereof a "communion of saints," which will have more than merely a name to express its existence. Then the term "Church" will no more serve to describe either "Episcopacy" or "Dissent," but, if used at all, will express one universal idea, namely, the congregation of all who "worship the Father in spirit and in truth."

Once more (*d*), *Destiny* is affected by this same radical agency. What destiny? or, whose destiny? Well, first, the destiny of our own race. We are often reminded of the rise and fall of nations, and warned that we must expect to fall as others have done. Indeed, some remarkably sharp eyes have already discovered that we are on the decline! But they make the fatal mistake of ignoring the relative positions occupied by themselves and the things they view. Things that are above us always appear to have a downward inclination; and I fancy their error of sight is due to the fact that the things affecting our destiny are, at present, above their comprehension. We know that there is "a nation which shall not cease: a kingdom which shall not pass away." And if that kingdom lies concealed within the British race, then our destiny is the opposite of that which the pessimists and "Little Englanders" prophesy concerning it. Not only so. Our spiritual destiny, no less than our political destiny, is affected by the cause we espouse. Paul says, "The kingdom of God is . . . righteousness, and peace, and joy in the Holy Spirit" (Rom. xiv. 17). Such is the ideal character of that kingdom. And,

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if it is indeed true that we are the nation to whom the kingdom of God should be given, then we are surely destined to attain unto its ideal character. We must bring "the fruits" of that kingdom to maturity, "to the praise of His glory, who called us out of darkness into His marvellous light."

But our destiny does not stand alone. *The destiny of the whole world is affected.* It is not difficult to see how the temporal conditions of mankind are already being affected; not only in the advantages accruing under Great Britain's rule of her subject peoples, but also through the irresistible influences which she exerts over the councils of other nations. Then there remains this further, all-important consideration, namely, the moral and spiritual welfare of the peoples "that sit in darkness."

If, for instance, the dream of British decadence could be realised, then it would be impossible that British missionary enterprise should not be greatly impaired thereby.

But we thank God that the truth we advocate gives better assurance. We have "the kingdom of God," and we know that the sacred and universal evangelising forces emanating from that kingdom are destined to triumph over "the dark places of the earth"; and that the saying, "In thy seed shall all nations be blessed," shall prove to be no mere form of words, but instinct with Divine energy to effect the reclamation of mankind in turning them "from idols to serve the living God."

(3) This leads us to remark another essential fact, namely, that *Activity—not Passivity—is the root principle* of this radical movement. Hence, Propaganda, as a term applied to British-Israelism, becomes full of significant force.

Truth, to become known, must be *disseminated* as well as explained. The tree must both grow and spread. And, though it may be that sometimes worthless and useless offshoots appear, these do not stultify the parent growth, nor give excuse for neglecting a proper cultivation and propagation of the species; or, to vary the metaphor, it does not follow that because the harvest of one year's sowing is disappointing in its yield, and insufficiently repays the sower, therefore he shall withhold his hand from scattering the good seed again the next year. Neither does it become us to sit idly by, contented with the good seed in our basket, and expect that God is going to produce the harvest by a miracle. No, no. He has given us a work to do, and it should be ours to put forth the best efforts we are capable of to secure that the work be well and truly done. "In the morning sow thy seed, and in the evening withhold not thy hand; for *thou* knowest not whether shall prosper this or that, or whether both shall be alike good" (Eccles. xi. 6).

(4) We next need to remember, as an essential fact, *the universal character of this movement.*

There are some things which can be, and are, properly localised. But this must never be said of the truth we advocate. How can it, indeed, be localised?

Can we localise *the promise* that Abraham should be the heir of the world?

Can we localise *the warning* that "the nation that will not serve thee shall perish"?

Can we localise *the blessing*, "In thy seed shall all families of the earth be blessed"?

Can we localise *the mission*, "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth"?

No, no. Of this cause it may well be said: Its geographical limits are—"the world"; its ethnical limits are—"all nations"; its social limits are—"all families"; and its ethical limits are—"the knowledge of the Lord shall cover the earth as the waters cover the sea."

Very well, then, our views, our aims, our projects, our methods, need to be as comprehensive as is the cause to which these are directed.

(5) Out of this there issues another essential fact to be remembered, namely, *That such a Cause cannot accomplish its Mission suddenly.*

(*a*) It is a *Growth:* and growth means gradual development. Also it means enlarging development, *i.e.*, spreading as well as maturing. Now, the rate of growth depends mainly upon the amount of heat to which the growth is subjected. We know that in tropical climes two and even three harvests may be raised, while we, in colder zones, are concerned with one. Herein is a "parable of the kingdom." The *rate* of growth and development to be attained by our Cause depends very largely upon the warmth of your espousal of it; the amount of "heat" which energises your purposes in its behalf.

But (*b*) growth takes *Time*, even in the equatorial zone; and this is experimentally true of this cause, as many of us could testify who have sown the good seed and watched for its germination. But the point is, that in growth there is *no wasted time*—every moment accounts for something done. And it is by these "fractions" of progress that the growth matures and serves its destined purpose.

Hence (*c*), growth calls for *Patience.* I do not refer so much to the simple patience which waits and watches for development, as to the patience which bears with the vagaries and freaks of nature. The cultivator of the soil, like the educator of the child, must expect to meet with "surprises." Snow in summer is not altogether unknown; and "freaks" of knowledge are by no means uncommon.

Similarly, we, in our work, sometimes experience "chills," and sometimes we are startled by some grotesque theory which needs no end of trouble to get rid of, and that not always before some mischief has been done.

Still, "time and patience cure many ills," and the ills of misrepresentation, mischance, and mistaken zeal will pass away, overcome by patient endurance and persevering effort.

(6) The last essential fact we propose to notice is this: *The Supreme Importance of our Cause.* It is, indeed, vital to the world's greatest need, viz., enlightenment upon the real facts concerning God's covenant purposes.

Upon the ethical side of this need I may not now dwell. But I would earnestly urge the practical side of it upon your attention.

(*a*) I think it is self-evident that a cause of such magnitude, and fraught with such tremendous probabilities as I have outlined, is only to be advanced by *strenuous action.*

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(Here I appeal especially to the various British-Israel Societies, &c., represented at this Conference.)

Viewed locally, it may seem sometimes that there is not much more you can do than you are doing. But, what about the area intervening between your Society and the next nearest to it? Cannot this cultivable land be laid under the plough? or, given over to the sower? Oh, yes, it *can* be done. Energy, determination, and enthusiasm will ever give good account of their uses. Perhaps, however, it needs a little more viewing of the land from the mountain top, where the view is clearer and the range of vision is more expansive, in order to inspire a "lust of conquest" in the breast. Look out, my friends. See how great the space between you and your neighbours—like the scattered homesteads of the Far West—and, seeing all this unoccupied land, set out to appropriate yard upon yard, acre upon acre, until every association, society, or branch in the country, and colonies, too, *has joined its boundaries* to its fellows.

(*b*) But there can be no *action* without *thought*, and the thought must be as broad as the action. Every plan and purpose, method and work, should be conceived of and put in operation subjectively. That is to say, subject to the consideration that many others are similarly occupied, and all seeking to attain the same object; and, therefore, all bound, sooner or later, to affect and influence each other's work.

I lately noticed a scheme for boring a tunnel of exceptional length, which provided, in addition to the usual method of boring from one or both ends, the sinking of several shafts, enabling boring operations to start and proceed simultaneously from five different points. We can well imagine the disastrous results that would follow, to say nothing of the ridicule which would be heaped upon the "heads" of the undertaking, if the work at each point proceeded without due regard to one common direction; if at each point different plans were followed, different levels adopted, different directions taken. But would this hocus-pocus merit more contempt than we ourselves should incur if we sought to carry on the work of our respective societies in a spirit of independence? Sir, "we are labourers *together*," not *apart*; and He who gives us a *work* to do in common, bids us also *think* in common. "Be of one mind"; and, surely, it must be so. For, such practical issues as I have attempted to outline as the real objective of the British-Israel Cause, are absolutely impossible of attainment if we content ourselves in "isolated" positions.

We, British, are called an "insular" people. I can only say our insularity is remarkably *broad*. For by the map I see it stretches from 180° E. to 180° W., and that is the kind of insularity which we wish to see characterise the aims and efforts and sympathies of all British-Israelites.

The British-Israel Cause is universal, and its breadth of thought, like its sphere of action, must be stamped with the same mark.

(*c*) This leads me to my final observation, namely, that a cause so universal in its character, its influence, and its operations, requires and demands the consolidating of all its forces. There is no provision or place in the British-Israel Cause for "lonely furrows." "None of us liveth to himself" is as truly applicable to associations (having one common cause) as to individuals.

It may sometimes happen that the units of an army have to act semi-independently. But the units, however numerous, would not constitute *an army* without a COMMON ORGANIZATION and a common plan of campaign.

It seems to me, sir, that the condition of our British-Israel forces to-day is that of so many fighting *units*, but *not* that of *an army*. We have one common cause; we have one common aim; but *we are without one common organization*. And the question is, Ought this to be so? Has not the time come when all our forces should be consolidated and strengthened by UNION? The invisible cohesion of sympathetic and patriotic sentiment may be, and is, worth something. But we also need the visible and practical cohesion of a common organization.

I can scarcely dare to hope that anything I have said may have brought us nearer this desideratum. But I do again urge you to remember that we look out upon nothing smaller than a *world*, and therefore need to have (and to use) all the strength so mighty a cause demands. And, sirs, it is still true that UNION IS STRENGTH.

The Religious Outlook in Spain.

BY THE REV. LEONARD HILLS.

BRITISH-ISRAELITES, above all other students of prophecy and ecclesiastical history, are deeply interested from many points of view concerning Spain—points upon which we need spend no unnecessary words here; but a few notes about present-day religious matters in that country may not be out of place now that things Spanish loom somewhat largely in the political horizon, thanks to the much debated forthcoming Royal marriage. During the past forty years there has been a manifest hungering and thirsting after righteousness, and the progress Godward in that last stronghold of the Papacy on the continent of Europe, gives great cause for heartfelt thankfulness to Almighty God. While we, as "bigoted Protestants," cannot but deplore the perversion of a Protestant Princess to Romanism, we must surely recognise that the time is not yet for Spain to nationally cast off the hideous bonds that have so long shackled her, keeping her people in misery and degradation, and reducing the once proud Mistress of the Seas to what is practically a vassal State. To those on the watch-tower signs are not wanting that this matrimonial alliance will be mightily used of God to the ultimate overthrow of that apostacy which apparently has now triumphed.

How is it that so little is known in this country of the magnificent advance true Christianity has been steadily making in Spain since 1871? In 1868—9 religious liberty was proclaimed in Spain. Not what we in these free islands would call liberty; but until that date the circulation and even the *possession* of copies of the Holy Scriptures was forbidden under severe penalties. Indeed, no later than 1854 three

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reformers were languishing in the dungeons of Granada for no other offence!

Out of the revolution of 1868, under the patriot General Prim, came this first fruit of liberty, of which hundreds of the people gladly availed themselves, and within three years of that date—to be exact, June 11th, 1871—some 1,200 people assembled in the Church of San Basilio, Seville, at the first public service of the Reformed Spanish Church, where, for the first time, hundreds heard the glad tidings of free and full Salvation through the blood of Christ. The service was on the lines of our own Church in England, and included translations from the Prayer Book, Office of Morning Prayer, Litany, Venite, General Thanksgiving, and some of the Collects. Two favourite English Hymns, "Just as I am" and "How sweet the name of Jesus sounds," were rendered in Spanish, two chapters from the Bible read, and a sermon from S. John iii. 16 preached by the Rev. Francisco Palomares, M.D., an ex-priest of the Roman Church. Since that day the Reformed Church, to use a homely expression, has "never looked back." True, with the restoration of the Bourbon monarchy in 1875, it was feared that King Alfonso would curtail the liberties or even withdraw them altogether, but, beyond suppressing *La Luz* (the Reform Organ), no other interference took place, and by 1880 the reformers were strong enough to call their first Synod, which was held in Seville and attended by delegates from all the other reform congregations in other cities; and, under the Presidency of Bishop Riley, of Mexico, who had attended in consequence of the action of the Lambeth Conference, the Reform Church was formally constituted and the Bishop-elect chosen in the person of the Rev. J. B. Cabrera. The ministers of the Reform Church at this time were ex-priests of the Roman Faith, and though calling themselves Episcopal they were only so in name, and though they had earnestly petitioned Convocation at the Lambeth Conference of 1878 to consecrate their Bishop Elect, yet, true to its *semper eadem* principles of procrastination and opposition to everything that has origin outside itself, Convocation dallied and red-taped over this vital matter, and finally washed their hands of all responsibility. Righteousness, however, at last triumphed, and on Sunday, September 23, 1894, the Most Rev. Lord Plunket, Archbishop of Dublin, the Bishop of Clogher and the Bishop of Down, solemnly consecrated the Rev. J. B. Cabrera as first Bishop of the Reform Church of Spain, in full communion with the British Church. Thus Ireland, Protestant Ireland, gave back to Spain the light that so long ago had come to her by way of Spain. To-day in Catholic Spain there is a growing Church, holding identically the same doctrinal views and religious practices as the British Church—a daughter, in fact, of our own Church, and helped by British gold and influence. The finger of God has written Freedom across that long-enslaved people, and when God's storm-cloud bursts it will sweep Vaticanism and all its viper horde out of Spain. The Hand of God has moved British-Israel to do her covenanted duty in this work of evangelization; and that "He who hath begun a good work will surely perform it unto the day of Jesus Christ" may be evidenced in the following noble testimony from Bishop Cabrera last year: "A great many of the Spanish people are at heart divorced from the Roman Church; numbers have gone over to unbelief; others sympathise with our doctrines, but have not sufficient courage to declare themselves. When fear passes away, it will be seen that the Reformers are more numerous than they appear to be. But our greatest hope is not in what man may do, but in GOD. We do His work, we labour for His glory, we seek the salvation of souls, and we long for the reign of the Lord Jesus Christ in this country. We pray that our native land, great in past ages through its wide dominions, through its terrible power, and its zeal in extending the rule of a corrupt Church—may once again be great through faith in the Gospel, through morality and through whole-souled surrender to the truth as it is in Christ Jesus." So that, hidden as it may be for the time, the leaven of the kingdom is at work, begun in Seville, where, "at the period of the Reformation (Luther) in one single night 800 persons were hurried off to the prisons of Seville; Don Carlos, the heir apparent, was beheaded secretly at the instigation of his own father, and in ten short years the prosperity of Spain was burnt out. But signs of spiritual life have now begun to reappear in all parts of the Spanish Peninsula" (John Wilson, 1876, "Our Israelitish Origin," p. 139).

But Israelites who watch the signs of the times should keep prayerfully before them this truly new Covenant Israelitish Church in Spain, to which God is surely drawing the faithful witnesses for Bible Truth, and through which He will surely smite Papacy in Spain its deathblow.

Judah's New Names.

JUDGING by the following extract from the *Yorkshire Post* of April 17th, it will soon be difficult in very many cases to distinguish between Israel and Judah, as our Jews are adopting British names on a large scale. The journalist remarks, "If the features of the Jews lent themselves as readily to disguise as their names do," &c.; but often enough their features need no disguise. There are Jews walking about our streets who do not differ in anyway from their English fellow-citizens; there are many more who differ but little; and a generation or two seems to erase all diversity. The most interesting point in this article, however, is Dr. Wasserzug's statement that Jews called Isaac change their names to Sack or Sacks—*i.e.*, they drop the initial I, which, we contend, is precisely what the lost Israelites did:—

"A distinguished Jew, the Rev. Dr. Wasserzug, has just been investigating English Jewish names. He points out that the Hebrew name is hardly ever completely cast off. It is simply adapted in form and colouring to English requirements. Sometimes the work of adaptation is easy. Yankele, for instance, the Russian diminutive of Jacob, becomes quite naturally John Kelly, while Lou Cohen scarcely changes its sound as Luke Owen. Moses is susceptible of many disguises. The great lawgiver becomes Morris, Morley, Morton, Marsden, Montagu, and de Montmorence. 'In fact,' observes Dr. Wasserzug

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caustically, 'the resemblance of the name to Moses diminishes in proportion as its owner advances in the world.' The royal Psalmist would hardly recognise himself in such names as Dawe, Dawson, Dawkins, Dodd, and Tayfield, which are all variations of David. Dr. Wasserzug, however, turns a cold ear to the suggestion that O'Dowd is a mode of David. From Judah the Jews get Judd and Judson. It is curious to learn that Lyons, Lowe and Lewis have a similar source. In his father's blessing Judah was called a lion's whelp. Whence we have Lyons, and the other two names come through the German Loewe, which means a lion. Isaac we have in Sack and Sacks; Yitzhack is the original Hebrew word which is changed into Hitchcock, Hickman, and Hickson. It is not, of course, pretended that these English names are simply Anglicisations of Hebrew names, but simply that when a Jew comes to England he frequently adopts an English name sounding to his ear something like his Hebrew one. If the features of the Jews lent themselves as readily to disguise as their names do under this system they might still be zealous of good works, but scarcely a peculiar people."

"Earthquakes in Divers Places."

THE terrible calamity which has befallen beautiful San Francisco, the "Queen of the Pacific," is another link in the chain of natural disasters which has destroyed the lives and works of men within the last few months. It is also a disastrous culmination to a series of tremors and shocks which have been felt off and on in the district for over thirty years. The worst was in October, 1868, when one life was lost and many buildings were damaged; but no severe tremor had been felt since 1897.

About a year ago slight shocks were experienced in England, Greece, and Gibraltar. In April and June last Asia was stricken in several places; Japan, the shores of the Persian Gulf, the Asiatic side of the Bosphorus, and the Balkans were visited later. In July, Siberia and Scotland suffered slightly, and in August the subterranean turmoil made itself felt again in India; then in Florence, Hong-Kong, Macao, Sweden, and Chamonix.

The worst visitation, however, was reserved for Italy, which has recently suffered so severely by the eruption of Mount Vesuvius. Early in the morning of September 8 last, the towns of Pizzo, Monteleone, and Martirano were almost entirely destroyed. In Calabria and Sicily thousands of houses collapsed, and several hundreds of lives were lost. The first shock lasted eighteen seconds, and instantaneously stopped the public clocks in Rome. For several days the earthquake continued its work of devastation, rendering 200,000 people homeless, and killing 3,000 men, women, and children.

On the 17th of last month an earthquake occurred at Kagi, in the island of Formosa, in which many hundreds lost their lives. Five days ago another earthquake took place in South Formosa, eclipsing in magnitude the previous disaster, and completing the total destruction of Kagi, besides entirely changing the topography of the countryside.

Going further back, there was in 1891 an earthquake in the Niphon Island, Japan, which destroyed about 84,000 houses, killed 10,000 persons, and rendered 300,000 homeless. Five years later the town of Kamaishi, in North Japan, was almost entirely destroyed by earthquake. In all about 1,000 lives were lost. A seismic wave which followed destroyed many towns, and 20,000 people were drowned.

In 1897 an earthquake and tidal wave in the West Indies resulted in the loss of hundreds of lives and great damage to property. In the same year a severe shock was felt in India, causing the loss of 1,000 lives.

An earthquake in Asia Minor in 1899 resulted in the loss of nearly 1,500 lives.

The most disastrous earthquake of recent years was that which occurred in the island of Martinique in May, 1902. St. Pierre was destroyed, and its 30,000 inhabitants overwhelmed in the molten lava which flowed from Mont Pelée. All the shipping in the roadstead with the exception of one vessel was destroyed by a tidal wave. A simultaneous earthquake in the neighbouring island of St. Vincent caused the loss of 2,000 lives.

On April 4 last year an earthquake causing many deaths and immense damage occurred in the vast district of India between Agra and Simla. From Dharmsala alone 500 deaths were reported, many of the Gurkha soldiers in barracks there being buried alive.—*Standard.*

Southampton, Woolston and District Association.

THIS newly-formed Association has now elected its officers and prepared its programme up to the end of June, particulars of which we have pleasure in giving below:—

Vice-Presidents—Rev. M. S. Bergmann and Mr. T. A. Cole.

Committee—Mr. A. E. Bayly, Mrs. A. E. Bayly, Mr. E. Draper, Mr. Goodridge, Mr. R. MacDonald, and Miss R. Smith, with power to add. Mr. B. Samson, chairman.

Hon. Secretary and Treasurer—Mrs. M. J. Crampton, Inglefield Cottage, Obelisk-road, Woolston.

Meetings are held every alternate Friday for the purpose of studying the Bible and the many truths contained therein relative to the prophecies respecting Israel and their fulfilment in the British nation.

Subjects:—° May 18th, "Predestination"; Mr. T. A. Cole. † June 1st, "God's Design Respecting Israel"; Mr. Goodridge. * June 15th, "Is the Bible True? Mr. Draper. † June 29th, "A Nation and a Company of Nations"; Mr. A. E. Bayly.

All meetings marked * to be held at 157, Albert-road, Southampton, next door to the Emigrants' Home.

All meetings marked † to be held at Inglefield Cottage, Obelisk-road, Woolston.

Lectures.

AT DONCASTER.

LECTURE.—Mr. T. W. Plant, of Doncaster, is one of those who have made a careful study of the migrations of the Lost Ten Tribes of Israel, and their wanderings from the Caspian into the British Isles, and it formed the subject of a lecture which he delivered to the Presbyterian Literary Society, in the New Central Hall, Printing Office-street, last Thursday week. The lecturer dealt with his subject in a masterly manner, his remarks being rendered more lucid by the use of a large map kindly placed at his disposal by the Secretary of the British-Israel Association. At the commencement of his remarks the lecturer said that in order to grasp the subject they must realise the absolute truth of all passages in the Bible. As it was a question of the right interpretation of passages, and not one of doctrine, all shades of religious opinion could meet on one common ground. The features by which the seed of Abraham, other than the Jews, were to be distinguished were consecutively dealt with and attention was drawn to the strong resemblance which they bore to the characteristics of the Anglo-Saxon race.—*Doncaster Chronicle*, April 13th, 1906.

AT ST. HELENS.

THE Rev. Leonard Hills, of London, recently gave his popular lecture, entitled "British-Israel Teaching and Agnosticism." The chair was taken at 8 by Mr. J. Dudley, the hon. local secretary of the St. Helens British-Israel Association. The lecturer first defined British-Israel teaching as a method of literal interpretation of the Scriptures, not a doctrine nor a new creed. He claimed that the popular method of taking the Scriptures concerning the Jews literally, and those of Israel spiritually, was illogical and worst possible of all bad exegesis. He claimed that the literal promises of God to Abraham and his seed for ever were fulfilled in the British race and consisted in headship of the nations, the greatest commercial and missionary power, dominating the seas and possessing the gates of their enemies, all of which were the exact unique

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blessings belonging to Abraham's children through Isaac and to no other people. He quoted largely from the National Church Liturgy, showing its Israelitish idiom and phraseology. He urged that the agnostic should be allowed fair play and a fair hearing; that it was neither Christian, gentlemanly, nor sensible to rail at the agnostic. Meet him on his own grounds. Show him the actual fulfilment of the prophecies in our midst to-day, the effect of the acceptance of the Bible as a Divine revelation compared with the non-acceptance, and let the Bible be its own interpreter, and agnosticism will be faced with an unanswerable argument as to its authenticity and truth. A vote of thanks to the lecturer closed the proceedings.—*St. Helens Reporter*, April 24th.

Correspondence.

THE JEWISH CURSE.

To the Editor of the "Banner of Israel."

DEAR SIR,—Kindly give me space to reply to the rather severe but doubtless well-meant criticism of Mr. Benjamin Wallis in the BANNER of the 18th inst. First, there is nothing in my article to imply that those Jews who were living away from Jerusalem were included in the curse, but it cannot be denied that "the great body of Jews," even at the present day, refuse to accept Christ as their Saviour, nor will they until they look upon Him whom they have pierced. The cry, "Father, forgive them, for they know not what they do," applies, to my mind, rather to those Roman soldiers, etc., to whom the Saviour was handed over to be crucified, than to the Jews who denied Him, and who were so constantly rebuked by Him in all the four Gospels. It can hardly be said of them that they knew not what they did.

As an advocate of "Our Identity" for over thirty years, I have steadfastly contended for a literal, and not a spiritual, Israel mode of interpretation, and the last thing I should do would be to kick a Jew when he is down, as Mr. Wallis imagines, for I have several personal friends amongst our brethren of Judah, many of them good Christians also. Mr. Wallis says he has never seen it recorded in the Bible that the Jews were condemned because of their part in the crucifixion. Let me refer him to 1 Thess. ii. 15, 16, and he will find that the Jews killed the Lord Jesus and the prophets . . . and the wrath is come to them "to the uttermost." If he will take a Concordance and look up the cause of the curses under which the Jews suffer he will find many other instances which will meet the case. Like him, I rejoice that so many Jews are "turning to the Lord their God," but, "as a body," I believe they will return to Palestine in unbelief.

I trust this will satisfy your correspondent, and I thank him for his general appreciation of my article.

I beg to remain, yours faithfully,

JOHN ROBERT MITCHELL.

9, Baldslow-road, Hastings, 28th April, 1906.

THE SEPTUAGINT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am much obliged to your correspondent, "J. S.," for his note on above in BANNER of April 11th. I wrote from memory and impressions of many years' standing. I did not, however, intend to imply that the Septuagint was the text-book from which our Bible was translated without reference to the Hebrew. My object was to show that our Bible agreed with the Septuagint, and that, therefore, the prophecies contained therein are at least 2,000 years old, and must, therefore, be Divinely inspired if realised.

W. H. MASON.

BEDE'S HISTORY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Referring to the BANNER OF ISRAEL, dated 31st January, Mr. Scott Moncrieff, in his article, "The Hand of God in the History of the British Race," is dealing with a subject worthy the study of every Briton in these degenerate days. I fear, however, that he is trusting too much to works redacted by Romanists in the centuries following the Norman Conquest. For instance, Bede's redactor's Ninian is not the real Ninian, but a Roman caricature of the Nennid or Monances, whose alba, or white monastery, was called Rosnat. This was not Rosneth, or Roseneath, in Lennox, but the priory of Rosneth which belonged to Cambuskenneth Abbey. This Rosneth is the Rosenyth of the Old Statistical Account and the forthcoming naval base—Rosyth. Under Ninian, or Nennid, the monastery there was resorted to by many monks to be trained in the old Culdee faith and ritual. With the archæological revelations of the Roman Camps in Scotland before us, it is incongruous now to be told that Ninian erected at Whithorn the first church built of stone in Scotland. Gildas, a much earlier historian than Bede, and an author whose work has not been tampered with by Romanist redactors to the same extent, gives a more graphic picture of the sufferings of the Christians during the Roman occupation, and their ability to build stone houses and churches. In paragraph 12 of Bohn's edition in English, Gildas says: "In less than ten years after the Diocletian persecution all Christ's young disciples begin to behold the genial light of heaven. They rebuild the churches which had been levelled to the ground; they found, erect, and finish churches to the holy martyrs." One of these was St. Nicholaus, of whom Dempster thus wrote: "During the rage of the persecution of Maximianus through Britain, St. Nicolaus, of the Order of Culdees, bishop, suffered martyrdom. The holy relics of his body cut asunder in bits or collops and pieces, laid up in a shrine of stone, and, together with a certain venerable cross, hidden in the earth, and afterwards digged up again, deserved veneration by this inscription thereon: 'The Place of St. Nicolaus, the Bishop.' Upon which King Alexander the Third, at the request of the bishop of Glasgow, did build a magnificent Church at Peebles," where the relics and cross were found, 7th May, 1262. By 1529, however, this cross had become transfigured under Romanist influence; for the King, in visiting the town in July of that year, confirmed a grant of property to the Cross Kirk, "quhair ane pairt of the varray croce that our Salvatour was crucifyit on is honorit and keepit." Doubtless some Romanist deleted the name of Nicholas from the list of martyrs given by Gildas.

I am, &c.,

JAS. WATSON.

Peebles, 21st April, 1906.

LANTERN FOR AN IDENTITY MISSIONARY.

To the Editor of the "Banner of Israel."

SIR,—The importance of Missionary British-Israel lecturers for the Colonies and dependencies has been so fully recognised in the past that there is no need to urge it afresh. Through the zeal and influence of Mr. Robert A. Whytlaw, President of the Glasgow British-Israel Association, a substantial sum was raised to send out the late Colonel Senior, and, again, the Rev. Idrisyn Jones. In fact, for the second tour of the latter gentleman, more was contributed than was actually spent I understand.

Mr. F. Wilford Jones, of the Bristol Association, has been lecturing at his own charges in South Africa, and has besides (so he tells me) been the means of starting one or two Associations there. He is going out again, and asks the British-Israel Association to provide him with a really good Lantern for lecturing purposes. The Association, whilst recognising the importance of helping such work, cannot, at the present time, in view of its liabilities for the Conference, its publications, and so forth, do in this matter what it would wish to do. Therefore, I am appealing to British-Israelites to assist by contributing to a small fund for the purchase of a lantern for Mr. Jones to use in South Africa.

Mr. Wilford Jones has lectured for our Bournemouth Association, and as far as I was able to see from that lecture he has carefully marshalled his facts, and has a sound and forcible way of putting them. I know him, besides, as an irrepressible propagandist—just the sort of man needed for such work.

Now, for this object I sympathise two guineas. How much do you sympathise? The Rev. S. J. Carlton, M.A., General Secretary to the British-Israel Association, of 6, Fletchin g-road, Clapton, London, N.E., will be pleased to receive contributi ns and acknowledge them.

LANDSEER MACKENZIE,

Vice-President British-Israel Association o Bournemouth.

THE report of the Conference at Exeter Ha l is unavoidably delayed until next issue. The same number will also contain an article on the proceedings by Rev. J. Idri yn Jones, and a "Welcome in Rhyme" by Hy. G. Locke.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Exeter Hall Conference.

BY REV. J. IDRISYN JONES.

THE British-Israel Conference has come, and is gone, and has left its mark behind. We may, I think, say of it: It has been a success; in point of the number attending; the representative character of its delegates; the cordial feelings it evoked; the result of its deliberations. They came together from near the Land's End to the Land of John O'Groat's House; England, Scotland, Ireland, Wales, having thus met to consider how best to form a closer bond of union between all British-Israel Societies. Such had been a long-felt want, but seeming difficulties barred the way—such as the status of the affiliated Associations and the matter of finance. But after considerable discussion a scheme was submitted which was unanimously and enthusiastically adopted; and now

OUR UNION IS AN ACCOMPLISHED FACT.

The scheme is very simple, but one which may be possibly expanded into wider dimensions as time goes on. We agreed to have a National Council, consisting of chosen representatives from all Associations, and whose work shall be to arrange for CONFERENCES to be held in different centres of the United Kingdom. Seven such centres were specified: No. 1, London and the Home Counties; No. 2, the Midlands; No. 3, the North of England; No. 4, the West of England; No. 5, Scotland; No. 6, Ireland; No. 7, Wales. Within each of these centres, in rotation, the Conference will be convened for purposes of deliberation and the public utterance of our arguments. An invitation was given on behalf of the North of England to hold the first Conference in the town of Halifax, and this was cordially and unanimously accepted. Thus we have for the first time attained to visible unity in the sight of the world; and this will bring strength and courage to all our workers. It is not difficult to perceive in this some analogy to an event which took place in the Valley of Dry Bones. In the vision of Ezekiel these bones were scattered and disjointed; but the time had come for these dry bones to live—"Then there was a noise, and behold a shaking, and the bones came together, bone to his bone." As Associations our bones were disjointed and scattered, but at Exeter Hall there was a noise and a shaking, and the bones came together, and stood upon their feet, so that they might become an exceeding great army. Thus the Conference has created a new epoch in our history.

A MODERN SIMEON.

An interesting event was the visit of the patriarchal Rev. Philip Carlyon, M.A., who came from far-off Falmouth. If spared he will attain his NINETY-SIXTH birthday next December, but looking at him he could pass as a much younger man. He led us in prayer and benediction, and in a remarkably strong voice harangued the audiences. His presence was suggestive of Simeon's last visit to the Temple of Jerusalem. How likely that this was Mr. Carlyon's last visit to Exeter Hall; but, like Simeon, he felt encouraged in looking at the faces of those younger members of the movement to whom he could commit the work of our propaganda. Simeon in the Infant Redeemer saw the pledge of the world's salvation. So in our younger members, such as Miss Augusta Cook and the Rev. Leonard Hills, and the many young people scattered in the Hall, Mr. Carlyon had the pledge that the work of Israel would be carried on when he had departed in peace to the Paradise awaiting him. To them he could commit the progress and triumph of

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the Truth he so much loved, throughout the land and throughout the nations. And so he went his way to wait till the call comes to him to rest from his labours.

AN ENQUIRING CLERGYMAN.

On Friday night, at the close of our last meeting, a clergyman rose from his seat expressing his personal interest in British-Israel Truth, but there was some missing link in the argument which he wished to find. The line of the several addresses did not happen to include the special point of his difficulty; and we could not quite understand what it actually was. It was too late to have a discussion as many present had a long way to go. But he manifested such earnestness that it is highly probable he will ere long surmount his difficulties, and march under our banner as another champion. It would prove of considerable advantage if, at the close of all our public meetings, some time were reserved for putting and answering questions. Half-an-hour could be well spent if given for that purpose. Should that gentleman's eyes see these lines, we would like to put in a nut-shell the line of our argument, which we challenge the world to disprove: (1) The people of Israel are guaranteed by Jehovah their continuity as a NATION while the stars endure; that as Judah is not now a nation, the other branch of Israel must be somewhere in that position (Jer. xxxi. 35, 36). (2) Jacob in his last hour predicted that in these last days there should be two modern nations of Israel: the one springing from Manasseh and to be a great people, the other springing from Ephraim to be a greater nation and to engirdle the earth with its offspring. These two Israel nationalities are found in Great Britain and America, in exact conformity with the prediction (Gen. xlviii. 19, xlix. 1). (3) The journey of Israel from Samaria to Britain can be traced by the testimony of sacred and secular historians. (4) Israel, in Great Britain and America, are an exact copy of Israel given by the prophets. These facts can be proved to the very hilt; and any who reject the evidence are either hopelessly prejudiced, or imperfectly acquainted with the subject.

WHY NOT UTILIZE THE PRESS?

We should have been glad if serious attention had been given to this point at the Conference, but the want of sufficient time shut it out. It is a sound maxim in evangelistic enterprise that if the people will not come to the Churches, the Churches must go to the people. The maxim holds equally appropriate to us. Our public meetings are to a large extent failures as regards the attendance of the public; both the secular and the religious world pass by on the other side, and our cause suffers. How then can we get at the people? Why not use the Press? We know it is vain to appeal to editors, who universally close their columns against us, but even editors are vulnerable in one particular. The silver key can unlock all their gates, and we can enter into possession. Suppose, then, that we paid them for an entire column dealing with the Hebrew origin of the British people, stating our case in a condensed but lucid manner. Suppose we put such a column in six several newspapers, as follows, viz., in a leading paper published in London, in Edinburgh, in Dublin, and in Cardiff—getting access thus to the peoples of the United Kingdom—and in addition, place the column in two religious newspapers, the one circulating amongst Churchmen and the other amongst Nonconformists. What could we thus achieve? We venture to think that by those six papers we would have access in ONE DAY to millions of people, and reach more than we could in *twenty years* by the platform or the circulation of our specific literature. What a consummation to be desired! But then the scheme would probably cost us about £100, and where is the money to come from? And echo answers—where?

Kenilworth, May, 1906.

The Lost Ten Tribes; or, The Saxons of East and West.

BY J. F.

(*Continued from page* 202).

THE GOTHS.

WE come now to the time when the pent-up feelings of those peoples who had been driven from their Scythian homes to the more inhospitable regions of the North, burst upon the boundaries of the Roman Empire, in the irrepressible masses of peoples known as Goths. Those Scythian Ases, who fled Northward before the arms of the Romans, upon reaching the Baltic spread themselves into Saxony and Denmark, where they settled; Odin also led his victorious armies into Norway and Sweden or Scandinavia, which he made the seat of his government, and Upsala his capital.* He extended his empire into Prussia and the other countries of the Baltic, conferring the rule of those various tribes upon his different sons, thus establishing a great confederacy of nations.† It was from this circumstance that the nobility of many early families in the North could trace their ancestry to Woden, Wodan or Odin.† Although the empire of this conqueror resolved itself into so many kingdoms at his death, they were all held together by ties of consanguinity and common religion. It is important to mention that those peoples known as Goths, who became so illustrious afterwards in the breaking to pieces of the Roman Empire, came at first from these very countries,‡ and were unquestionably the peoples who constituted the empire of Odin at an earlier period. There can be no doubt as to the country from whence they first issued in the vengeful enterprise of destroying the despotism of imperial Rome. Tacitus, writing in the first century, mentions the Gothones and Ombrones (Saxons) as inhabiting the modern Prussia. Pliny, who was his contemporary, quotes Pytheas of Marseilles, who points to them as inhabiting the same place, in his account of the coast of the Baltic.§ The migration of the Scythians or Sarmatians from the shores of the Black Sea to the Baltic probably took place in the first century of the Christian era.‖ And here we

* Menzel Hist. Germ., ch. 2. † Mallet Antiq., vol. i., p. 62.
‡ Ainsworth Thesaurus. § Smith Dict. of Greek and Rom. Geog.
‖ According to Torfaeus about twenty years B.C. Mallet Antiq., vol. i., p. 52.

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find the Gothones and Ombrones taken notice of by Tacitus and Pliny. Tacitus does not mention the Saxons under that name; but they were probably the Ombrones who occupied the modern Prussia, and were spoken of as Sarmatian tribes along with the Gothones. It is very plain that the Saxons, or Ombrones, travelled into Denmark, where they are mentioned by Ptolemy in the beginning of the second century. Ptolemy mentions the Guthones as a Sarmatian tribe—*i.e.*, the Gothones of Tacitus; he also mentions the Gutæ* as a people of Scandia or Scandinavia, which at once shows that those peoples had travelled from Prussia into Denmark and Scandinavia, and points to the Saxons, Angles, and Jutes as Goths proper, for Scandinavia was, according to Jornandes, the home of the Goths.† It also had the name of Gothia applied to it,‡ and was the country from whence they issued in the beginning of the third century, and in league with different peoples overthrew the Roman Empire. The name of Gothland was also given to an island of the Baltic near Scandinavia, which is another indication of their original locality.§ Jutes and Gutæ (as mentioned by Ptolemy) were different names for the Goths, who were called Getæ, or Scythians, by Procopius, Capitolinus, Trebellius Pollo, and Jornandes, their own historian.‖ Although our Saxon ancestors, the Jutes, Angles, and Saxons did not take any active part in the overthrow of the Roman Empire, yet they were undoubtedly Gothic, as the affinity of the names Gutæ and Jutes would imply, and being the Odinic colonists, were, it may be inferred, the Goths proper, seeing that this great confederacy of States was at first constituted by Odin, and the name is first mentioned in this locality, although it afterwards became the common appellation of the various peoples who took part in the overthrow of the Roman Empire. From the time that Tacitus mentions them in their original country, we hear no word of them again until the beginning of the third century, when they swarmed into Mœsia and Dacia, and, after many struggles and severe losses, at last threw themselves upon the boundaries of the Empire at different places, in such numbers as eventually overthrew the Roman power altogether, and put an end for ever to this gigantic despotism by the sacking of Rome.

It would be difficult to distinguish precisely what tribes took a part in this enterprise, for the Goths, as is well known, had well nigh obliterated the science and learning of Europe; but it is easy to perceive that the name Goths—which at first denoted a single State, or at least the tribes of a certain district about Scandinavia and the Baltic—became the common name of different peoples, who spread themselves southward in all directions and wrested the empire from the Romans in all their imperial provinces. As far as we know, the Angles, Jutes, and Saxons did not take any active part in the overthrowing of Rome, for they were evidently about this time directing their attention towards Britain. But according to one author, that portion of our ancestry called Danes was the leading tribe who caused the overthrow of Rome. The opinion of this writer will even more exactly suit our theory when quoted in his own language: "We think it convenient to write of the *original of the Danes*, who, issueing out of their countrie, sometimes like thieves, by wasting of their territories, and overthrow of houses, sometimes by the very rights of war, so afflicted the English nation that in conclusion *they obtained a kingdom in the island.* The Goths, a most cruel kind of Germans or Scythians (for in that poynt writers do not agree among themselves), of ancient authors were otherwhiles termed Getes, otherwhiles Danes, among the rest Strabo, in his seventh book of Geography, assevereth the Danes to have a divers countrie from the Getes, and that the Danes possessed places more adjoining to the middle of the soil-land bending towards Germany, and nearer to the fountains of the river Ister, in antique years being called Dawin; but the Getes to be merely planted to the sea and East parts, wherefore the Getes and Danes seem to be all one nation, and only to be dissevered in habitation, for as much as according to his testimony they both had the use of one language. These men had peace granted them of Augustus, and were prohibited in anywise to pass the river Danubius or Dunoise; who, not long after breaking this habitation and exceeding the prescribed limits, of two Roman Captains, first Oppius Sabinius, who in the time of Domitan, of Cornelius Fascus, being sent to aquite the trespass, were with all the garrisons clearly confounded and destroyed. After that the Emperor Trajanus drave them out of the Roman boundaries into their own coasts, with no small scathe and affliction; then Antonius, surnamed Caracella, conducting an army against the Parthians, asailed of a sudden and plagued the Danes, for that they seemed not contented with any kind of tranquility; and in process Gordanius, the younger, abated their pride while they endeavoured novelty and immutation. After this there ensued more troublesome tempests with this generation of vipers, for under the empire of Phillipus, who was the first christened of the Roman Emperors, many wild countries, transgressing the Roman prescripts, did turmulously annoy Thrace and Lysia, at the which time, or at least not long after, when as fatality drew the pomp of the Roman glory towards the last date, these dreggs and abjection of all men burst forth unto all parts of the world in great assemblies, for the Goths invaded Asia, having first wasted Bithinia, with no small portion of Macedonia and Thracia. At length Claudius, the second Emperor of Rome, brought almost to extremity these slavish rovers in Misia, slaying and apprehending three thousand of them; yet were they not greatly quiet anywhere, but, afterwards stirring in commotion, in many fights were vanquished of Aurelianus beyond Dunowe at the first battle. Thus, in fine, the Goths, being tormented with so many overthrows, did long abstain from bickering till they were conquered and put to flight of the Huns, at such time as the Emperor Valens obtained the government of the East

* Smith Dict. of Greek and Rom. Geog.

† Heylyn P. Hist., p. 502, Olaus Magnus Historia Appen. . . . "Gothos qui Italiam deuastarunt, ex Scandiana peninsula primam suam originem." NOTE.—Although the Angles, Jutes, and Saxons are the names generally given by the Monkish Chroniclers, there were undoubtedly other peoples from the Baltic settled in Britain.

‡ Ortelius Theat. Orb. Terr., p. 2.

§ Ortelius Theat. Orb. Terr.

‖ Smith Dict. of Greek and Rom. Geog.

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parts. This people, notwithstanding at the first *they were called Goths, yet by reason of old historians, they were sometime called Getes, sometime Danes*, it is not to be doubted but that the Getes and Danes were the chiefest people which, under the conduct of the Goths, invaded the Roman boundaries under the reign of Phillipius; and, consequently, it is justly thought that, they being beaten out of their own possessions, while they searched new places of abode, at the last rested in the north parts of Germany, naming it Dacia, or Denmarke, according to their own appellation; and lest the name of Getes and Danes be dissevered from the Goths, they are reported to have termed an isle in the ocean not far from Denmark by their own name Gothia." *

The Danes who forced their way into Britain were, undoubtedly, a kindred people with the Angles, Jutes, and Saxons; only, taking a prominent part with other Gothic people so-called, as it would seem from the above quotation, were later in reaching this country, having to return to Denmark and Scandinavia after they had accomplished the destruction of Rome. Valeius, a learned Danish writer quoted by Speed in his Historie of Britain, says that they were a people descended from the Scythians; and, according to another ancient author, they came from Scandia,† and laid the foundation of their kingdom in Denmarc. "Marc" signifies a region; so that this would be Dan's country according to the following passage from Ortelius: "Danorum siue Danitarum horda ‡ dejectio siue descensio aut expulsio"; § or "One hoarde of Dani ‖ or Danites, the banishment, ¶ alas! Oh, the dejection, or degeneration!" He also states that a hoarde of Nephalites, under the name of Dani or Danites entered the Northern Danmarck.** Very few authors have taken up the question of who were the Goths; we are told that they were a people who came from the northern parts of Europe and spread themselves into England, Italy, France, and Spain.†† In the above passages quoted, Ortelius is describing the northern parts of Russia or Siberia, from whence he brings the Goths and Danes into Denmark; this is in his description of Tartary: "Qux Sarmatiam Asiaticam et vtramque Scythian comprehendit" ‡‡ "which comprehends both Asiatic Sarmatia and Scythia," and agrees with our theory that the Scythian tribes retreated northward before the arms of the Romans, and then, having their further progress impeded by the coldness of these countries, took a westernly direction until they finally settled about the modern Denmark and Scandinavia, from which places they crossed over to Britain. As we before remarked, the Goths are first mentioned as a Sarmatian tribe inhabiting these very parts by Tacitus and Pliny. Ortelius, commenting upon Esdras, places Arsareth northward in Sarmatia and Scythia (called Tartary more recently), and says, "Hic Ten Tribus secessere, et Totarorû siue Tartarorum loco Scythicæ substituerunt. Vnde Gauthæ seu Gauthay à summa Dei gloria asserenda ibi dicti sunt, et hinc Cathay clariss: Regnum;" * or, in English: "Here the Ten Tribes withdrew, and substituted the *name* of Totars, † or Tartars, instead of the Scythian *name*; whence they were then called Gauthæ or Gauthai by reason of the great glory of God requiring to be asserted; and here Cathay had a most famous kingdom." With regard to this first statement that the Ten Tribes took the name of "Totars," or "Tartars," signifying "a remnant," instead of the name Scythian, it is to be remarked that Scythian was not a native appellation; the Scythians called themselves Scoloti. The country of Arsareth is placed by Ortelius in the northern parts of the region called Sarmatia by the classical authors, which was more recently called Tartary, and is so described by Ortelius. He places Arsareth, however, about the northern sea-coasts of modern Siberia; and as he does not give the names of towns and places, it is to be suspected that the locality of Arsareth is not to be minutely described, because the place given by Ortelius is too far north, and it is very evident that he assigns them this position only in theory.

Ortelius was a distinguished geographer in the sixteenth century; he particularly excelled in the knowledge of languages and mathematics, and so great was his skill in geographical science that he obtained the name of the "Ptolemy of the age." Unfortunately, he has not given his authority for the above-quoted statement; but he visited Italy three times; and as he had influence with the learned of his day, it is probable that he got his information from the records and manuscripts of the Vatican, or from some ecclesiastical source; indeed, he seems to hint at this in one of his notes on the map of Tartaria (Theat. Orb. Terr., p. 83).

(To be continued).

* Polydore Vergil Hist. Eng., vol. i., bk. 5.
† Speed Hist. Brit., p. 376.
‡ Polydore Vergil Hist. Eng., vol. i., bk. 5.
§ Ortelius Theat. Orb. Terr., p. 83, note on map
‖ The Danes are called Dani by the classic historians (see Stephanus Thesaurus).
¶ The banishment from Palestine is here referred to and their subsequent degeneration from the true religion.
** "Nepthalitarû horda, Nepthalitæ ab una Ten Tribuum Israelis *nomine* Neptali dicti sunt, et post Danitas qui in castigatione, Aquilonri Danmarcki ob Rachelis Balbah (Bilhah) jus" (Ortelius Theat. Orb. Terr., p. 83, map).
†† Ainsworth Thesaurus.
‡‡ Ortelius Theat. Orb. Terr., p. 83, note on map.

Ireland as Ultima Thule.

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

Verantius, bishop of Poictiers (6th c.), says, in express words, that St. Paul crossed the ocean and landed and preached in the countries which the Britons inhabit, and in the Utmost Thule (Silvester: *Heir of the World*, 1876, p. 159).

* This quotation is from the Latin text of Ortelius' "Theatrum Orbis Terrarum," p. 83 (map), which we would review as follows:—"Hic Ten Tribus secessere, et *nomen* Totarorum siue Tartarorum in loco *nominis* Scythicæ substituerunt. Unde Gauthæ seu Gauthai à summa Dei gloria asserenda ibi dicti sunt, et hinc Cathay clarissimum Regnum."
† Peter Heylyn (Cosmog. of the World, p. 841 of Tartaria) quotes Genebrard the Chronologer, who said that the Tartars were the offspring of the Ten Tribes carried away by Shalmanassar. The noun which governs the genetives "Totarorum" and "Tartarorum" may be supplied with the word *name* as in our translation, seeing that Tartars, of which we take Totars to be another form, signified a remnant in the Hebrew and Syriac, and hence the name Tartars.

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Colonel Vallancey, LL.D., says: "Ireland properly so called was probably the first of the British Isles that got the name of Thule, as being the first the Carthaginians met with steering their course northward, when they departed from Cape Finisterre, the northern headland of Spain."

Aristotle says it was discovered by the ancient Carthaginians.

Antonius Diogenes wrote 24 books about Thule.

Pytheas Massiliensis says it is about Thule, the furthest north of all the British Isles.

Strabo makes Ireland the Utmost Bound, or Thule.

Catullus says:

> Whether he o'er the Alps his way pursue,
> The mighty Cæsar's monuments to view,
> As Gallic Rhine and Britons that excel
> In fierceness, who on the earth's limits dwell.

Horace has these lines (book i., ode 35):

> Preserve thou Cæsar safe, we thee implore,
> Bound to the World's remotest Briton's shore.

Silicus Italicus thus refers to it:

> As Thule's blue inhabitants surround
> Their foes with chariots hook'd, and thee confound.

Pliny places Thule among the British Isles.

Tacitus (*Vita Agricola*) says that when the Roman navy sailed about Britain, they saw Thule also.

Statius (*Ad Claud. Uxorem*) describes Thule to be westward of Britain.

> If in the cold north I go to abide,
> Or on dark seas which western Thule do hide,
> Learn from thy sight, how glorious he was,
> When he did with the Senate's order pass
> O'er to dark Thule, in that ocean west,
> Where Phœbus gives his weary horses rest. (p. 1.)

Festus Avienus calls it the Sacred Island (Holsten in Steph. Byzant., *De Urbe*, p. 144), and makes Ierne, from Iern, Ierens, a priest. Festus lived in the 4th century, and Patrick only arrived in the 5th century. So it could not be from any Christian faith. But Diodorus Siculus particularly mentions it (p. 4). He mentions a northern island, about the bigness of Sicily, situated over against the Celti, as being fruitful and pleasant, and dedicated to Apollo, to whom round temples and large groves were sacred, wherein the priests chaunted to their harps the praises of their god. Every particular of this is very applicable to Ireland. This must therefore be the island sacred to Apollo (that is to Baal) (p. 51).

Thus Arngrimus Jonas describes Thule (Specemen: *Island History*, p. 2).

> His eloquence did reach the utmost Indies,
> And powerful wit enlightened Farthest Thule. (p. 120.)

(*Essay on the Antiquity of the Irish Language*, 1818).

The Structure of the Heavenly Jerusalem.

By J. W. Macdonald.

In his article in the Banner of Israel of April 18th, on "The Reformation of Israel in Media," the Rev. A. B. Grimaldi touches on the structure of the heavenly Jerusalem, as prefigured in Isaiah, the Book of Tobit, and finally elaborated by John in Revelation. The heavenly city appears to have been an item in the primeval revelation given to Adam and the early prophets, and seems to occupy a place in heathen religions as a fixed idea in the same way that sacrifice does.

In the Banner of August 28th, 1901, appeared an article dealing with the Tower of Babel and its seven various coloured stages one above the other. The writer there says the Tower of Babel may have been "an impious attempt to parody or rival the Holy City, new Jerusalem, the city which hath foundations whose Builder and Maker is God; as this truth was known to Abraham, who was a Chaldean, it may therefore have been known to other Chaldeans." Considering how man has continually tried to forestall God in all the subjects of His revelation, there can be little doubt that this idea is correct; and the general plan of Ecbatana, the Median city, with its seven circular terraces, each distinguished by the colour of its wall, is another indication of the persistence of the same idea. Apparently the Hindus had a similar conception of Paradise, although I have not yet been able to find a detailed description. Perhaps some of your readers can tell in which of their writings it may be found. Upham's "History of Buddhism" refers to it, but does not give sufficient particulars.

A remarkable post-biblical account is furnished by Tertullian, the early Christian writer, who was imbued with Montanist doctrines, and evidently gives the following as part of their evidences or teachings in his writings, "Against Marcion," Book III., chap. 24. "The word of the new prophecy, which is a part of our belief, attests how it foretold that there would be for a sign a picture of this very city exhibited to view previous to its manifestation. The prophecy indeed has been very lately fulfilled in an expedition to the East [Severus against the Parthians]. For it is evident from the testimony of even heathen witnesses that in Judea there was suspended in the sky a city early every morning for forty days. As the day advanced the entire figure of its walls would wane gradually, and sometimes it would vanish instantly" (Clarke's "Ante-Nicene Library," Vol. 7, pp. 170-1). This vision is only related by Tertullian, but is not without a parallel in the portents that preceded the destruction of Jerusalem, as given by Josephus: "Before sunsetting, chariots and troops of soldiers in armour were seen running about among the clouds, and surrounding of cities" ("Wars of the Jews," Bk. 6, chap. 5, §3). "Now, if anyone consider these things he will find that God takes care of mankind, and by all possible ways foreshadows to our race what is for their preservation" (*Ibid*, §4). God has foreshadowed the heavenly city from the beginning, and linked it on Abraham and his seed, the House of Israel; to whom it has been a portion of their faith all the way down the ages, and will not fail to be finally fulfilled.

Obituary.

There died, at Galston, Ayrshire, on Friday, 28th of April, Gavin Alston, who for the past thirty years had been an earnest advocate of British-Israel truth in Glasgow. He was president of one of the Associations for over twenty years, ever ready to help in any way to the furthering of the establishing of God's kingdom on earth. May he be found standing in his lot on *that* day.

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MISCELLANEA.

A "TREMENDOUS ERROR" APPREHENDED.—"Whatever God has told us must be important for us to know, and our duty to try to understand. Nor can we neglect it without a serious loss of Divine teaching and practical power, as well as finding ourselves in perilous ignorance of what we are forewarned in His Word. It was marvellous how completely the Jews misunderstood the revelation God had given them. 'Not knowing the Scriptures' they 'knew not the signs of their times,' nor 'the day of their visitation,' and their 'house was left unto them desolate.' A warning, surely, to us, lest the apprehension of the late Dr. Vinet should prove a fact. 'Even now,' he says, 'after eighteen centuries we may be involved in some tremendous error of which the Christianity of the future may make us ashamed.' 'Nor,' as Bishop Butler tells us, 'is it at all incredible that a book like the Bible should contain many things not yet discovered.'"—Rev. Henry Sturt, *Prophetic Notes*, p. 169.

"WONDERFUL" PROSPERITY.—For some years past Lord Cromer's annual reports on the affairs of Egypt, the latest of which is before the reader to-day, have told of the increasing prosperity of the country which he has helped to rescue from impoverishment and misgovernment. The account he now renders is full of promise, besides adding another chapter to the brilliant record of things done. Economically, the land of Egypt continues to flourish, and this in spite of misfortunes like the destruction of the cotton crop in 1904. The balance-sheet for the year 1905 showed a surplus of more than two and a-half million sterling, and during the current year a considerable reduction of taxation will be possible. Trade is expanding, and generally the condition of the country is described as wonderful. To congratulate Lord Cromer on the success of his labours would be only to repeat what has often been said before.—*Standard*, April 27th.

ICE-BREAKERS FOR THE ST. LAWRENCE. — The Canadian Government have placed an order with Vickers, Sons, and Maxim to build an ice-breaker steamer, with the object of keeping the river St. Lawrence clear of ice in the winter season, and thus preserving it for traffic. From experience gained with a similar steamer in the Baltic, it is believed that a good navigable channel can be maintained as far as Montreal, and if this proves to be the fact it will be of immense importance to Canada, and will probably lead to the construction of a fleet of ice-breakers.

VERSATILE CANADA.—An unlooked for instance of the fertility and development of Canadian soil recently appeared in the St. Thomas newspapers, when it was intimated that a special train of 35 cars, all laden with tobacco grown in the two Ontario counties of Essex and Kent, left that town for Granby, Quebec. The weight of the tobacco totalled 1,211,351 lbs.

MAKING THE WORLD.—Speaking on April 11th at the annual distribution of prizes at the Crystal Palace School of Engineering, Sir Alexander Binnie said there had recently been a great deal of talk about the superiority of foreign nations. He was disgusted at some of the remarks which he read in the Press on this subject. People seemed to forget that it was the British who had made the world what it is. He advised them to go out into the world and see it for themselves.

CHAMPION OF SHORTHAND.—A cable message from Baltimore, U.S.A., announces that Mr. Sidney H. Godfrey, of Ottery, Devonshire, has won the world's championship for speed at the international shorthand contest. He is credited with the ability to write continuously at the rate of 250 words a minute.

NEW NIGERIAN PROTECTORATE.—On May-day, letters patent constituting the Colony of Southern Nigeria were proclaimed in the Court Hall, Lagos, in the presence of a large assembly, and the Royal Commission appointing Sir Walter Egerton the Governor was read.

THE OLYMPIAN GAMES.—Britishers did not, under the circumstances, fare badly at these encounters, though they compare unfavourably with, for instance, the Americans; but there is a reason for this. President Roosevelt opened a fund to finance competitors from the United States, and the affair was made a national business. The British representatives had not these advantages, consequently there were fewer entries and, with one or two exceptions, only second-rate athletes were able to go out.

A NEW JERUSALEM.—There is already a "New Jerusalem" within the bounds of the British Empire. It is a settlement in Western Australia, and has been officially inspected by the local Minister of Lands, the Hon. N. J. Moore. It was founded three years ago by a converted Jew named Solomon Fisher. He established the "Church of the First-born," which is apparently a combination of Christianity and Judaism. He obtained a grant of 10,000 acres of land from the Western Australian Government and there located his settlement, which has now a population of sixty-one, who all profess the peculiar faith of the founder. A "spirit of co-operation and mutual help" is said to permeate this "New Jerusalem." The land is subdivided into small farms, and each homestead has its orchard and garden. The inhabitants meet at stated times for worship and recreation in a central building, called by two names—the synagogue and the social hall.

PEOPLING CANADA.—The report of the Provincial Minister of Lands and Mines shows that 34,958 immigrants settled in Ontario during 1905. Of this number 23,316 were English, 4,496 Scotch, 1,130 Irish, 938 Russians (including Finns), 761 Scandinavians, and 665 Italians. It is stated by the passenger agent of the Milwaukee Railway that 150,000 Americans will emigrate to Western Canada during the summer.

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British-Israel Association.

CONFERENCE AT EXETER HALL, LONDON.

THE Annual Meetings and Conferences took place at the above Hall on Thursday and Friday, May 3rd and 4th. Representatives attended from various parts of the Kingdom, and included delegates from Scotland (Mr. R. A. Whytlaw and Mr. J. D. Reid), North of England (Messrs. G. F. S. Boston, Liverpool, D. Parker, Sowerby Bridge, T. W. Plant, Doncaster, and J. Dudley), Nottingham (Mr. A. Blood), Brighton and South of England (Mr. Marchant and Mr. Vince), Portsmouth (Col. Deane), Cornwall (Rev. Philip Carlyon, M.A.), West of England (Rev. L. G. A. Roberts), Wales (Rev. Idrisyn Jones), South London (Mr. Locke), West London (Mr. Cole), North London (Mr. Weller), Southampton (Mrs. Crampton), Belfast (Mr. W. Adair), Dublin (Major J. Fielding). There were also present Rev. Leonard Hills (who spoke for Halifax), Rev. M. Bergmann, Rev. Hector MacTurk, Rev. F. P. Watkin Davies, Rev. A. E. Bull, Miss Augusta Cook, and others.

The first Conference Meeting, which was presided over by Douglas A. Onslow, Esq., was held on Thursday afternoon, May 3, when the Agenda, which had already appeared in the BANNER, was carefully discussed by the delegates from the various Associations and the Members of the British-Israel Association and Council. The first three items of the Agenda were agreed to in principle after much discussion had taken place, and the further discussion of it was adjourned to the next day's meeting (Friday afternoon). Between the Conference Meetings on Thursday and Friday, and the Evening Meetings, tea, coffee, and refreshments were provided by the Association for the members and visitors.

FRIDAY AFTERNOON CONFERENCE.

The chair was occupied by Douglas A. Onslow, Esq., who, on behalf of the London Council, extended a hearty welcome to the delegates and friends, and then called upon the Rev. Philip Carlyon to offer prayer, who, although in his 96th year, spoke in a clear voice. The Chairman stated that a private meeting of the delegates and members had been held, and the result would be explained by Mr. Jones, who said: "For a long time there has been a desire to affiliate all the provincial Associations with the London Association. This, however, I do not think is practicable at present. The times are not ripe for the arrangement; but I should like the London Association to be looked upon as the 'Imperial' Association, *i.e.*, a place of call for all of us, with central offices in London, with someone always there. This would not mean any tax upon you, but would be a visible bond of union between the provinces and London; for, after all, the members of this Association are not mere units, but members of a solid phalanx marching on to victory.

"I will, therefore, formally propose the following Resolution:—'That a national Council shall be formed consisting of representatives of all District Associations in the United Kingdom to carry out Annual Conferences in such parts of the land as may be decided upon, and that such District Associations be asked if they fall in with the suggestion, and that for the present all larger schemes be left in abeyance.'

"For the sake of convenience I suggest that the United Kingdom be divided into seven main districts:—1. London and the Home Counties. 2. The Midland, including Birmingham, etc. 3. Scotland. 4. Ireland. 5. The North of England. 6. The West of England; and, last but not least, 7. Gallant little Wales. And I would suggest that two delegates from each district attend each Conference, all of them working together, there being no difference in their status, and no idea of 'supremacy.'"

Mr. Blood, of Nottingham (delegate) said: I am prepared to second this Resolution, as embodying the only workable scheme, and propose that it be comprised under the five following heads:—First, That the Council be called "The *National* British-Israel Council." 2. That Offices be acquired in London. 3. That all Associations contribute annually. 4. That Conferences be held annually in each of the seven districts in rotation. 5. That details be settled by a Committee when formed. I would remind my hearers that the Association is entirely unsectarian; there is no element whatever of sectarianism in its organization.

The Rev. L. Hills said: On behalf of the North of England Council allow me to say I rejoice in the Resolution. By this means a platform broad enough for all of us to work on has been created, and all our hearts are united in the good cause.

Mr. R. A. Whytlaw supported the Resolution on behalf of Scotland, Major Fielding on behalf of Ireland, Mr. Locke on behalf of South London. In doing so he said that in Camberwell and Peckham the clouds were disappearing, and they were working for the good of London.

The Chairman said representatives would go back to their various Associations and get the sanction of those they represented. The great object is to present a united front to the world. The individual members would be stronger if backed up by recognised authority. When the British-Israel Association was originally formed there had been an idea of affiliation, but for at least two reasons this affiliation had been prevented. On the one hand objection was taken to contributing, say £1 annually, and in other quarters some of the District Associations felt they might become subsidiary. Our only aim is to strengthen our forces. There is no idea of supremacy. All we want is that all should be united. Let us most certainly be united in sentiment. I plead for unity in sentiment. I do not ask for sentimental unity—a very different matter. (Hear, hear.)

Mr. T. W. Plant, of Doncaster, asked whether all Districts would send delegates, and suggested that say every ten or twenty members should send a delegate.

At this stage of the proceedings considerable discussion arose as to the best means to be adopted for the inclusion, not only of District Associations, but of small single Associations not yet formed into District Associations, and the inclusion also of many most intelligent individual members, who were working splendidly for the spread of British-Israel truth, but were unconnected with any Association whatever, whether large or small. To meet this point it was decided that Mr. Jones' Resolution be amended, so as to admit of delegates being sent from small single Associations as well as from District Associations.

The Rev. L. Hills said, "We have now unanimity. Let us sing the Doxology and get on to the next business."

Mr. Parker proposed and Mr. Dudley seconded that the Conference of delegates from all districts be held at Manchester; after a somewhat lengthy discussion it was pointed out by the Secretary (Rev. Mr. Carlton) that the Manchester Association was not represented, although an invitation had been sent, and it was quite obvious they could not invite themselves.

Mr. Jones proposed that the next Conference be held in London.

Mr. Robert Banks suggested that it would be better to go North, either to Manchester or possibly Newcastle, so that delegates would have a shorter journey from Scotland, and the Southern and Western delegates might meet their friends from the Midlands and the North. This suggestion met with approval, and the Rev. Leonard Hills then moved a resolution that was unanimously carried: "That the next Conference be held at Halifax," and it was also suggested that the Secretary write to isolated and individual members acquainting them with this resolution.

A vote of thanks to the Chairman was passed and the proceedings closed with hymn and prayer.

[As this federation movement is of the utmost importance we shall be glad to publish the views of our readers upon the resolutions or recommendations passed at the Conference, no letter to exceed 25 lines. Many who were unable to attend, and others who are not given to speaking in public, may thus have an opportunity of expressing their opinions on the Conference proposals.—ED.]

THE ANNUAL MEETING OF MEMBERS was held on Friday afternoon, and was presided over by the President, Douglas A. Onslow, Esq. The meeting was opened with prayer by the Secretary, the Rev. S. J. Carlton, who also read the Minutes of the previous meeting.

The Chairman then read the Council's Sixteenth Annual Report. He stated that the year 1905 had yielded no startling results, and that the work of lecturing had been steadily pursued by the staff of lecturers, drawing-room and other meetings had also been held, and the monthly lectures at Exeter Hall continued during the winter season, and assistance had also been rendered to Mr. Marchant in his out-door work at Brighton, &c. The

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number of members at present on the books is 338, and associates 15. Twenty-three members had joined during the year. Attention was called to the fact that the Rev. A. E. Bull had been elected to a seat on the Council, and also that a new edition of "British-Israel Truth," considerably revised and brought up to date, had been issued, and concluded with references to the close of the war between Russia and Japan, the result of the recent general election, and the awful earthquake in California.

The financial statement was read by the Treasurer, Mr. F. C. Danvers. The receipts from subscriptions had been £235 0s. 9d. Donations and collections had shown a falling off, except those at the monthly lectures, which had amounted to £16 8s. 2d., being an increase over the previous year of £4 7s. 3d. The result from the sale of publications was £119, about the same as the last twelve months, but of this sum £24 had been received on account from the publishers that should properly be credited to the new account. The Report concluded with a reference to the increased liabilities that would be incurred by the issue of the new edition of the Hand-book, and a request that help might be forthcoming to enable the Council to meet their liabilities and continue their work.

THE PUBLIC MEETINGS.

MAY 3.

THE evening meeting started with the singing of the new hymn "The Hope of Israel" (composed by Rev. W. F. Clatworthy), after which Rev. M. Bergmann read a portion of Scripture and offered prayer. The chairman, Mr. R. A. Whytlaw (of Glasgow) spoke for a few minutes, and then called on Rev. L. G. A. Roberts, who briefly told the meeting how he came to see and believe in British-Israel Truth. Colonel Deane followed and dwelt on what he called "The Landmarks of British-Israelism," taking some of the promises God made to Israel and briefly outlining their present and progressive fulfilment, concluding by saying that the people as a whole are still blind, the clergy and ministers still opposed to the subject, but the time was coming when God would open their eyes to see and believe it.

Mr. J. D. Reid, of Glasgow, was the next speaker, and dwelt on the King's descent from David. He was followed by Rev. W. F. Clatworthy (whose paper appeared in THE BANNER OF ISRAEL), and a short appeal from Rev. Leonard Hills for the work amongst lads brought the meeting to a conclusion.

MAY 4.

THE evening meeting began in the usual way, after which the chairman, Major Fielding, briefly touched on British-Israelism and belief in the Divinity of Jesus Christ, and then called on Miss A. Cook, who followed along the same line, saying that this belief in Our Lord's Divinity was the foundation rock of British-Israel Truth. Israel being God's chosen people and therefore Christ's Church, the gates of hell should not prevail against her.

Rev. Idrisyn Jones then spoke and said he hoped the next conference would include representatives from the colonies. He recalled past conferences and those who took part in them—some whom, alas, had now departed this life. Continuing, he said that conferences should strengthen us to make a better fight for the truth, and we were to remember we were making history, if slowly. British-Israel Truth was never more needed than it was to-day. It was an age of unrest and distress of nations, but Israel was secure in God's promises, which cannot fail, so British-Israelites should be pioneers preparing the way for the coming of the Kingdom of God.

Rev. Leonard Hills next addressed the meeting, and again pleaded for the better instruction of young people, stating if British-Israel truth be truth it is worth while beginning to teach it to young minds fresh to receive and assimilate it, unhampered by other teaching. He never started to teach it by telling the young that their other teachers were wrong, but having first won their confidence so that they trusted him and knew he was telling the truth based on God's Word, he went on to teach the subject, knowing that as soon as the truth be taught them properly they will at once see the reasonableness of it and accept it, for Anglo-Israelism is either truth or nonsense, and if it be nonsense it is strange that no reasonable argument has yet been successfully urged against it. Concluding, he said now was the time to spread the truth and we must each do what we can, though for some of us that may be but little. We might, if we can do nothing else, bring one lad to know the truth, for who could tell the possibilities of such a lad later on, just as Andrew brought Peter to Jesus, though Andrew never did great things, but for him Peter would never have done the work he did as a disciple of Christ.

Mr. H. A. Marchant then gave the meeting some of his experiences, saying that he was receiving requests from all parts to go and lecture on the subject, and he took these requests as a good sign that interest was being aroused.

Colonel Deane followed, briefly touching on the bearing of Anglo-Israelism on all branches of daily life, showing how the promises and commands of God ought to influence the nation at all times and places.

Rev. A. E. Bull stated his experience of the subject as a preacher and teacher, saying that whilst he never dragged it into a sermon, yet whenever it came in the ordinary course he did not pass over it, but faithfully expounded the truth to his congregation.

Mr. H. G. Locke, speaking of the opposition to the truth shown by many clergy and ministers, said that he thought they did not see that it had anything to do with them. But the day was coming when they would view it differently.

Rev. L. G. A. Roberts was the last speaker and touched on the tracing of Israel by means of coins found in different parts of Europe and after he had spoken the meeting was closed by singing the Doxology and National Anthem.

The British-Israel Conference.

A WELCOME.

THE following entertaining verses, prepared by Mr. Henry G. Locke as a "Greeting" to the delegates representing the various Associations at Exeter Hall on the 3rd and 4th May last, have been forwarded for insertion in the BANNER. We must candidly confess, however, that we prefer Mr. Locke's prose to his poetry, especially when he puts too much of the latter into one line. We thank him for his favourable allusion to ourselves; and to prevent our correspondence columns being inundated with acknowledgments, we include all the others in the word "ourselves."

AN ALPHABETICAL GREETING TO THE BRITISH-ISRAEL ASSOCIATION CONFERENCE.

A stands for all, and to every delegate here
We heartily accord our greeting sincere;
May the bonds of brotherhood be closer united
By the sublime Truth that makes us delighted;
May the result of this meeting strengthen our hands
To proclaim British-Israelism in all our lands.

B owns a couple who can well hold their own
In upholding our views, and they are very well known:
To be "brief, bright, and brotherly," is their manner,
And they are loved by all readers of the BANNER.

Our dear old friend, MARCUS BERGMANN, is one of the two,
Who rejoices in the fact that he voices the Jew;
With a record of splendid work, both attempted and done,
When the "crowns" are awarded, his will be nobly won.
We have one more to quote, namely, the REV. A. E. BULL,
From Hounslow Heath Vicarage; and he's always full
Of loyalty, warmth, genial humour and zeal,
For a Pastor he's hard to beat—that's saying a good deal.

C stands for CARLTON, our good Secretary as of yore,
While veterans CARLYON and CRAMPTON'S ages are quite eight score;
Pastor CLATWORTHY, too, we ought not to overlook;
His lectures and writings would make a unique book.

D claims DANVERS, L. DE RIDDER, and COLONEL DEANE,
A trio we are justly proud of, for they are keen
To be placed on our witness stand, and with all their might,
By word, speech, and pen, to fight Israel's good fight.

E of course means Ephraim; and this is our nation,
Whose history to us is a rare fascination;
In striving this splendid theme to still keep in view
As the Covenant People—we know 'tis sound and true.

F stands for MAJOR FIELDING, the Secretary for Ireland,
Whose martial presence adds charm to our little band;
He's full of work and energy; so I make this appeal—
Let us all pull well together for our people's weal.

G leads to H, as Egypt did to Canaan,
And we find LEONARD HILLS and ARCHDEACON HANAN;

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The Church and Dissent both heartily agree
That Israel-Truth breaks down all barriers, you see.

I runs to J, and here we have strong, cheery IDRISYN JONES,
Who has lectured in our Colonies without hurting his bones;
For the Cause he has striven grandly with both might and main,
And in Exeter Hall we hope many times to hear him again.

L stands for H. W. LAWRIE, MISS LAWRENCE, and HENRY LOCKE,
Who are always at it as sure as the clock;
Angling for new converts they try very hard,
And recommend to all the Identity Post Card.

M means L. MACKENZIE, MARCHANT, and the REV. MILNER,
Another fine trio who long to make things brighter;
The former is ever ready with his purse, and to teach,
And Brother MARCHANT has a record name on Brighton beach.

N looks to O, and beholds OXONIAN and D. A. ONSLOW;
To be without them would be an extremely poor show.
In the Editor and Chairman we both possess
Two doyens of sterling worth, we all can well guess.

P stands for excellent North of England PARKER:
We share his loss—may the clouds ne'er grow darker;
With bated breath also dear PHILO-ISRAEL we would name,
And we do not forget the services of H. HERBERT PAIN.

Q is impersonal, except in the sense
That it's sometimes addressed to the chair,
When "Question" rings out, and the feeling's intense,
And there's something unheard and unseen in the air.

R can be allotted to GENERAL ROBERTS and J. D. REID,
Who in their respective spheres have sown the good seed;
But for years of magnificent world-wide work—please hush,
And consider the Free Fund ably handled by MISS RUSH.

S represents DR. HEYWOOD SMITH and H. R. SHAW,
And now we're looking for a great many more;
The late COLONEL SENIOR has crossed the narrow stream;
He laboured so well and true—it seems but a dream.

T signifies J. G. TAYLOR, of good old BANNER fame,
Whose writings are strong, pungent, and never tame;
MRS. THOMPSON, too, who hails o'er the border far,
Reminds us yearly with her purse Calendar.

U and V come gaily next in the alphabet train;
I think Unity is the theme we've got on the brain;
V stands for our good Brother VINCE down Sussex way,
Who has advocated our Truth for many a long day.

W brings WELLER, WELDON, WHYTLAW, WILD, and a host
Of a brave army of workers; and it's no boast
To say that character lifts us higher than gold,
And to make England *righteous is what we uphold.*

X Y and Z indicate quantities unknown
In algebra's noted system of signs;
And the Sign of the Times we desire to bring home,
That Lost Israel is now Found to a great many minds.

To impress this grand Fact on the great British nation,
And prepare them for Glories in a near consummation,
Is a privilege of which all should loyally do their part,
That Israel's God may be praised from every heart.

Our medley is now at an end,
As the alphabet comes to a close
By the limit of signs. So we cordially send
Our esteem sincere and words of good cheer
To the BRITISH-ISRAEL CONFERENCE in rhyme (or in prose).

HENRY G. LOCKE.

115, Choumert Road, Peckham, S.E.

A Letter from a Canadian Sower.

THE following letter from a sower in one of the large cities of Canada will doubtless be welcomed by readers of the BANNER OF ISRAEL, for one rejoices to have good accounts of real work being done with good results.

E. M. RUSH,
Hon. Sec. Anglo-Israel Distribution Fund.

April 28, 1906.

"I have to thank you many times for your continuous attention with the BANNERS, *Covenant Peoples*, etc., which have come to hand so regularly. The many leaflets have been scattered as judiciously as I could." He proceeds to tell of "a teacher of a large class of young men in an Anglican Church who used to take the BANNER from me; but I moved out of his district, and consequently out of touch with him, for I could only get him to attend one of our meetings, he being so much engaged in Church work; yet I knew he often spoke of the subject to his class. Well, a young man joined our Association that was in his class when he took the BANNER from me, so you see it was not by any means lost. He overtook me one evening lately and said, 'You are the very man I want to see.' 'Why?' I asked. He said, 'I want to take the BANNER again.' I replied that 'I happen to have a spare one left; you can have it.' He also said, 'My young men want me to give one night in two weeks to the study of our Identity, and I wish to get well posted in every department of knowledge upon the subject.' He greatly desires 'Israel's Wanderings,' by Oxonian. I have never had it myself, so if you could get it for me I will pay you, and he shall have it to study as he requires. He is only a working man, but of wonderful energy. He looks well after his boys' bodily welfare—in football, tramps in the country, etc.—and therefore keeps a hold upon them. I told him of a young man that had come to our meetings, who had the seed sown some years ago by himself; he was delighted.

"Now I must tell you of another experience. A lawyer who had been to one of our first meetings early last fall, when I gave a lecture upon the 'Pyramid,' wrote me soon after, asking if I would loan him my chart for a certain night in March, for he was going to give a lecture upon the Pyramid to the Men's Association of St. Anne's Church, and would I let him have my book bearing upon the subject. I let him have the books at once; but about four weeks before the lecture he came to me and asked me to take his place that night, for he had received a call to the Great North-west. Of course I consented, if he would make it all right at the church. At the time—viz., March 12th—I was there, and very cordially received, was introduced to the Rector, and he made me at home at once. This was in his library. He asked me a few questions, mainly to find out what line I would take. He seemed somewhat satisfied, I thought, and we went into the schoolroom, where the lecture was to take place. It was full of men and the meeting had already begun; so the Rector took the chair and very soon introduced me. I gave them about one hour's talk that seemed to interest them intensely—in fact, it was passed unanimously that I would have to give them another in the fall. I should judge there were about a hundred present. But as other proceedings were to take place, we had no time for questions, etc. Somehow I happened to leave my Bible upon the table, and did not miss it until I got home, so returned the next evening to get it. Of course, I called to see the Rector first, and he soon found it for me. Then he asked me into the library again, and he acquainted me with the fact 'that he did not believe the British were Israelites.' I said, 'Kindly state which is the strongest objection you have.' He said, 'Wait, I'll tell you what I do believe.' Then turning to Matt. xxi. 43—'The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof'—he said, 'That nation is Britain.' I said, 'Thank you; that is what Anglo-Israelites say. Who was it taken from?' I asked. He said, 'The Jews.' I said, 'I believe so. Now of what or whom was the kingdom of God composed?' He admitted that he did not fully know. That led me to show how 'the kingdom was embodied in Ephraim-Israel,' but in 1 Kings xi. how one tribe was loaned for a reason—'to be a light'; and a season, 'until the Light-bearer came,' and to His disciples He said, 'Ye are the light of the world, ye are the salt of the earth,' etc., and they could not have been Jews, for 'their House was to be left desolate.' We had a half-hour's talk, when he said, 'This is all new ground to me; I must digest and think over these wonderful hidden facts.' Then he turned to his shelves and brought out John Wilkinson's 'Israel, *My* Glory,' and asked me to read it if I never had. I said I had not, except extracts of same; but, if I read it, would he kindly promise to read a pamphlet answering one chapter of same ("The Ten Tribes—where are they? where are they not?"). He promised; so I sent it by post. I have also written a letter to him on the 'Throne of David,' but have had no reply, but will call and see him the first opportunity. May the Lord open his eyes. He was very free and

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cordial all through; it was quite an opening in an unexpected place. The Lord is working. May we so place ourselves that the Lord can work through us, unprofitable though we be.

"How I would like to be present at the Conference to be held in London. I pray that great good may be done and the cause extended widely."

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

Correspondence.

"GOOD NEWS FOR THE PATRIOT, AND BETTER FOR THE CHRISTIAN."

To the Editor of the "Banner of Israel."

DEAR SIR,—You will be glad, as author of the above leaflet, to hear that it is doing already a great work in opening blind eyes to the precious truth of our Israelitish origin and destiny. I sent a copy to our dear and tried friend, Mr. Robert Adcock, of Norwich, and in acknowledging its receipt he speaks of it "as most luminous," and sent an order to Mr. Parker for copies for distribution.

I trust all our friends will make a special effort to put these in circulation broadcast, for we have nothing quite so up-to-date, pithy and striking, with arguments absolutely unanswerable, among our extensive literature, and the price is *too small!* Perhaps it may help and encourage other workers if I relate a little experience I have had in distributing 350 copies. I gave one to a working man on the road, in the early morning, and a few days afterwards he stopped me and said, "That leaflet is splendid." "Ah," I replied, "and true." "Yes," he added, "there is no getting over it." And in several other instances I have received similar evidence of its intrinsic value to our cause as proof positive of our Hebrew origin.

Last Saturday, and the week previously, I placed about 250 copies in the letter-boxes of the houses near my own. I first of all ask that God will bless *each copy* given out to the conversion of a thousand souls.

"Thou art coming to a King,
Large petitions with thee bring."

I have found the way made wonderfully plain and open in answer to prayer, and I believe a mighty blessing will be poured out upon our race all over the world by means of this leaflet. I need hardly add that I only refer to this matter as an encouragement to brother and sister believers. 20,000 have been printed. Well, there are 25,000 householders in this town alone, so that *millions* will be required.

In view of this, would it not be a step in the right direction if we start a fund for the distribution of Identity literature in connection with the North of England Council? With the copyright of "Good News for the Patriot, and Better for the Christian" in our hands as a lead, there is evidently a wide field of usefulness before us, "much land to be possessed," and we *must* "go forward."

If this is done—as I trust it will be—I should like to say that it ought to be thoroughly understood that a sower giving time to the work ought not to be expected to contribute money as well (unless, of course, able to afford to do so). I have felt it so strongly, in connection with a similar effort, that unless a sower sent money, as well as giving willing service, he was put into the "black list." This ought *not* to be.

Yours in Israel's Hope and Glory,
THEODORE S. HILL.

29, Roxburgh Avenue, Birkenhead, May 7th, 1906.

OUR COPPER COINS.

To the Editor of the "Banner of Israel."

DEAR SIR,—Can you, or anyone, tell me how it is our penny and halfpenny have not got the ship and lighthouse stamped upon them as they used to have? I think it a great blunder on the part of the Mint authorities in excluding them. What can be the reason for omission? They must have had a new mould.

Yours sincerely,
G. WELLS.

25, Little Mount Sion, Tunbridge Wells, May 4th, 1906.

[The only reason we can give for this alteration in the die of our penny is that fashions change. Probably the ship and lighthouse will come back again.—ED.]

BENJAMITES AND JEWS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have been a reader of the BANNER since 1880, and have read much correspondence during that time about the term Jew as applied to Benjamin. It appears quite evident that the term Jew was applied to the tribe of Judah in Egypt and that when the kingdom of Israel was divided all the inhabitants of Judah were called Jews. The kingdom of Judah included Judah, Benjamin, Simeon, and part of Dan. The children of Israel who dwelt in the cities of Judah were the Simeonites (Joshua xix. 1—9), and not Benjamin, as your correspondent states. Benjamin dwelt in their own cities; Simeon dwelt in the south of Judah, and it was no doubt Simeonite Jews who were driven from Elath by the Syrians (2 Kings xvi. 6). Mordecai, of the tribe of Benjamin, was a Jew, and also Paul the Apostle. I have also seen it stated several times that Benjamin was lent or given to Judah. The tribe of Benjamin was given to the House of David, and thus became the royal tribe; and where the family of David is, there will Benjamin be found. Probably our Norman barons would prefer to be descended from the eldest son of Noah, rather than the youngest son of Jacob. Still, a race that produced such men as King Saul, Generals Abner and Joab, Mordecai and St. Paul; and such women as Deborah and Queen Esther, is not to be despised. With regard to the Levites—none of the Levites, except the race of Aaron, had any inheritance or cities in the kingdom of Judah. Their cities were among the Ten Tribes (Joshua xxi. 20—40); a few of them, however, joined Judah in the days of David to attend the temple service and took up their residence at Jerusalem. If the Benjamites were called Jews when joined to Judah they would be called Israelites when joined to Israel. So, if our friend Jamison, or, to give him his Hebrew name, Benjami (Ben meaning son), is of Jewish extraction, he can say with Paul, "I also am an Israelite."

Yours truly,
WM. WADE PARKER.

Hull.

[Our correspondent is mistaken in supposing that Simeon was the tribe given to Judah, as it never formed a portion of that kingdom, but was, on the contrary, always reckoned along with the Israelitish tribes. (See 2 Chron. xv. 9, xxxiv. 6.) The reason why Simeon's territory was carved out of Judah's inheritance is given in Josh. xix. 9: "For the part of the children of Judah was too much for them."—ED.]

To the Editor of the "Banner of Israel."

SIR,—In a letter in the BANNER (No. 1,530) Mr. Jamison, in trying to prove that Benjamites are not Jews, refers to my former letters (Nos. 1,470, 1,476). No arguing can get over the fact that in *Scripture* Benjamites are called Jews. This is done by Rehum, Nehemiah, Sanballat, Mordecai, Ahasuerus, Jeremiah and Paul, as is seen by the references in my letter. Are we to believe that the inspired Nehemiah, Jeremiah, and Paul were making false assertions when they spoke of Benjamites as being Jews?

A. B. G.

WORK AT CLAPHAM.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have promised to help (D.V.) Mr. Berry and friends of Clapham, who are doing some good open-air work. Will my friends kindly send literature to Mr. W. Pilsher, 85, St. John's Road, Clapham Junction, S.W., for Whitsuntide open-air meetings?

Yours faithfully,
H. A. MARCHANT.

171, Waldegrave Road, Brighton.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The "Disappointed God."

BY THE REV. LEONARD HILLS.

SAID the Bishop of Carlisle in a sermon at Birmingham Parish Church on Sunday, May 13th: "God is a disappointed God. It must be heartrending for Him to see how things are going on upon this planet. It is obvious that something has gone wrong fundamentally in this world, which is not at all what God intended it to be. . . . One of the reasons for the survival of the Jewish faith was that the Jew had made his religion a national one, and they would do well to take over the heritage of Judaism." Thus and much more, but the above extracts are sufficient for much sober meditation on the part of British-Israelites, who doubtless will heartily agree with some of the bishop's words and as heartily object to others. Look at this remarkable incident in the light of our faith, and surely we see a sign of the times.

Here is a beloved and popular bishop visiting the scene of his former labours and preaching the Gospel of the disappointed, heart-broken God of a world gone fundamentally wrong and offering the amazing solution of our "taking over" the heritage of Judaism. This is religious Imperialism indeed—meat strong enough surely even for Birmingham. What does it all mean? First it means that the Bench of bishops are gradually waking up to the fact that the thirty-years'-old cry of British-Israel faith for *a national recognition of God in our midst* has reached their right reverend attention, and that "there's something in it"; not that we dream of their acknowledging the claims of British-Israel teaching YET.

It means also that it is awfully possible for a bishop even to know so little of the Holy Scriptures as to be unable to read the onward march of the kingdom of God through and in spite of all the apparent failure of to-day.

Third, it is a very hopeful sign that through the episcopal fog comes some glimmerings of the light of truth, viz., that the "Jewish" ideal of the kingdom of God is the correct one—that is, *nation*, NOT *Church*. Here we touch the rock-bottom of the sermon. In effect, the bishop has said: The Church as a Church is a failure. Give us a holy nation. . . . "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" (Matt. xxi. 43, 44). The teaching of this journal is that Jesus Christ meant what He said, that God is not disappointed (though He might well be if the Gentile parenthesis, failure of Israel, denial and caricaturing of the promises be facts), that God is in the midst of His people, that *we*—the British—are His people, and further, that the grounds for our belief are Scriptural, historical, and unanswerable.

We do not believe in a disappointed God. The God we worship is the God of the Bible—Jehovah of Israel, the Almighty. Our belief will as soon admit of a dead God as a disappointed one. A disappointed creature is an object of pity, but a disappoined God is unthinkable. If this blasphemy of the disappointed God be received, it means the setting up of a greater God called Circumstances. Says the Bishop, in effect: The God of Things-as-they-should-be is overborne by the God of Things-as-they-are, and this truly awful state of affairs can only be remedied by "our" taking over Judah's heritage. Who are

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"we," my Lord Bishop, to nationally do this thing? And, may it please your Grace, exactly what do you mean by the heritage of Judaism? And further, if it be theirs, upon what righteous grounds do you desire and recommend our "taking it over"? And last, how is it to be done? The answer to all these things may be surely found within the pages of Holy Scripture. The ideal of the kingdom of God is not a Church but a NATION (see Matt. xxi. 43).

The whole matter revolves on this pivot-point of truth. Much of the apparent present-day retrogression is the result of a wrong point of view, for, after all, error is but truth misinterpreted, and the misinterpretation that has caricatured the God of *all* grace in the eyes of Dr. Diggle, and given him a monstrous phantasmagoria of a disappointed God and a world fundamentally wrong, is nothing more or less than "spiritualizing" of the plain words of the Book.

We British-Israelites may be a cracked and cranky set of people in the eyes of some, but at least we have a glad and glorious message—a Gospel with a song and not a dirge in it. We sing the almighty power of God, whose every word of grace is strong as that which built the skies. There is no pessimism in the teaching of British-Israel, no disappointed God, but in the matchless words of the very Liturgy that the bishop must have used a few moments before the delivery of his message of unfaith, we joyfully acknowledge "the Lord God of Israel who *hath* visited and redeemed His people" (*Benedictus*); we "heartily rejoice in the strength of our salvation: for He is the Lord our God, and we are the people of His pasture and the sheep of His hand" (*Venite*); and "we therefore pray Thee help Thy servants whom Thou *hast* redeemed with Thy precious blood" (*Te Deum Laudamus*). Truth has ever an under-current of song, for truth triumphs, and on its way up the rough hillside of experience knows it is nearing the time and scene of coronation. Now, there is no song in the Gospel of the disappointed God, and the heavy ear of the pain-weary, hope-dulled world will never be attracted by such pessimistic discords. If the leaders be "blind and deaf" (see Isa. xlii. 18, 19), what an opportunity for those who have a vision of the kingdom and who have heard and obey the voice of its King—"Go and teach."

Our united message to the world is—

(1) God lives and loves.

(2) The Book is true.

(3) Jesus Christ, the Son of God, hath visited and redeemed His people, confirming the promises made unto the fathers.

(4) We, His people, by the might of His Holy Spirit are witnesses of these things the world over.

(5) Judah (the Jews) are already "walking to" Israel (see Jer. iii. 18), pending the return of the Prince of the House of David to reign over a united and happy people.

(6) God has never left the rule of the world to other hands, but in all events and by every means is working His divine and beneficent purposes to the world He so loves through the instrumentality of His people Israel, who are His own appointed witnesses, yea, even though "blind" (see Isa. xlii. 16—19, xliii. 8—12).

(7) Hence God is not disappointed, nor the world "fundamentally wrong." On the contrary,

> "His purposes are ripening fast,
> Unfolding every hour."—*Cowper.*

And—

> "God's in His heaven, all's right with the world."
> —*R. Browning.*

"HALLELUJAH! FOR THE LORD GOD OMNIPOTENT REIGNETH."

For one of the princes of the Church to advance such horrible and unspeakable blasphemy of a disappointed God, an impotent Omnipotence, is a thousandfold worse than all the blatant ignorance of agnosticism that ever bawled itself hoarse in Hyde Park. Of the one we can say, "Father, forgive them, for they know not what they do"; but for the other voice—the message of a man of wide culture and learning, specially set apart to feed the flock—no words of condemnation can be too severe.

Here, forsooth, is one who, when made a deacon, solemnly promised to apply all his diligence to frame and fashion his own life according to the doctrine of Christ; who professed to unfeignedly believe all the canonical Scripture of both the Old and the New Testament; who at his ordination to the priesthood repeated the same vows and beliefs, and further solemnly undertook to "be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word"; who at his consecration to the See of Carlisle vowed to "faithfully exercise himself in those same Holy Scriptures and call upon God by prayer for the true understanding of the same; so as to be able to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers." We will give the bishop credit for sincerity both before, at, and after his ordination and consecration; but the Book says, "By their fruits ye shall know them," and what shall we say of this overseer of the flock who thus deliberately casts doubt upon the omnipotence of the God he has sworn to love and serve? The bishop's God may be a disappointed God, but He cannot be the God of the Bible. Little wonder that the hungry and thirsty wayfarer will not heed the pulings and the whimperings of this mitred messenger of the heartbroken, disappointed God. If that is all you have to declare to a people "perishing for lack of knowledge," stand aside, and with the Book that was placed in your hands on the day you first knelt in episcopal habit, "Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to doctrine, and be diligent in doing them; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak; heal the sick; bind up the broken; bring again the outcasts; seek the lost" (*Archbishop's Charge to newly-consecrated Bishop*).

If you can't be a leader, at least don't try to be a stumbler. If the windows of your soul all

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overlook the backyard and the dustbin, others have their windows open to the dawn, and their sky large enough for all the rainbows, the cloud chariots of Jehovah, and their darkest night full of stars. Let their message go forth, "Hear, O Israel, the Lord our God is one Lord." "He that watcheth over Israel neither slumbers nor sleeps." "The eternal God is with us, and underneath are the everlasting arms." "Lo, I am with you alway." "This God is our God; He will be our guide, even unto death." "Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength"—The Rock of Ages (Isa. xxvi. 4).

Modernised Israelism.

BY E. LYON.

THE Bible contains the records of Israel, the interpretations of which are many and various. E. Renan, whom Max O'Rell in his "John Bull & Co." describes as the greatest French prose-writer of this century, says "that in religious history a text is valued not by what the author meant to say, but by what the need of the time made him say." Independently of Renan's opinions we have frequent painful experience of this ourselves. But Renan tells us more. He confidently anticipates for Israel a great future and a vastly improved condition, with the sentiments of Jesus as the guiding and drawing element or moral force—moving forward to a consummation of the hopes of Israel—a condition of things ever uppermost in the minds of Israelites in all time.

Renan, in one of his grand perorations, of which he was a master, had in mind, no doubt, the condition and history of Israel as told by 2 Esdras xiii., whose record tells of their removal from Samaria and neighbourhood—who, when their captors, the Assyrians, were afterwards in trouble, "took council among themselves," that they would take a long journey of a year and a half into a far country where never man dwelt, that they might keep their laws which they had not kept in their own land. They landed in the Black Sea region and "there dwelt till the latter time," probably about Christ's time. Renan, I have no doubt, had this period of history in his mind when he wrote that "Jesus will make amends for Esdras, will hold aloft again the prophetic torch of Israel, will enchant humanity with the vision of his delightful kingdom of God, will draw Greece herself to him and will win her fresh life under the Christian dispensation."

This condition has not been reached yet nor can it be associated with the Jews, or Judah-Israel, and Israel of the Assyrian captivity is not yet revealed; its whereabouts have never been discovered since then; at least, never been acknowledged; but we have another of France's greatest authors (Victor Hugo) writing in almost equally enthusiastic terms about the future of a certain people, though Israel with him is not in it.

Victor Hugo viewed matters less from the prophetical point of view, drawing his conclusions from the more practical and modern development of things as they appeared. He says "England, thou art justly proud of thy colossal strength. . . . He knows it is rolling up through the mystic gloom of the ages. . . . Dare I murmur that the mists will not clear for me; that I shall not hear the wheels of the chariot of the hour of England. It will come—it is coming—it is come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and adoration, and throws itself upon the bounteous bosom of England. Thenceforward there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. . . . She is henceforth, Humanity, and London her type, and her temple shall be the Mecca and Jerusalem of a renewed universe. It will be thine to undo the work of Babel, and with a pardonable sigh the son of France recognises in thy tongue and Shakespeare's the one language of the ages."

Here we have the military man claiming for England in the most confident manner the dominant position among the nations of the earth.; speaking with confident and prophetic anticipation—worthy a Hebrew prophet—of the absorption of all languages and all rule, of all nations, until one only remains; while the Bible and Renan are equally confident that exactly the same position belongs to Israel. This may be accounted for by the one being a military man, or man of the world, who viewed the nation's position from the facts before him; the other being a priest and a scholar leaning more to the utterances of the prophets of old, with their exalted claim for Israel, without giving the slightest clue as to how it was to be brought about with the present holders—the British—in the way of its fulfilment. One of them only can occupy the premier position. Both claims cannot be correct. We are thus face to face with a difficulty that will have to be settled, a difficulty that the Church as a body dare not boldly face; and as thoughtful ministers cannot contradict it they prefer to allow the attack to go by default. It is such unexplained contradictions that make honest men into doubters and earnest searchers after truth into infidels. It is not enough to insist that prophets of the Old Testament and the New must be right. You must be prepared to satisfy the inquirer with a reason, which in this instance is easy.

Difficulties begin to disappear as soon as you admit that Christianity is the latest phase of Israelism—the newest development of that ancient people's system of religious thought, and bring within its scope that great branch of Israel who had become aliens from the Commonwealth of Israel, vast numbers of whom had grown up outside of God's favour, outside the religious system of Israel, outside the land; who were therefore not God's people, and who had been, as the prophets said, divorced from God (Jer. iii. 8; Hos. i. 6).

The difficulty and inconsistency I have named, with a vast array of others, would vanish like the darkness before the rising sun, by admitting that even these aliens may be, or, in fact, are, the scattered Israel under another name—British or English. There is no unreasonableness in admitting that these two, viz., Britain and Israel, are one; but in order that God's promise and oath should be kept intact to the people to whom it was promised, it was necessary

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that a Redeemer should appear—one of their own kindred, who should buy back these aliens to original conditions of favour with God and His will, without their being trammelled with all the details of the ceremonial law; that this Redeemer should be the Mediator of the new covenant; the initiator, or commencer, of the New Testament spoken of by Jeremiah (chap. xxxi.), in which the people's tendency for good and right actions should be from the inward promptings of the heart instead of from the terrors of the law and its consequences; leading instead of driving to good. It is a fact, about which there cannot be two opinions, that Christianity is primarily Jewish or Israelitish. It is, then, primarily for Israelitish people; it is the modern development of Israelism.

The old system having given way to a newer and a better, the old restrictive and irksome system of our forefathers' religion in the temple service having had the walls or partitions broken down, this re-admitted those who had broken the law, or, in Bible phraseology, redeemed them from the curses which the law imposed on those who broke it. This people, then, under the new development of Israelism, should really be carrying out God's promise of blessing all nations. We claim to be doing it.

The Bible and Renan claim for Israel that position, viz., the dominant position in the world for good, while the man of the world (Victor Hugo) claims it as already an accomplished fact for England; which is his consolation for his ungrateful country's faults, or, as he puts it, consoles him for a thousand Continental crimes (he was expelled his country).

Max O'Rell, speaking of the freedom of English or British—one trait of the British people—says in "John Bull and Co.": "I have travelled over a great part of the earth's surface, have lived in the two great Republics of the world—France and America—and it is my conviction that there exists on this planet but one people perfectly free, from a political and social point of view, and that people is the English."

Who so likely to be the people of freedom—*par excellence*—as Israel, under modern conditions; for were they not to be the freer of the slave, the breakers of every yoke, the liberators from the prison-houses of those that sit in darkness? All this, and much more, was Israel's destiny, but which could not be done if they themselves were slaves, or in a scattered, disunited condition.

The freedom and independence of the English is what the late Charles Kingsley so often wrote of and so highly prized in our race. That peculiar trait of character of the British might be attributed in a great measure to the owning of the land they cultivate, for I have found it pre-eminently in that class in our own land; but there is evidently something more than that, or Max O'Rell would have given the palm to the French for freedom and independence, for he tells us that there are more than six million people in France at the present day who are landowners, and more than half the people are owners of the houses they inhabit; while in contrast he says, "three quarters of the lands of England are in the hands of about thirty families."

There must, therefore, be something more than ownership of land to make the people free and independent; it is, D'Israeli said in "Tancred," "*an affair of race.*" It is, I am persuaded; because they are of a stock well selected, well trained, as were Israel, of which stock, I venture to say, we are. No wonder, then, that Max O'Rell saw in the British people of to-day a people the freest of the free, and such as he might be assisted in realising why a people under such adverse (*i.e.*, largely landless) circumstances are, of all others, the people of freedom, by considering our efforts to show that we are Israel, living under modern conditions, which I will style "Modernised Israelism,"—or shall we call it New Covenant conditions?

Some may deny the development of the race theory, but a great writer and thinker, Henry Maudesley, M.D., has said: "There are advantages in recognising a just principle even when events are not ripe enough for its application, when it looks Utopian, and excites the derision of practical men; for it slowly modifies feelings and ideas, acts as a solvent of prejudices, and, notwithstanding seemingly insuperable difficulties, tends by hardly perceptible degrees to its realisation in action. The sincere recognition of it is, as it were, a prophecy which finally brings about its own fulfilment: the Utopian idea of one age becoming often the common-place idea of a succeeding age."

Should the ideals herein set forward be too Utopian for your ready acceptance, I would ask you to bear well in mind Dr. Maudesley's warning, which will enable you to calmly consider them, and not condemn them too hastily, as is often done.

The Jews are kept distinct and everywhere known because of their religious system. All who left it ceased to be regarded as of God's people; they were no longer counted as being of the race; they were looked upon by those who remained faithful as having neither part nor lot in the promises; they were considered cut off; and it is recorded that the Jews said of Israel, "Get you far from the Lord, this land is given to us." But the Christian era marks a new departure in the religious system of the people; inaugurated by one of themselves, amongst themselves, mainly and primarily for the family; but since the whole family were no longer connected with nor worshippers according to the Mosaic system, the new order had to be of a less restrictive and exclusive character in order to re-admit the outsiders of the family into the bonds of brotherhood; to unite and expand under the new covenant so that the designs foreshadowed to the Patriarchal founders of the family should be capable of being carried out, viz., that of offering a blessing to all nations of the earth, which would have been impossible under the very reserved and restrictive religious conditions of Old Testament times (and as still practised by Judah-Israel), which were no doubt necessary in the early stages of the national life.

The constant theme and aim of all the family, as well as their confident anticipation, were that of being a great people with a great future—purveyors of great good; to accomplish which, and confirm the many promises, the dispersed ones of the family must be redeemed or brought back to fellowship in the family, and made participators in the promises, the

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departure in which was inaugurated by Christ, who called His new system or brotherhood the kingdom of God, and it is impossible to tell how much through prejudice we have missed of the knowledge and enlightenment of Him who was the bringer of life and immortality to light. Certain it is that He has been and is much misunderstood, or the divisons and terrible persecutions by His professed followers in the past, as well as in the present, would not have taken place. There is no bigotry or fanatacism so great, nor persecution so bitter, as the religious. The Rev. S. Freidburg, in Princes-road Synagogue, Liverpool, said, "Our history unfolds a tale of persecution and bitterness by the side of which even the Armenian woes pale," and he might have added, largely under the name of religion—even Christianity. Many of these feuds and persecutions might have been averted in the past had we better understood the Master's mission.

St. George's Day.

By J. Houghton Spencer.

The increasing observance of the 23rd April as St. George's Day must raise the question in many minds as to who our patron really is. From the daily Press we learn that a new hymn, entitled "Uprouse, ye Christian People," was specially written for a service held on this day, that it contained the refrain—

"We will not cease from battle;
We will not sheath the sword;
St. George, St. George for England,
And England for the Lord,"

and that "a marked feature of the service was the hearty way in which the men of the congregation joined in the singing" (*The Standard*, 24th April).

When we inquire who is this hero who arouses such enthusiasm, we find that very little indeed is with certainty known of him. True, we were told that George of Cappadocia was regarded as the St. George of England at one time, and later, when that position was found untenable, that an early Christian martyr in the persecution of Diocletian, like St. Alban, was the original St. George, but he has not been satisfactorily connected with the English nation in such a clear and unmistakable way as might reasonably be expected if he is the true St. George whose day Alfred chose for his coronation in 871, and of whom Camden says, "The English in all their encounters and battles used the name of St. George in their cries."

It is in such a case as this that Anglo-Israel truth comes to our aid and throws a light upon a personage whose origin is otherwise veiled in both primeval and mediæval mist. The figure of St. George on horseback in conflict with the dragon on our coinage is very familiar to us, and many centuries ago an English gold coin, called an angel, was current down to the time of the Commonwealth. It was so named from the figure of the archangel Michael, piercing the dragon, upon its obverse. Thus we see both St. George on horseback and St. Michael represented with wings, on foot, engaged in the same conflict with the dragon, and in our most distinguished order of knighthood St. Michael is linked with St. George.

The archangel Michael and our patron saint, George, are closely associated with each other, and we may perhaps glean from what the Bible tells us of St. Michael something more about St. George. The name Michael means, Who is like unto God? Daniel speaks of him as Michael . . . the great prince; Jude as Michael *the* archangel . . . contending with the devil; and St. John says Michael and his angels fought against the dragon. The angel who appeared unto Joshua as captain, or prince as in margin, of the host of the Lord "said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so" (chap. v. 15).

The Bible knows but *one* Archangel, although we have been taught to speak of archangels, and there appears but little room for doubt that Michael the Archangel, the Prince of the Lord's host, is indeed the second Person of the ever-blessed Trinity.

The name George is derived from the Greek *georgos* a husbandman—particularly a husbandman who cultivates vines—a vine-dresser, and is used in that sense in several passages, and for the Divine Husbandman (John xv. 1).

The white horse is emblematic of victory, and the horse was a Celtic as well as a Saxon badge, and is constantly found represented on Gallic and British coins. Large figures of the white horse are seen in Berkshire and at Bratton, Wiltshire. George I. bore on his shield a white horse for Saxony. Presumably the horse of St. George is white, and the motto of the late Prince Consort, "*Treu und Fest*," reminds one of the rider upon a white horse who was called "Faithful and True" (Rev. xix. 11), who, as verse 16 relates, was "King of kings, and Lord of lords"—a Divine *Georgos*. But the prince of the Lord's host and the "Faithful and True" rider upon the white horse appear to be one and the same personality. St. Michael is therefore St. George and St. George is St. Michael. This is by no means a new idea, for some of our Anglo-Israel magazines have admitted that such was the case for several years past.

In conclusion, the following extract from *Bible Light* for 1899, by Rev. Robert Douglas, M.A., p. 79, may be quoted:—

"Between the Bible description of Michael and the St. George of English tradition and story, there is such a perfect resemblance and analogy as to prove their absolute identity, and so, moreover, to demonstrate that of their respective peoples:—

"1. Neither can be identified with any known historical personage, each belonging to a superior order of beings.

"2. Each is the champion deliverer of a specially chosen nation.

"3. The great exploit and victory of each is the slaying of the dragon."

We can therefore join heartily in the refrain of the new hymn before referred to—

"St. George, St. George for England,"

and add with reverence,

HE IS INDEED THE LORD!

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MISCELLANEA.

PALESTINIAN TRAMWAYS.—The Sultan has granted a concession for the construction of an electric tramway between Jerusalem, Bethlehem, and Bethany, which will probably be extended to Jericho.

⁂

BIRTHPLACE OF THE INDUSTRIAL REVOLUTION.—"England is the classic soil on which the transition between the old small-scale industry and the modern large-scale industry was worked out, and this is England's most marked contribution to the composite European product which we call civilization. Manchester, said Disraeli, taking Manchester as the incarnation of the change, has affected the world more wonderfully than Athens. England no less is the birthplace of Factory Acts and Trade Unions, those pioneer elements of reconstruction in the new order."—*Tribune*, May 7th.

⁂

OUR INCREASING TRADE.—The total trade of the British Empire has, according to the second annual statistical abstract, increased since 1890 from £970,143,000 to £1,305,283,000 in 1904. Imperialists will be glad to note that the proportion of inter-Imperial trade to the whole has in the same period increased from 25 per cent. to 26·7 per cent.

⁂

ZULU APPRECIATES BRITISH POLICY.—In the BANNER of April 25th, page 181, we referred to a Zulu prince who had won the prize for oratory at Columbia (U.S.A.) University. The disturbances in Zululand have brought this gentleman again to the front, and he has written a letter to the *Daily Mirror* in which he says:—"Owing to the present troubles, many people have tried to get me to say something against the Government. This I cannot do. I have a deep respect for the British Government. I believe that the vein of justice is at the bottom of the political and public life of the great English nation. At times even her great statesmen may err, and for a time their measures may seem harsh, but the main force is always forward and upward. For what man is there who will find honour in marshalling all the forces of his genius and his civilisation to extract the bread out of the throat of a poor and unarmed savage? England has no such policy in view. I am not a prince, as the papers have reported. My family is an old one, and is much respected. I am by marriage nephew of Chief Mgawe, and son-in-law of Chief Ndhlopolo, both of Natal. My father, Sinono, is son of Kuwana, brother of Chief Ndebe."

⁂

THE BIBLE-MADE MAN.—Some 300 years ago a strange thing happened. The Bible had England to itself. Englishmen, says J. R. Green, became the people of one book. The whole literature accessible and familar to the ordinary Englishman was the Bible. Now, the effect of this Bible-reading on the national character was, in a word, Puritanism. But what was Puritanism? A grim, sour, dour, sullen theory of life? No. Later on many Puritans become soured; but, as Green says, we must not count the early Puritan a gloomy fanatic; nor, indeed, should we count Puritanism itself, whether late or early, as essentially fanatical, narrow, or sour. The Puritan was a typical Englishman, with the ordinary Englishman's tastes. He loved a good horse and a good song. He fenced and danced. He was a man of the world in the best sense. He fought battles on sea and land, and had a knack of soundly trouncing his opponents as a rule. He managed the domestic and foreign affairs of this country with supreme skill. He welded the three kingdoms into one, and laid the foundations of our mighty British Empire. Thus, judged either by their political achievements, their literature, or their lives, these Bible-made men are among the foremost our island has yet produced.—*J. Morgan Gibbon.*

⁂

THE USUAL THING.—The progress of the revolt against Turkish authority in Arabia has given fresh opportunities abroad for Anglophobia. It is firmly believed by certain Egyptian Mohammedans, and also in Russia and Germany, that the movement is due to British instigation, and is intended to wrest the holy places of Islam from the authority of Abdul Hamid in order to bring them, with Arabia, under British protection and control. This is countenanced even by Professor Schiemann, who argues this week that Great Britain, having ninety-four millions of Mohammedan subjects, has a strong interest in the possession of Medina and Mecca, and intimates that Sir Edward Grey's attitude towards the rebellious Arabs will be followed with attention in Germany. The time is drawing near for the reconsideration of the problem of Macedonian reform. Any action taken by Great Britain in hastening that operation will assuredly be connected by these patriots with our supposed designs in Arabia.—*Westminster Gazette*, March 17th.

⁂

THROUGH 3,000 MILES OF FORESTS.—Mr. M. T. Dawe, Officer-in-charge of the forestry and scientific department at Kew, has written a report of a 3,000-mile journey through the virgin forests of Uganda and the Nile provinces, which he made last year. Mr. Dawe's main object was to find where rubber trees grow, and trees which afford useful timber. He brought back a large collection of timbers, and these are now being technically tested to ascertain their utility and durability, with a view to commercial use. Some had a fragrance and even grain which would be of particular value for cabinet work; others, very hard and mottled, would be useful for inlaying. A new kind of banana, from twelve to fifteen inches long, and from seven to nine inches round, was found—excellent to eat, and very useful for cooking. A carapa, with a very large seed, full of oil, was found in Western Ankole, and an expert suggests that the oil may be worth £22 to £30 per ton for technical purposes. Near the Luimi River are hot springs, rich in mineral salts, and esteemed by the natives as a cure for all their manifold ailments. Samples have been brought home for analysis.

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The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

THE GOTHS.—(*Continued from page* 220).

THOSE nomad Tribes, as we mentioned previously, withdrew towards the North before the arms of the Romans; they probably travelled into Sarmatia or Modern Russia—the Tartaria of Ortelius—until they were forced to stop because of the rigour of the climate, and then travelling Westward reached the shores of the Baltic and afterwards Denmark. The next observation is that the Ten Tribes took the name Gauthæ or Gauthai, because of the great glory of God requiring to be asserted. It is very evident that Ortelius here refers to the Goths, for in the other two passages before quoted, he says that Napthali and Dan entered Denmark as Dani or Danes. The name "Goth," according to Olaus Magnus, "signifies good or God in the Gothic language;"* Gothi, Gotones, Gothones, Gutæ, Guttones,† are the various forms of the word, but their native name, by which they are called in the fragments of Ulphilas, is Gutthiuda.‡ Now Gutth or Goth means God, and Juda signifies praise in the Hebrew, so that Gutth-iuda would literally mean *praise God*, and Ortelius tells us that *they took the name Gauth because of the great glory of God requiring to be asserted or maintained.*

Now, let us take another look at that celebrated passage in Esdras.§ The captive Tribes, being under the power of the Assyrian, would very probably be forced to reverence the gods of their masters, and, therefore, resolved to leave the multitude of the heathen, "that they might there keep their statutes which they never kept in their own land"; but this was only a human effort not countenanced by the Almighty, for He had already said through Hosea, "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts."‖ It was God's will that they should become lost: "I will hedge up thy way with thorns, and make a wall, that she shall not find her paths."¶ The captive Tribes could not return to Palestine—the great Assyrian people intervened; they therefore went into a further country across the sources of the Euphrates, and finding that they were gradually losing the true form of worship, and the correct ideas of God, called themselves Gutth-iuda,** that the name and worship of the great Good-giver might never be forgotten, and be handed down to posterity in their very national appellation. The great, omniscient, all-powerful Being worshipped by the Gothic peoples as Odin, Goudan or God, in the Northern mythology, was undoubtedly their remembrance of the one God of Israel; indeed, the tributes of Odin in the Icelandic mythology are almost identical with the early Hebrew ideas of divinity.

The Goths are first mentioned as inhabiting about the shores of the Baltic, and from the account of Tacitus it is probable that they occupied the present Prussia; the Saxons were also called Ombrones, who were placed in the same district along with the Goths,* from which circumstance it is evident that the Saxons were Goths proper, for the name Goths is not so much to be applied to one Tribe as to the Tribes of this district; it was a generic appellation. From the modern Prussia they spread themselves into Denmark and the Southern parts of Scandinavia, where they were called Gutæ by Ptolemy, and also Jutes at a later period, which peoples were comprehended under the general term of Saxons and Anglo-Saxons on their arrival in Britain. There is not a passage of ancient history which conclusively proves their connection with the early Scythian Tribes. Magnus says that some asserted those Goths to have been Asian Scythians,† and it is probable that they gradually sought their way through the forests of Germany to Denmark and Scandinavia, and, when harassed by the arms of the Romans, retreated *en masse* to these countries, from whence they became known to the world as the Gothic or Teutonic peoples. There were undoubtedly various peoples, principally Danes, Swedes, and Norwegians,‡ comprehended under this term when they overthrew the Roman Empire. These Tribes, however, coming from Scandinavia and the Baltic, were instructed in the Odinaic form of religion, and when they were compared with the effeminate and luxurious Romans of the latter Empire, they presented a striking contrast in their manners to the gross disorders of that people; this is remarked by an ecclesiastical writer of Marseilles. "Let us blush," says Salvian, "and be covered with a confusion which ought to produce salutary effects. Wherever the Goths became masters, we see no longer any disorders, except among the old inhabitants; our manners are refined under the dominion of Vandals! Behold an incredible event! an unheard of prodigy! Barbarians have, by the severity of their discipline, rendered chaste the Romans themselves; and the Goths have purified those places which the others have defiled by their debaucheries." "A cruel Nation," adds he, "but worthy to be admired for their continence."§ It

* Olaus Magnus, Historia, lib. ii., cap. xxvi. "De famosissima insula Gothorum, Gothlandia dicta." "Orientalis Gothiæ pars est, sic dicta, quasi Gothorum terra, vel bona patria. Goth quippe bonum, sieu Deum lingua Gothica significat, et Landia terram."

† This last form of the word is that by which they are mentioned by Pytheas who is supposed to have lived in the time of Alexander the Great; this would place the date of the migration of the Scythic peoples at a much earlier period than the first century; but it is probable that while one Tribe may have reached the Baltic before the time of Alexander, the great body of the people remained until they were driven northward by the Romans.

‡ Smith Dict. of Greek and Rom. Geog.

§ 2 Esdras xiii. 40. ‖ Hosea ii. 11. ¶ Hosea ii. 6.

** It may be objected that Gutth or Goth is not the Hebrew name for God, but we are told that after the Babylonish captivity the Jews were afraid to use the name Jehovah and substituted Elohim or Mighty One; and why should not Israel also have been afraid to use the incommunicable name, and not have substituted the title of Good-giver or Godt instead?

* Mela (lib. iii., cap. viii.) says, "Thule is opposite the shores of the Sacæ." If the peninsula of Scandinavia was the Thule of the Ancients, in accordance with the opinion of some modern writers, then the shores of the Baltic would be the places here spoken of, which, in our opinion, were occupied by the Saxons in the time of Mela—the year A.D. 1.

† Olaus Magnus Historia Appen. ‡ Ainsworth Thesaurus.

§ Mallet North, Antiq., vol. i., p. 334.

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was the great mission of those Tribes to rescue the world from the influence of sensual imperialism; and the age that succeeded the Roman was distinguished for its love of chivalry, and has gradually resolved itself into the modern kingdoms of Europe. Thus it will be seen that the peoples who were taught the Odinaic religion of our Saxon ancestors, created a universal surprise on account of their chastity and reserve. Surely we have here in those Tribes who conducted the destruction of Rome—principally the Danes—God's battle-axe and weapons of war. "Thou (Israel) art My battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. li. 20).

(To be continued.)

Manasseh's Tribute to his Brother Ephraim.

THE GREATEST OF EMPIRES.

THE census of the British Empire, which was actually taken five years ago, but which, because of the unprecedented magnitude of the work of analysis and tabulation, has only just been published, affords an impressive reminder and justification of Webster's eulogy—"a Power to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared." It was of the British Empire of a century and a third ago that Webster spoke, before the English flag had been planted at the Cape of Good Hope, before even a penal colony had been settled in Australia, and when there was as yet only a small and uncertain foothold in India. To-day, with the expansion which has occurred since the American Revolution, the British Empire stands probably the most populous and certainly the most extensive in the world and, on the whole, the greatest the world has ever seen.

In round numbers the British Empire has an area of 12,000,000 square miles. No other begins to rival it. The Russian Empire stands next, but it has only 8,660,395 square miles. Next in rank is what we may call the French Republican Empire, with 4,296,130 square miles, closely followed by China, with 4,277,170. The United States exercises dominion over 3,693,169 square miles, or less than one-third the area of the British Empire, while the German flag floats over only 1,236,650 square miles. Nearly as large as the next two put together, the British Empire easily leads the world in point of area.

In respect to population the British Empire may or may not stand first. Its census shows an aggregate of about 400,000,000. The only possible rival to it is China, of which the population has been stated at 407,000,000 for China proper, and 426,000,000 for the entire empire, including Tibet and Turkestan. How accurate those figures are, or how inaccurate, it would be injudicious to say. There are reasons for suspecting that they are exaggerated and that the total population of the whole empire is less than that of the British Empire. If, however, they are so nearly right that the British Empire must stand second to China in numbers, the third is a long way below. The utmost claim for the Russian Empire is less than 142,000,000, while France governs only 93,000,000, the United States probably 88,000,000 and Germany only 74,000,000. If we analyse these figures we find that three-fourths of the British subjects are Asiatics. Nevertheless, in number of Caucasians that empire ranks high, being exceeded by Russia, the United States and Germany in the order named—if the Russians are properly to be classed as Caucasians—but approximating so closely to their figures as not to be outclassed. There are probably 57,000,000 civilised white men in the British Empire.

Equally impressive is the variety of lands and peoples. Some spot in every latitude and in every longitude almost is coloured British red on the world's map. The 400,000,000 include men of every known race and of practically every tongue and every religion. More than half are Hindoos, and nearly a quarter are Mahometans, while there are 58,000,000 Christians of all sects. As for the diversity of occupations and interests, that is well nigh infinite. We might speak of it as characteristically a commercial empire, seeing that it surpasses all others that have ever existed in commerce, were it not that it has equal pre-eminence in manufactures, and perhaps also in agriculture and pastoral pursuits. In literature and science it stands unsurpassed, and in militant power upon the sea it has no rival. With such a statistical showing there need be no hesitation in reckoning the British Empire the greatest the world has known and the greatest of which the measurable future has promise, save—in some respects only—the great republican realm which is an offshoot of the same British stock. —*New York Daily Tribune*, April 1st.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith he'll prent it."
—*R. Burns.*

THE Free Church Council of Tunbridge Wells has just elected the Rev. Jas. Mountain President.

The Rev. J. Mountain is one of the Vice-Presidents of the British-Israel Association.

What a splendid opportunity for the British-Israel Association to make the acquaintance of the Tunbridge Wells Free Church Council.

Princess Ena is the first Royal child born in Scotland for over 300 years, and her future husband is a British General.

Be enthusiastic. Enthusiasts are those aggravating people who move things, go ahead, and always get there. And you cannot be enthusiastic apart from God. No such thing as enthusiasm without God.

The Chiel hears that the Bath Association had two capital meetings on May 17th, when Rev. Leonard Hills gave two lectures.

He's due for a week's campaign in Bath again in late October. Bravo! Bath.

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Belfast is working up for a special week of Propaganda beginning June 23rd. Same lecturer.

Natal has invited the Rev. Leonard Hills for a few months' stay, one gentleman already having promised hospitality for the whole period.

The Chiel wants to beg or borrow a copy of Moulton's "Study of the Bible." Address The Chiel, care of R. Banks and Son, 5, Racquet Court, Fleet Street, E.C.

Local Associations are asking for Identity Hymns. Why not an Identity Hymn-book, cost to be borne by the United British-Israel Association? Committee to compile same: Revs. W. G. Clatworthy, Leonard Hills, and Mr. J. G. Taylor.

The Caravangelist is only waiting for a little matter of, say, £200, and the thing's——begun.

The Chiel hopes to publish Identity interviews at discreet intervals. Watch this column.

Urgent Appeal.

TO THE FRIENDS OF THE CAUSE.

ONLY £40 is now needed to complete the purchase, furnishing and starting of the British-Israel Caravan. If this money can be forthcoming within the next fortnight the Van can be started at work by the first week in June. Shall we let this matter drift on indefinitely, or shall we begin now, and are the materials ready to hand for the glory of Israel's Covenant God? Address Rev. Leonard Hills, "Caravan Fund," care of R. Banks and Son, 5, Racquet Court, Fleet Street, E.C.

Correspondence.

J. H. TRAILL, N.Z.—Much obliged for letters and cuttings. Best wishes. Will write shortly.

THE SCYTHIANS.

To the Editor of the "Banner of Israel."

SIR,—The history of the Scythians is connected so closely with the history of the Jews that perhaps you will appreciate some hints from me regarding the former, which I have studied for more than thirty years. The statement of Herodotus that the Scythians were the most recent of nations is a biased affirmation. It might, or might not, have been true of the Scythians of Little Scythia, which lay to the north of the Black Sea, as these are the only Scythians Herodotus tells his readers about. But there was a Greater Scythia, apparently ignored purposely by this historian, but not by Diodorus Siculus, Trogus Pompeius, and Orosius. The latter calls part of it Old Scythia. It included the region between the Aras and Kur rivers, near Erivan, Asia Minor and Syria in its greatest extent. Trogus Pompeius had an uncle who was an officer of the army of Pompey when he fought with Mithridates of Pontus, and he must have learned that Ephorus of Cyme had written about the Scythians. From this history of Ephorus, Trogus doubtless got much of his information. Although we cannot rely absolutely upon any work with which Pontanus is connected, still the abridgment of the history of Trogus credited to a Justin appears to be more in harmony with the real history of the Scythians than the writings of other ancient authors, with the exception, perhaps, of Strabo and Pliny.

Justin states that the Scythians claimed to be an older nation than the Egyptians, and proved it to the satisfaction of the latter. Herodotus describes this contest between the Scythians and Egyptians regarding the antiquity of their nationhood in similar terms to those used by Justin; but he substitutes Phrygians for Justin's Scythians in accordance with this bias against the Sacæ of Greater Scythia. The population of Phrygia in pre-Cimmerian time—before the 8th century B.C.—was evidently a Scythian one; but after the Cimmerian, Sarmatian, and Thracian invasions of Asia Minor the character of the inhabitants of both Phrygia and Lycia changed greatly for the worse. The Slavic Sarmatians may have adopted some Scythian customs under the influence of their close and continued course; but it is doubtful if they ever attained to the high civilisation of the purer bred Sacæ.

The chief of the Sacæ on the Behistun rock is allowed to differ in features from the Mongol or Turanian races. His peaked cap agrees with the description of the Sacæ in the army of Xerxes, as given by Herodotus, and with the conical cap worn by the warriors represented on the tomb of a Scythian queen of Panticapsum (Crimea), and stamps it as a persistent Scythian custom. But other races, or at least sections of them, wore this peaked headgear—Sarmatians, Hittite priests. &c. These latter likely all or mainly practised the Mithraic rites; but the pointed cap of the Sacæ may have been worn by Scythians, who hated all orgiastic rites, as Herodotus truly tells in this instance. The conical cap of the Anglo-Saxons did not necessarily make them worshippers of Mithra either. The Anglo-Saxons considered the moon as a male—the measurer—like the monotheistic section of the population of Syria before the time of Cyrus and Darius Hystaspes; and it is probable they left the Mithraic rites to be practised by the Celts and Turanised Romans in Britain. The Mithraic sculptures found in this island might be due to the considerable Slavic strain in the Celts or to the Turanian strain in the Romans derived from the Hittite-Lydian-Etruscans. Mithraism, of course, could be found in Scythian regions after these were denuded of Sacæ, or conquered by polytheists.

Comparing Herodotus' notice of the feast instituted by the Persians to celebrate the anniversary of the massacre of the Magi with the account given by Strabo of a similar festival instituted by the Persians to commemorate the massacre of the Sacæ, we become aware that the Magi were a Scythian priesthood. The purest Magism was very different from Mithraism. The former is more akin to the monotheistic worship of the Hebrews than the latter; and when the Hebrews adored Astarte or Ashteroth—the moon-goddess of the Hittite or Turanian Sidonians—they forsook the customs of their Aryanised forefathers, who considered the moon as a male—the measurer. Like the Jews, the Scythians hated swine; and they had as great an aversion to orgiastic worship as the most god-fearing and consistent monotheist among the Israelites. The Scythians evidently practised divination, but it is questionable if the purest bred Sacæ ever encouraged sorcery. The Amorites were the section of the Scythians of Syria who influenced the descendants of Abraham most. They were the remaining section of the Scythians who conquered Egypt under Danaus, according to Justin's edition of Trogus. Danaus finally settled in Argos and Mycenæ and left his brother Aiguptos or Ptah to rule over Egypt. The men required by Danaus and Aiguptos to maintain their conquests denuded Syria of Scythians, and enabled the Turanian Akkadians, or Sumerians, and Semites, whom the Scythians of Syria had partially Aryanised and civilised, to subdue their foretime masters. Ur Nina, of Tel-loh, almost, if not exactly, a contemporary of the builder of the fire-temple of Memphis, was evidently the first monarch who reduced the Scythians or Amorites of Syria to subjection. This is the real Ninus of Justin's transcript of Trogus, and his first conqueror of the Scythians of Syria. Several succeeding monarchs subdued the Amorites, including the Semites, Sargon of Akkad, and Naram Sin. The excellent art displayed by the artists of the Sargonid dynasty is attributed mainly to the prisoners of Sargon and his son, or foreign slaves.

The Amorites worshipped Adad—our Heavenly Father—and no reliable statement can be found proving that they were idolaters. With the Bible in your hand it is needless to say how intimately they were associated with the Israelites.

Peebles, May 1st, 1906. I am, &c., JAS. WATSON.

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[We appreciate the thoroughness of Mr. Watson's researches into the above matter, but historians have broached so many theories and made such conflicting statements respecting the Scythians that the information we possess is more confusing than enlightening. So far as our Hebrew origin is concerned the Scythians offer very unsatisfactory material, but by treating the Sacæ as a separate entity—which they undoubtedly were—we arrive at a firm historical footing. It may be quite true, for instance, that the Scythians were of a great age, but the Sacæ were certainly not. They are never heard of before Israel's captivity, but come on to the scene shortly after that event. Consequently the debatable point as to the antiquity of the Scythians becomes irrelevant.—ED.]

THE PROPOSED SOUTHAMPTON CHURCH.

To the Editor of the "Banner of Israel."

DEAR SIR,—As a member of the Southampton and District British-Israel Association, I feel that the two letters on the above subject in your issue of May 9th should not go unanswered. The writer of the article on page 165 of the BANNER, our esteemed secretary, Mrs. Crampton, was for many years a member of the Church of England, but came out of it for conscience sake, and I do not think it likely that she will return to it until it is purified from *all* idolatry.

With regard to the wisdom of having a place of worship of our own, of course we must expect that opinions will differ; but I would point out to "Homo" that his letter is scarcely even courteous, much less what we should expect from a Christian Israelite. If he reads the BANNER at all regularly he must have seen other notices referring to the Association in Southampton and giving the Secretary's address. If he did not care to place himself in communication with the Society, he can scarcely, in justice, blame other people because he did not happen to hear of Rev. Leonard Hills' lectures. We advertised them as well as possible in the short time at our disposal. We wished everyone who possibly could to come; there is no reason why we should desire otherwise, especially for lectures such as Mr. Hills can give us. This Society exists, as I suppose all similar Societies do, for the purpose of mutual help and instruction, and for the purpose of extending a knowledge of the truth among our neighbours. Our meetings are open to all who are in the *slightest* degree interested in our beliefs, and we shall heartily welcome any such to our company. If "Homo" will forward his name and address to Mrs. Crampton, Inglefield Cottage, Obelisk Road, Woolston, Southampton, I am sure she will be delighted to send him one of our quarterly programmes, so that he may know where our regular fortnightly meetings are held, and we shall all be very glad if he will come and join himself to us. Unity is strength.

Referring to his remarks regarding the attitude of the clergy to British-Israel truth, I can only congratulate him on having an experience so different to that of many British-Israelites.

Yours truly, R. S. MACDONALD.

Southampton, May 11th, 1906.

BRITISH-ISRAEL ASSOCIATION OF WEST LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—We commenced our summer open-air campaign on Sunday, May 6th, with two meetings, the one in the morning being held at High-street, Acton, and the evening meeting being held at Shepherd's Bush Green. We had very large and attentive audiences on each occasion. Our evening meeting, commencing at 7.30, lasted until 10.15, many of our hearers standing firm the whole time, and "We hear they want more." Mr. Marchant, of Brighton, was our principal speaker, supported by Mr. Westwood and myself. It was wonderful to see the people held spell-bound by Mr. Marchant's convincing addresses, which resulted in many enquiries, some leaving their names with us for literature to be forwarded. Over 900 pieces of literature were distributed during the day, each having a list of our open-air meetings annexed. On Empire Day, May 24th, we are holding a meeting in Hyde Park, near the Marble Arch, at 8.15, when Mr. Locke, Mr. G. H. Cole, and others will speak. Subsequent meetings are given below.

Pray for us that we may be the instruments for conveying light, truth, and joy to the hearts of our fellow-countrymen, to the glory of Him who hath redeemed us. Literature or assistance from friends will be gratefully acknowledged. We are thankful to Miss E. M. Rush, Miss Wylie, Mr. Isaac Loveland, Mrs. Gee, and others whose names are at present unknown to us, for parcels of literature received.

Yours faithfully, JOHN T. HUNT,
Hon. Sec. and Treasurer.

3, Coverdale-road, Shepherd's Bush, W., May 7th, 1906.

Thursday, May 31st, at High-street, Acton, at 8.15. Speaker: John T. Hunt.
Thursday, June 7th, at Corner of Addison-road North, Holland Park-avenue, at 8.15. Speakers to be announced.
Thursday, June 14th, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, June 21st, at Corner of Ravenscourt Park, King-street, Hammersmith, at 8.15.
Thursday, June 28th, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, July 5th, at High-street, Acton, at 8.15.
Thursday, July 12th, At Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, July 19th, at Corner of Addison-road North, Holland Park-avenue, at 8.15.
Thursday, July 26th, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, August 2nd, at Corner of Ravenscourt Park, King-street, Hammersmith, at 8.15.
Thursday, August 9th, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, August 16th, at High-street, Acton, at 8.15.
Thursday, August 23rd, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.
Thursday, August 30th, at Shepherd's Bush Green (opposite Wood-lane), at 8.15.

THE DEATH OF THE REV. F. R. A. GLOVER, M.A.

THE following holograph, inedited letter, from the original in my possession, shows how much the talented author of *England the Remnant of Judah* was valued by those who knew him best. It was written to the late Mrs. Elizabeth Wilson Melville, the accomplished authoress of *Lights and Shadows*:—

"Brading Vicarage, Isle of Wight, Sept. 1st [1881].

"DEAR MADAM,—I thank you very much for your kind letter of sympathy. Yours and your father's names are well known to us among those of our dear uncle's friends. He came home from London on the 6th August, hardly able to travel, having been attacked by heart attack and congestion of the lungs. No skill availed in arresting these maladies, and he sank gradually. His desire of being with us when the end came had been gratified, and he did not suffer much pain beyond that of weakness and weariness. His loss makes an irreparable one in our home circle. We will attend to your wishes concerning books and letters when we look over his papers, but shall probably be away from home for a little time.

"His book was finished and in the hands of the publishers (Rivington's), and will appear this autumn.

"With sincere thanks for your kind sympathy,

"I remain, truly yours, S. E. GLOVER."

A. B. G.

Britain as Israel.

"I SHOULD now at least," said Sir Duncan Campbell, "have had some difficulty in recognising him in disguise. And yet I might have guessed that no evil influence inferior to your lordship's, distinguished as one who troubles Israel, could have collected together this rash assembly of misguided persons."

"I will answer unto you," said the Earl of Montrose, "in the manner of your own Puritans. I have not troubled Israel, but thou and thy father's house." 1644. Scott: *A Legend of Montrose*. Gomme: *Prince's Story Book*. 1902. p. 260.

ERRATA.—In BANNER of May 23, p. 217, under the heading "A Modern Simeon,' it is stated that the Rev. P. Carlyon, M.A., if spared till next December, ' will attain his 96th birthday." This hould read, "his 95th birthday."

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,
(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

The Foundation-Rock of British-Israel Truth.

Substance of an Address delivered in Exeter Hall at the British-Israel Association Conference, on May 4th,

BY AUGUSTA COOK.

IT is important to know that our belief, whatever it may be, is founded on a *rock*, and not upon the sand—upon a rock which can successfully withstand the assaults of unbelief and scepticism, and which can weather the storms of reproach and rebuke, and the floods of ungodliness, which at one time or another will attack every creed, every formula of faith, and every doctrine. Those theories and systems which are built upon the sand—however specious they may appear on the outside, however proudly they may be reared—must succumb in the end to the forces which will overwhelm them sooner or later. Only the house founded on the rock can escape when the floods beat against it. British-Israel truth has weathered many a fierce tempest; it will encounter many more before the facts we proclaim are generally recognised. But if it be founded on a rock you need not fear—it will abide triumphant against them all. But is it based upon a rock, and, if so,

WHAT IS THE ROCK?

To find the right answer to that question we must first bear in mind that the facts we uphold are of *Divine origin*. Whether you are a British-Israelite or not, you cannot deny the two following points:—

1st. That Israel was a nation *Divinely* set apart for a purpose.

2nd. That there are many *Divinely* given promises concerning that nation.

From the above facts we come to the logical conclusion that all the promises concerning Israel are founded on a rock because they are Divine promises, and, moreover, because those promises declare that Israel is to be an *everlasting* nation, it follows that Israel itself must be on a rock-foundation.

Time does not permit me to quote the many Scrip-

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ture passages which bear on this matter. I will take but one, viz., that in Matthew xvi. 15—18, and I chose these verses partly because, though often quoted, they are but little understood; and partly because they distinctly tell us that Israel is founded on a rock, with all the precious promises concerning it, and, moreover, reveal to us *what the Rock is.*

"*And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, that thou art Peter, and upon* THIS ROCK *I will build My Church; and the gates of hell shall not prevail against it*" (Matt. xvi. 16, 18).

First let us identify *the Church*, and then proceed to consider *the Rock* upon which it is founded. The term

THE CHURCH,

or *Ecclesia*, means merely an *assembly*, and may be applied even to a heathen gathering, as, for example, in Acts xx. 32, "*the assembly was confused*," referring to the worshippers of Diana of the Ephesians. But there is a Divinely-set-apart and Divinely-appointed *Ecclesia*, Assembly, or Church, which was and is—*Israel as a nation.* Stephen was assured of this when he spoke before his martyrdom of "the *Church in the wilderness*"—the Israel of the Old Testament, where it is constantly identified as "the Assembly," or "the Congregation"—viz., the *Ecclesia*, or Church. Now, that identification is not altered. Paul proves this fact beyond all doubt to those who have eyes to see, and ears to hear. In his Epistle to the Romans (chap. xi.) he gives us this truth in the parable of "the good olive tree." Chapters ix., x. and xi. must be read consecutively in order to understand his whole argument. He is there demonstrating Israel's disobedience on the one hand, and God's faithfulness in spite of their disobedience on the other.

Chapters ix. and x. deal with the election of the race of Israel instead of that of other people—election for service. The same chapters also shew the fall of that section of Israel which continued "to follow after the law"—viz., the Jews who rejected Christ, and the re-installation, in their place, of the other section of Israel which, having become divorced from the law, were regarded as Gentiles—the Lost Ten Tribes. Through these last are the promises of God to find fulfilment, for God "hath not cast away His people." In chapter xi. the Apostle sums up his whole argument by his well-known parable of the "good olive tree"—he reiterates his previous teaching by this succinct object-lesson.

Many of our opponents have declared that the "good olive tree" represents "the Church," while others have admitted that it means Israel, and yet they cannot perceive that both are one and the same. The good olive tree abides ever green in the midst of many adversities. We are not told a word about its decay or death; but, on the contrary, we find the inspired teacher emphasising the soundness and fatness of its roots and the fertility of the majority of its branches. Some—a few—are broken off because of unbelief and pride.

Those which are "broken off" because of unbelief symbolise the Jews—predestined some day to be re-ingrafted into their own Olive Tree. (Here the superiority of the Ten Tribes over the Jews will be noted during this dispensation.) Those branches which are cut off because of pride are only cuttings from "a wild olive tree," which Paul identifies as the Gentile-Roman section of the Church, and which is cut off for ever—no hope whatever is given of apostate Papal Christendom. Rome claims supremacy. The Word of God declares supremacy and perpetuity belong, not to Rome, but to Protestant Britain—the "good olive-tree"—the *Church, Ecclesia, Assembly*, or the literal nation of redeemed Israel.

The Church! What an amount of controversy, aye, of bloodshed, there has been over that question: "What is the Church?" Rome declares she only is "the Church," and anathematises those who deny her claim. The Greek "Orthodox Church" assumes she is equally "the Church." The Protestant believes in neither one nor the other. Yet, even among the Protestant communities, what is the true Church remains ever the vexed, unending subject of wrangling. The present controversy over the Education Bill shows how far people are still from the right answer. Only the British-Israelite can supply the Scriptural reply. The Church of the Old Testament and the Church of the New Testament are one and the same—*the Assembly of Israel.* "The Church in the wilderness" of the Mosaic dispensation and the "good olive tree" of this present age of the New Covenant are God's *Ecclesia*, His congregation—the literal nation of Israel There you have "The Church."

Having identified the Church, we next enquire,

WHAT IS THE ROCK

upon which it is founded? "*Upon this Rock will I build My Church.*"

It was the custom of our Lord to use some scene or object near at hand to illustrate His meaning. He did so constantly—the fisherman's net, the harvest fields, the way-side flower, the encircling hills, etc.—all were called upon to convey to the mind's eye of His audience some lesson He desired to teach. In like manner He plays upon the name of Peter—a stone, *petros*—to emphasise the fact that His *Ecclesia* is built upon a rock—*petra.* What rock? He calls it "*this Rock*," thus identifying it with what went immediately before—viz., with the great confession of Peter: "THOU ART THE SON OF THE LIVING GOD."

This grand truth was the main reason for which He was put to death. "He ought to die," said the Jews, "*because He made Himself the Son of God*" (John xix. 7), viz., because He had claimed for Himself *Divinity;* and *that* is the Rock upon which Israel, the Church, is founded—the eternal *Godhead of Jesus Christ.* This was the great truth which, not flesh and blood, but the Father had revealed to Peter. It was not a new truth. It had been declared over and over again in the roll of the Old Testament. Jehovah, the I AM, was the Ruler, the Saviour, the King, the Leader of Israel in all their ancient history. No created being—man, nor saint, nor angel—but Christ in His eternal Deity, is the Rock which is the foundation of Israel, the Church. Peter is not strong enough. He is only *petros*, a stone, which can be moved or shaken. Have you ever watched the tide

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coming in and seen how the waves displace the stones in their way? So it was with Peter. As soon as the fierce billows of temptation assailed him, *petros*, the stone, was moved away. No! we need nothing less than Christ Himself as our foundation—Christ in His Godhead. That Godhead was the theme of Old Testament prophecy, and was claimed for Christ by His apostles, and declared by Christ to be the Rock-foundation of His Church. On another occasion we find Him unmistakably identifying Himself with Almighty God. Jehovah had said to Moses: "I AM that I AM, and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14). This name is the exclusive appellation of God—of Jehovah, the Self-Existing One from all eternity. Divinity has no past and no future. It knows only the present. The limitations of time affect Him not. Millions and billions of years ago are as much the present to God as the present moment. Millions and billions of years to come are as much the present to Him as this very moment. Therefore He calls Himself the I AM. Jesus Christ by calling Himself by the same Divine name, irrefutably claimed to be Jehovah, the God of Old Testament Israel, and still the same God of the New Testament Church. Jesus was the One who delivered them of old, and carried them through all their ancient pilgrimage. Ay! "*Before Abraham was* I AM."

Jesus is the I AM, the eternal Jehovah, the everlasting Father; and this truth—the truth of His Godhead—is the Rock-foundation of Israel, His people or Church. We must not lose sight of this doctrine, but we must be careful to emphasise it uncompromisingly, especially in these days when error abounds.

If Israel, the Church, is built upon the Rock of Christ's Deity, then it follows that the promises of God concerning Israel, which are yea and amen in Christ, are also based on the same impregnable Rock; ay! and our belief in those promises which we call British-Israel truth is also founded on the self-same Rock. Such, then, is the foundation-rock of British-Israel truth—THE GODHEAD OF CHRIST If any deny that Godhead they are not true "British-Israelites," for they stand on the sand and not on the rock.*

If we would stand safe amid the storms, we must see to it that we swerve not from the rock-foundation. We are not told that enemies shall never assail, but we have the assurance that they shall never prevail: "*And the gates of hell shall not prevail against it.*" The expression, "gates of hell," is remarkable, and can be better understood if taken in contrast to the oath made to Abraham: "*Thy seed shall possess the gate of his enemies*" (Gen. xxii. 17), which is believed to signify the holding of certain strategic points which give us the entrance into the lands of our enemies—such as Gibraltar, the gate to Spain, Malta to the Mediterranean, Egypt to the Red Sea, Singapore to China and Japan highways, etc. But what is "*the* gate"? (For while the "gates of hell" are in the plural, the Gate which is to be Israel's great point of vantage is in the singular.) Light is thrown on this question through a letter in this month's *Covenant People*, in which the writer considers that "*the Gate*" means *the command of the sea*. Gibraltar, Malta, Hong Kong, etc., would be of little use to us if we had not the command of the sea. "*I will set his hand in the sea.*" And all the force of this interpretation is further brought out if we consider it by the side of the fact that our greatest foe is called "the prince of the power of the air"—the devil. The sea appears harmless to the sailor when there is no wind to raise the billows; but when the fierce tempest arises, then the sea becomes turbulent and dangerous. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness," etc (Ephes. vi. 12).

We have the command of the sea, we have "*the* Gate," but "the prince of the power of the air" can raise the storm against us, for he also possesses his points of vantage—"the gates of hell." All through Israel's history we trace the power of hell's gates assaulting the chosen people. Their murmurings, idolatries, and rebellious spirit, until God found it necessary to cast them out of their own land, were the putting forth of Satan's power. But in spite of all the machinations of the gates of hell, the purposes of God have never failed; He has made all things to work together for Israel's good. And in their later history of this dispensation we see distinctly the workings of "the prince of the power of the air"—Israel in Britain has passed through troublous times, and more trials still confront us; but, fear not; He has founded us on a Rock, and the gates of hell cannot prevail.

"The gates of hell" can be taken to signify all foes—the spiritual as well as the literal. There are many of both in these days. Consider the spiritual—error abounds, we are living in perilous times—unbelief, idolatry, superstition, ceremonials in place of heart-conversion, etc., are among "the gates of hell." As I came from the station to-day I saw a man with a board on his back, on which was printed, "Without immersion in water no forgiveness of sins." Such error—ritual in place of spiritual worship—is one of the gates of hell. But there is another of which we must be aware, viz., a denial of the Godhead of Christ. If our Rock-foundation be His Divinity, we need not be surprised if the enemy seeks, by some means, to undermine it. But the British-Israelite must stand firm and immovable on the foundation which Christ Himself has assured us is the only one which can safely withstand the tempests of "the prince of the power of the air." For if we allow ourselves to take up a position on any doctrine which doubts or denies the eternal Deity of Christ, we shall discover we are only on a foundation of sand which the floods will overwhelm. Some advance the theory that Christ is Divine from the time He was born. The idea is ridiculous. Divinity has no beginning. He is from all, to all, eternity, the I AM. This being the foundation-Rock which Christ Himself has laid, we uncompromisingly re-assert our fullest belief in His everlasting Godhead, and taking our stand thereon we know that we are on the side of victory.

* I here used the term "British-Israelite" as it is generally understood, viz., as significant of *the teachings* of British-Israelism. As the Divinity of Christ is the foundation of our belief, any who deny that doctrine cannot be considered as holding British-Israel truth.

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To conclude, therefore, let us never forget for a moment that Israel as a nation, the promises concerning Israel, our belief in the literal fulfilment of those promises which we call British-Israel truth—all are founded on the Rock of Christ Jesus' Godhead: "For who is a Rock save our God?" (2 Sam. xxii. 32).

"A Great Governing Race" (Deut. xv. 6).

By John S. Anderson.

The following utterances by Mr. Chamberlain, as reported in *The Daily Telegraph* of Wednesday, May 9th, are so much to the point that we venture to hope we shall ere long see them reproduced in The Banner of Israel:—

"The Right Hon. J. Chamberlain, M.P., presided at the annual dinner of the Australasian merchants in London, held last night at the Liverpool-street Hotel. There was a numerous company.

"Mr. Chamberlain, proposing 'Prosperity to the British Australasian Trade,' said: Let us recognise that if the pursuit of trade is very often mechanical, sometimes accompanied by selfish and mean considerations, yet there is another side to it, and beside and behind it lies the splendid energy, courage and enterprise which have done so much, not only for the country, but for our national characteristics. It is quite true that trade has been the foundation of many private fortunes and of public work; but let us also remember that it has been the prime mover in the creation of the greatest empire the world has ever seen, and that it has stimulated the best qualities of the British race. (Hear, hear.) Such a toast should inspire you with a recollection of the devotion, self-sacrifice, and intelligence of those who have gone before, all those who have contributed to the building of this great edifice. The explorers, pioneers, missionaries, the great administrators, the wonderful army of merchant adventurers, all that long roll of men who ought to have their place in our golden book of fame, all these remember in your minds when you drink this toast. You should remember, too, that it brings responsibilities—that it is a trust which is confided to you. I humbly believe we were destined by Providence to be a great governing race. For that great qualities are required. Thank God, hitherto they have never been wanting in our history. These are thoughts which come necessarily with this toast, and they are particularly appropriate when we are considering our relations with the self-governing Colonies of the Empire—with one great group at all events—relations to which I believe there is nothing analagous in the history of any other empire, relations absolutely unique, and which constitute almost a miracle of constitutional administration. Just consider Australia and New Zealand. Why, in a time which is a mere instant in the growth of a nation, they were not, and yet they have sprung like comets into a glorious existence. And now, though they are still young, they are no longer Colonies or provinces, they are nations, rejoicing in their own independence and justified in the confidence they feel in a splendid future. (Cheers.) That is a state of things that is delightful for any Briton to consider. It is wonderful, but it is more wonderful that these people of ours, so far removed from us, by us entrusted with the duty of working out their own salvation, that they should have retained all the characteristics of the race to which they belong, and that they should still cherish the affection to the Motherland from which they sprung. (Cheers). We tell them we hold them worthy of us. We hope we shall be worthy of them. (Cheers.) We respect and admire the independence they have achieved, and which they have so admirably deserved. We reciprocate the affection they feel for us. (Cheers.) I am often told that our brethren over the seas have sentimental objections to the word "colonist" as a description of their position. If I might suggest that they have any faults, the fault not only of Australians, but of other of our kinsmen, is that they are too sensitive. They should remember that they have already grown too big to be very careful about petty things, and among petty things none are more petty than mere technical descriptions. I have always preferred to speak of them as the sister States of the United Kingdom; as component and equal parts of the great Empire to which we are proud to belong. (Cheers.) They are for the present lesser in degree, but not in quality or inherent authority. They are our equals, and what they will most prize, they are no longer our dependents. With us they own a common flag. They own with pride allegiance to a common constitutional authority in the person of a common King. (Loud cheers.) But otherwise, and in their own affairs, they are uncontrolled and supreme. It may be that recently some little difference of conception of these relations has been experienced—(laughter)—but I rely on the generosity of the sister States. They will ascribe any possible errors of this kind to the fact that we in this country have a new Parliament—(laughter)—and that some inexperience, perhaps, has been shown by a Minister. (Cheers and laughter.) But that will pass away. (Laughter). The Parliament will grow older or die in its youth—(cheers)—and the Minister no doubt attain to the highest position by gaining the experience he now lacks. (Cheers and laughter).

. . . . . .

"I say, after careful consideration and much experience, that the first step must be closer commercial union. (Cheers.) No one has ever doubted that the union of the Empire—to make it into the instrument I have said—is no small task. But if we can achieve this first step and come to a closer and more definite union in commercial matters, other steps would follow not unnaturally, you would have almost necessarily to create some council of Empire to look after all the details of commercial interest, changing as they would from day to day, and involving intricate and complicated considerations, and when you had such a council for the purposes of trade, do you suppose we and our children will stop there, and that we should not find other matters, and even greater ones? (Cheers.) Questions affecting our laws, as far as they touch our commercial interests, affecting our defences against any possible combination of hostile Powers—may it not be that to such a council as that, further enlarged, greater questions may be referred for consideration and discussion and perhaps for settlement? When we have done that and proceeded with the commercial union to an Imperial council, then the problem will be solved, and blessed will be those in the future history of the Empire who will have taken part in that solution. (Cheers).

. . . . . .

"Is there anyone who has ever put to himself the question what is to happen to us in twenty or thirty years if this steady continual progression of the foreigner, as compared with the United Kingdom, is to go on? (Hear, hear.) I say we are confronted by new conditions, and I ask whether we are so hide-bound by prejudice, or so tied to an old fetish, that we cannot consider even the possibility of a change of policy as necessary to meet the new conditions. (Cheers.) I believe it is the opinion of some of our opponents abroad that we are not only a perfidious nation, but a nation of most surprising Machiavellian acuteness. (Laughter). I cannot share that flattering appreciation. There is no nation in the whole globe which has made so many mistakes, which has lost so many opportunities, and has nevertheless been preserved from serious disaster. (Laughter.) We have somehow or other blundered into the best places on the face of the earth. (Laughter.) But how long are we going to rest upon our luck, pay no attention to the stern facts, and drift with the stream, while other nations are keenly alive to the chances and opportunities which they have? Statesmen in the Colonies have grasped the facts, looked into the future, and indicated the remedy. They have seen that we might create a great self-sustaining Empire, and transfer some of the vast trade which now goes to enrich foreign competitors to our own people and for our mutual good, and that we might do something to divert the flow of emigration, and of trade from the foreigner to our own people, and thereby strengthen the Empire and unite the British race. (Cheers.) I most heartily wish for the prosperity of the trade between this country and Australasia. I hope it may conduce to the prosperity of both, and that under wise statesmanship, which I venture to anticipate on both sides—(laughter)—these considerations translated into fact may secure that closer union, that greater strength, which alone enables the Empire to maintain British influence upon civilisation and the peace of the world.

Outside our ranks it would be very difficult if not

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impossible to find anyone who could describe the position of affairs in words possessing such a true British-Israelite ring, and we think it would be a pity to spoil them by any of our own remarks, so conclude by quoting Isaiah xliii. 1—3. ". . . thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour . . ." John x. 16: ". . . and there shall be one fold and one Shepherd.

A Perpetual Supremacy.

By Ven. Denis Hanan, D.D.

In the *Pall Mall Magazine* of last April, the "Study in Personality" by Herbert Vivian, is Mr. Thomas Gibson Bowles. I copy the concluding paragraphs:—

"It is not true patriotism to shout and scream and rant and rave for your country unless you can give proof that your country has a mission. Mr. Bowles's proof is to point to a map which confronts him on the wall above his study table. 'There (says he) is the whole issue in a nutshell. Everything depends upon the centre of the maritime system. England is the hub of the commercial world. From east and west and north and south everything must come to London. That is why we are the carriers of the world, the masters of international commerce, impossible to starve out and impossible to invade. In all the departments of life, in civilisation, even in letters and art, London remains the centre. If a great singer is to establish a world-wide reputation, he does not go to Rome or Paris or New York, but to London.'

"Vivian. 'When are we to follow the fate of Tyre and Athens and Rome, and subside into comparative insignificance? How long do you think that the supremacy of England may be expected to endure?'

"Bowles. 'For ever and ever and ever.'"

The words "For ever and ever and ever," are startling. There is but one kingdom to which they can be safely applied, that of which they were first spoken: "And in the days of these kings shall the God of heaven set up a kingdom that 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." I assume that Mr. Bowles knows of Daniel's prophecy, and of the many earlier statements. It is reasonable to ask whether he connects the British Empire with the perpetual stone kingdom of the Prophets.

This kingdom of God on earth is not to be "left to other people"; it is the kingdom of Israel, the nation that has never ceased and shall never cease to exist, and to be ruled by the Davidic family, while the ordinances of the sun and moon endure. If we are not Israel then no political foresight can prevent us following the fate of Tyre, Athens and Rome. But because we are Israel Mr. Bowles' words will come true.

"Cymry."

By Robert Lamb.

The word "Cymry," say some of the authorities (or men who are looked up to as authorities)—"the word Cymry has nothing to do with the 'Khumri' of the Assyrian inscriptions; it is derived from Gimiri, *i.e.*, the race of Gomer." Let us see what has been said on this matter by the Rev. Eliezer Williams, one of the greatest Welsh scholars. In his "History of the Britons," he remarks: "The word Cymry will admit of a rational etymology in the language of the people who call themselves so; consequently that is of sufficient weight to identify it as pertaining to that tongue, and, therefore, as being formed upon its principles. That signification then is, literally, *those of the first race*, and, more indefinitely, *the first people*. These premises, duly considered, evince that it is quite a wrong supposition that the Cymbrians should have been so-called from Gomer. Indeed, it is questionable whether any nation upon earth has adopted a patronymic name which can be proved to be derived from its first individual founder"; and in a foot-note he says, "'Cymbrians.'—This appellation is to be found progressively through Europe to Britain and is used to this day by the Welsh, it being the generic name by which they call themselves, and it literally implies 'the first race, or the original people,'" The Khumri of the Assyrian inscriptions — Omri's people—Northern Israel, expressed a wish and determination to be the "first race and original people" when at the Arsareth migration "they took this counsel among themselves . . . . and go forth into a further country *where never mankind dwelt.*" There the word Khumri became equivalent to "original settlers," overlaying the primary meaning, but not destroying it. Thus "Khumri,"—the people of Omri, *i.e.*, the people of the Assyrian captivity—became "original settlers" in aspiration and, perhaps, in fact, for they founded a city where none stood before, viz., Cimmerium, the predecessor of the present Constantinople. In another passage Mr. Williams remarks: "The word Cymry. . . . The signification, then, is literally 'the first race,' and, more indefinitely, 'the first people,' may have been assumed because they were the first colonists in Europe" (or part of it). In respect to language, he says: "It is remarkable that the *radix* of most words in every European language may be found in Welsh, while, though a considerable similarity subsists between it and the Hebrew, the *roots* of no Hebraic words are to be found in it; but the roots of most of the ancient British or *real* Welsh words may be regularly traced in the Hebrew" (16 specimens follow, which could be indefinitely augmented if space allowed). And again, he says: "Scarcely a Hebrew root can be discovered that has not its comparative derivative in the ancient British language." He also affirms that the "Sarmatians" were people of the same origin, who passed through Europe by the northern route, while the Cymry came by the southern route. If the Cymry, therefore, were the "masses" of captive Israel, the "Sarmatians," or "ruling race," were descendants of the 27,280 of the ruling classes or *elite* of Israel planted in Media at the fall of Samaria.

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MISCELLANEA.

HEBRAISTIC ORIGIN OF THE DANAANS. — Diodorus Siculus, in his *History*, says that Danaus and Moses were in Egypt at the same time, and that neither they nor their followers were Egyptians. He says they left Egypt at the same time; and that Danaus and his followers went to Greece, while most of the foreigners went to Palestine with Moses. In fact, he practically implies that they were all Hebrews. This strongly confirms *Dan*, by Colonel Gawler, to whom a memorial tablet of brass is placed on the south chancel wall in S. Peter in Vincula, in the Tower of London. A valuable line of evidence exists in the remarkable connection between Hebrew and Greek literature. This is seen by the numerous parallels between Greek writings and the Hebrew Scriptures. They show a fundamental similarity of mind, an essential oneness of idea upon the highest and deepest subjects, unlike that in Turkish, Indian, etc., literature. Thus Homer (*Iliad*, xviii. 483), B.C. 885—

> "God made the earth, the heaven, the sea,
> The never-tiring sun, the waxing moon,
> And all the stars with which the heaven is studded,"

finds its counterpart in Moses (Genesis i. 1), B.C. 1491. So Plato (*Minos* 12), B.C. 347, says: "The good man is like to God," which may be compared with Genesis i. 27. How different to the rubbish found in Hindoo writings: that the earth rests on an elephant, which stands on a tortoise, etc.—A. B. G.

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WHERE ENGLAND BEATS THE WORLD.—A year or two ago a sharp American came to England eager to wake up the Britisher and teach him how to do business. He thought he would begin with the cotton industry, so he went to Manchester. He had a good look round, and visited, not only Manchester, but the surrounding district as well. In the end he decided that he would not do any teaching. The cotton district of West England is only seventy-six miles long, and from ten to forty miles wide; but it is so spotted with mills that it might be called one vast cotton factory. In the town of Oldham there is a point where you can count 600 factory chimneys without moving. Blackburn, where Hargreaves set up the first spinning jenny, still makes cotton, calico, and muslin; and at Bolton, where Crompton invented the spinning mule, there are enormous cotton mills and bleaching and dye works. The first cotton mill was put up at Rochdale in 1795, and now there are 23,000 looms and 1,750,000 spindles at work there. The American had a good look at all this, and in the end came to the sorrowful conclusion that, as far as cotton went, John Bull was not only unbeaten, but unbeatable. England is thousands of miles from any place where cotton is grown, but it supplies its own cotton goods and has 66 per cent. of the world's exports. There is one cotton mill in Salford which employs 3,000 hands, and pays out £100,000 in wages every year, and weaves 300 miles of cloth every week. It has 3,000 looms and 120,000 spindles, and its floor space is more than 12 acres.—*New London Journal*, May 12th.

WEIGHTY MATTERS.—Which is the older of the two weights, troy or avoirdupois? So far as this country is concerned troy weight is, because it was in use before the Conquest, when the avoirdupois was introduced by the Normans. London used to be called New Troy, and so Troy-weight means London-weight. And this suggests the true version of the old so-called "catch" riddle: "Which is the heavier, a pound of feathers or a pound of gold?" (not lead, as is commonly asked, to the destruction of the "point"). The answer is that a pound of feathers (being 16 oz.) is heavier than a pound of gold—which, of course, is only 12 oz.—*Lloyd's Weekly News.*

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A BOOK THAT WORKS.—On the subject of the "Higher Criticism," it is interesting to recall an anecdote of Dr. Pentecost. A sceptic once approached him, and, reminding him of his great learning, rather jeered at his believing in a book the authorship of which was disputed. But the great divine was not to be outdone, and replied, "I suppose you believe in the multiplication table, the author of which you are not quite sure about; this surprises me in a man of such learning as you." "Ah, but the multiplication table *works*," replied the critic. "So does the Bible," shouted Dr. Pentecost emphatically.

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A QUICK BUILDER.—A picturesque Colonial pioneer has just died in London in the person of Mr. George Cornwell, who helped to plan the city of Melbourne. When the discovery of gold in Australia brought emigrants to the city by tens of thousands, he designed a town of canvas on the banks of the Yarra, where 80,000 men were accommodated in tents in the space of twenty-four hours. He was, moreover, the father of a famous woman mining speculator. Miss Cornwell owned a gold mine that yielded her £100,000 in one year. She personally supervised the work of mining, going down the shaft in miner's attire, and directing all the operations of gold recovery.

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FROM WILDERNESS TO EMPIRE. — "To the north, from 1889 to 1899, the power and genius of one great man—Cecil Rhodes—was retaining for the British Empire vast possessions. Though this name is associated with much of the material progress of South Africa in the last decades of the nineteenth century, more particularly will the colony which bears his name in great letters over its broad surface be a lasting testimony of his deep insight into the future of South Africa—the land which he chose as a final resting-place. Rhodesia of 1889 was a wilderness; Rhodesia of 1899 an empire."—Lieut.-Col. Sir Percy Girouard, K.C.M.G., in *Scribner's Magazine* for May, p. 566.

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THE WAY TO READ THE BIBLE.—I read the Word of God without prepossession or bias, and come to it with a resolution to take my sense from it, and not with a design to bring it to the sense of my system.—JOHN LOCKE.

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Keen Blades.

(To My Younger Brothers.)

By the Rev. Leonard Hills.

Several of our young friends and comrades in British-Israel study have written thanking me for "The Old Sword," and asking for a few more like particulars that will materially assist them in their studies. As this chat will cover some part of that ground, I have entitled it "Keen Blades." In our previous article we noted some curious facts about the Bible. Here are a few terms which you will all do well to copy out on the flyleaf of your own Bibles for easy and ready reference :—

Day's journey = About $23\frac{1}{5}$ English miles, or $33\frac{1}{2}$ Eastern miles.
Sabbath-day's journey = About 1 English mile, or $33\frac{1}{2}$ Eastern miles.
Cubit = Nearly 22 inches.
Handsbreadth = $3\frac{5}{8}$,,
Shekel of silver = 2s. 6d. ("Piece of Silver" or Stater).
,, ,, gold = £1 15s. (about).
Talent of silver = £400.
,, ,, gold = £2,800.
A penny = $7\frac{1}{2}$d.
Farthing = $1\frac{1}{2}$d.
A mite = Less than $\frac{1}{2}$-farthing.
A gerah = $\frac{1}{2}$d.
An ephah, or bath = 7 gallons 5 pints.
Firkin = $8\frac{7}{8}$ gallons.
Omer = 6 pints.
Cab = $\frac{1}{2}$ omer, or 3 pints.

These and other terms, as they occur in your daily readings, should be carefully noted, and, as you read and note, you will be growing strong in the Lord and in the power of His might.

Remember it is not what men say about it, but what the Bible itself says that is truth—"Thy word is truth."

We believe and teach that the Bible contains the most solemn oath of God to His people, and that God will surely fulfil the terms of His covenant to those to whom His oath was given, and not to any other people.

We believe and teach that the Bible does not merely *contain* the Word of God, but that it is the Word of God, and that "all scripture was given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

Hence we do not believe that the Old Testament is an out-of-date fragment of ancient history of a bad lot of people that God tried to save, but couldn't, because they were so wicked, and therefore He threw them over and chose a "Gentile" Church to be His people, thus deliberately violating His solemn oath to Abraham, Isaac and Israel.

Yet that is exactly the position that many Christian preachers and teachers take in reference to the Old Testament. They will tell you that British-Israel teaching is nonsense, and worse. Say to them, Do you believe God means what He says? If so, He said Abraham's seed, through Isaac, should be a nation and multitude of nations, possessing the gate of their enemies, the chief of the nations and the channel of blessing to all the world. And where is that nation and company of nations? If you prove by any reasoning whatever that God meant something different to His own plain statement when He swore His covenant oath and promise to Abraham, ask them, What proof have you that the promises made to us in Christ do not likewise mean something entirely different? Keep close to the exact statements of the Bible and your faith cannot be overthrown. Never rest content with what knowledge you already possess. "Go on unto perfection"; and some of us have got a long way to go yet. If you fail at first to interest others, don't be downhearted; try again. If you do succeed, don't rest on your oars; try again.

"If at first you DO succeed,
Try again;
Life is more than just one deed—
Try again.
Never stop with what you've done;
More remains than you have won;
Full content's vouchsafed to none—
Try again.

"Ye are My witnesses, saith the Lord." If the work of making known the great truth of these last days to the world that we are Israel is to be thoroughly done, *you* must be thorough. Did I ever tell you the story of General Gordon's seal?

A gentleman named Floyer once offered to make the general a seal for his documents, and for that purpose an old Arabic gold coin was melted down. When the seal was finished, with its new design and lettering, it was discovered that there were still two of the words left of the old inscription. Curious to relate, they were the Arabic for "The Messenger of God." Gordon was very pleased at the circumstance, and in a letter to Mr. Floyer he prayed that he might always remember his high calling as God's messenger to the poor Soudanese people. Like Gordon, you too have

"A work of love and praise
That you may do for Jesus sake,"

as witness to His faithfulness, His love, His keeping power, His helping grace. If your blade is to be keen and sharp for conflict, it must be used. Swords grow rusty in the scabbard through disuse, and oft, when wanted, have become hopelessly rusted in—unmovable. Polish your blade at the mercy-seat. A prayerless witness soon becomes a careless witness, and then our testimony is powerless. The best arguments for the truth are the "living epistles." "*Adorn* the doctrine of God our Saviour in all things"—that is, be an illuminated text, a living picture of the grace of God and of the knowledge of His Word. The greatest heights are won by lowly steps, one at a time, oft in obscurity and loneliness; but God says, "*I* have surely seen." If we are to be keen blades in the service of truth and in making the Gospel of the kingdom known, we must be up and DOING—yes, doing! not thinking about or even simply praying about it, though the doing will be of little use unless the doing hand is the outlet of a praying soul.

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Remember Book V. of the New Testament is not called the resolutions, or the committee meetings, or the thoughts of the apostles, but the Acts. They did something. What are we doing? Occupation is the armour of the soul. Possibly you cannot do much; only do what you can, and do it. Recollect the Lord's words are, "Blessed is that servant whom his Lord when He cometh shall find so doing." Not doing so much, but doing. It is the Lord's "Well done—faithful," not the world's "Huzza—successful," that counts and will count.

"If our lives gave truer utterance
Of the truths we claim to know,
Hundredfold would be the harvest,
Crowning all the seed we sow."

Be keen, sharp, alert, active, winsome, intense, enthusiastic. The knowledge of your Bible and of God's faithfulness to His people Israel, as seen to-day in our midst, will gladden your life, make you a blessing everywhere, a true "messenger of God," like General Gordon. The old unscriptural ideas are fast dying out and men are hungering for the truth of God—the truth that makes them glad and free, the truth that is in your possession. "Tell it out among the nations that the Lord is King." "He that watches over Israel neither slumbers nor sleeps."

Our message to the world can be summed up very briefly. God lives and loves, and we, His people, are living witnesses thereof. Jesus is your Saviour, and claims your allegiance by token of His redeemed Israel and confirmed promises. There are no really strong people but God's people; we are they. Be strong in Him and in the power of His might. Join the "I can" society. Rules, motto and aim—"I can do all things through Christ which strengtheneth me." Duty—to do it!

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

(*Continued from page* 234).

OUR SAXON ANCESTORS.

Pliny, in speaking of the islands of the German Ocean, mentions the people Marsacii.* Now, "Mar" is evidently a Roman prefix from Mars, signifying that the people were a warlike race, so that they were properly Sacii, and it is needless to point out the affinity between this and Sacæ. Any Latin scholar (or even one not a Latin scholar) knows that the termination of the word Sacæ implies feminine gender, and Sacii is simply the same word in masculine form, for no author living at the latter end of the Roman Empire would ever think of applying the epithet of effeminate to our Gothic forefathers. The Sacii, then, occupied about the sea coasts near the Rhine, and the Saxons infested the sea coasts from the Rhine to Denmark.† It is very plain, then, that the Saxons brought the name of the Sacæ with them from Scythia to those very places from whence they came to Britain. Long after they had left their German homes for Britain, Saxony was called Ald-sexe,* which means the old country of the Sexe, Sacæ or Saxons.† One account says that they had their name from Saxo, Prince of India, and were therefore called Saxo-nes‡ (which is the Latin form)—*i.e.*, 'Saak's sons, or sons of Ysaak. The Saxones, according to Sammes, were led under the conduct of their valiant chief Woden, *from Scythia and Cimmeria* into the Northern parts of Germany. § Upon reaching the shores of the German Ocean they took to a seafaring life, and were notorious for their piratical enterprises. Eutropius mentions them as infesting the sea coast of Belgica and Armorica,‖ but their real home was in the present Denmark and North of Germany, and as the Roman legions never overran this territory we are not acquainted with any towns or villages in it,¶ except what we get from their own point of relation. The ancient mythology of the North** preserves that account of the origin of our Saxon ancestors which they themselves recognised as genuine. The reader is not asked to accept to the letter every item put forth in the Edda as nothing but the truth; on the other hand, we readily admit that from the time that Odin introduced the new religion into the North to the time that the Edda was compiled by Snorro Sturleson, these ancient legends may have been mixed up with Northern lore; but whatever alterations have been made by the Scalds to suit the religion of Odin to the climate of the North, such alterations have tended to make the similarity between the manners and customs of the Saxons and Israelites more diverse than at first. Thus we see in the Odinaic account of the first race of men that the Scalds have suited it to correspond with the natural wonders of Norway and Sweden, and called the people the Giants of the Frost. But to what extent they have a resemblance to the traditions and customs the Ten Tribes would have, when cast out among the heathen, we leave the unbiassed reader to judge. The foreign colonies, under the command of the valiant Odin, according to the best authorities, came from some Southern country into the Northern parts of Germany, and South of Scandinavia.††

Our conclusion, after comparing the accounts of the classic historians with the ancient traditions of the North, is that the period of the migration of our Saxon ancestors, under the command of Odin, from some Southern country to the North of Germany, may be estimated in the first century of the Christian era.‡‡ Those colonies under the command of Odin are called the Ases in the Edda, undoubtedly the same with the Asii, or Assæi, mentioned in the classic authors; it was probably a generic appellation—*i.e.*, Asians or Asiatics. "As" means "lord," or "god," and this name would seem to constitute in itself a connecting link between the Sar Matians (wandering or vagrant people Sar) and the Royal

* Pliny, vol. i., bk. xlix. (Bohn). † F. Ethelwerd, Chron., bk. i.

* *Ibid.* † We have still a form of this old pronunciation of the word in Es-sex, or East Sex, Wes-sex or West Sex, &c.
‡ Speed, John, Hist. Brit., p. 197. § Strutt, Jos., p. 18.
‖ Eutrop., bk. ix., chap. 21.
¶ Smith, Dict. of Greek and Roman Biog., p. 226.
** Snorro Sturleson Edda; see vol. ii. of Mallet's Northern Antiquities. †† Mallet, vol. i., &c.
‡‡ F. Ethelwerd, Chron., bk. i.; Henry of Huntington, bk. ii.

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Scythians. Nearly all the Northern Nations, however, have claimed connection with Odin, but this Asian, or lordly people, the Saxons, Angles, and Jutes, were the three great Powers of Germany as early as the fifth century,* which was a considerable time before the Danic nations assumed any great proportions, and gives our Saxon ancestors the first claim to identity with the Odinaic colonies. According to one account, the Ases settled principally in Saxony, Denmark, and Norway, for their language, which differed somewhat in pronunciation, was only used in these countries.† Mallet says: "It seems as if the foreign colonies under the conduct of Odin, who settled *in Scandinavia and the North of Germany*, had only introduced a softer pronunciation, a very few new words, and some very small difference in the terminations."‡ The Saxon tongue preserves its own peculiarities to this day. Our English "'th," which is not to be found in scarcely any language but the Hebrew, is a softer form of the German letter t. Such is the Northern account of that migration of peoples who came from the countries of the Black Sea to the shores of the Baltic about the first century of the Christian era.

(To be continued.)

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SEVENTIETH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following list of Subscriptions and Donations received between April 14th and May 19th are acknowledged with best thanks to our friends so kindly helping us:—

	Subscriptions. £ s. d.	Donations. £ s. d.
"Hamilton"		0 7 0
Rev. R. W. H., Coolamon, N. S. Wales ...		0 5 0
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Miss H.		0 3 6
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	£2 6 0	10 16 3

Total, £13 2s. 3d.

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

Watford, May 19th, 1906.

GIFTS OF LITERATURE.—This month we have the pleasure to record a gift from R. Scott Moncrieff, Esq., of 100 copies of "Annus Mirabilis," which we hope to make good use of.

SOWING THE SEED.

Since the Report issued last month the weeks have been well filled with business, from which, we trust, much good will result. The distribution of literature has been as follows:—

Of the BANNER OF ISRAEL, alone, Book-post packets have numbered	765
Small packets of literature, including *Covenant People* ...	245
Larger packets of literature, with or without BANNERS and *Covenant People*	92

With a thankful heart I have seen the little new Bath sheet which has been issued by L. E. De Ridder, Esq., entitled "The Need of Religious Education," and delighted we may well be that our good friends, the proprietors of *The Bath Chronicle*, have so kindly allowed the valuable sheets, which Mr. De Ridder prepared, to first see the light in the columns of that good West of England paper. I trust much more may emanate from the same source and from other reliable contributors, as space is still to be generously granted for the ventilation of the British-Israel question. We are sending to all our Sowers large or small quantities, according to their opportunities for distribution, of "The Need of Religious Education," and I hope that if any can satisfactorily distribute more of them that they will apply to me in case I can put more at their disposal, and I would heartily commend this splendid little publication to the notice of all British-Israelites, who will be thankful to have a new argument to put into the hands of the Ministers of God, of any denomination, and before all thinking men and women; it may be, that more public attention will be drawn by this means to "Our Identity." Already I have heard that some notice of the *Chronicle's* reprints has been in a London daily.

The following excerpts from letters will, no doubt, prove acceptable. A whole-hearted and active Scotch Sower kindly sending us a donation, wrote:—

"I thank you at same time for the BANNER and *Covenant People*, which I lend or give away as seems best. In addition, I get several BANNERS, which I deliver or forward by post, and for some of which I get payment. For many years I have placed a BANNER in our Unionist Club Reading-room, and find that it is read by several members, some of whom have been convinced of the truth which is advocated therein.

"A member of our Young Men's Guild gave a paper on British-Israelism, which was well received, and it has since been given in other Guilds; and each time I supplied some "Federation" leaflets, and other literature for distribution, which, I trust, will have its effect. At other times when addresses are given at such meetings I intend to give them literature to distribute, and if at any time I am short of some of my own I shall apply to you, knowing you will only be too glad to supply what is wanted. I wish the demand was so great that I should need to apply."

* *Ibid.* † Joannes Goranson's version of the Edda.
‡ Mallet, North. Antiq., vol. i., p. 382.

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From the cold southernmost point of South America, with its curiously contrary name, Terra-del-Fuego, I gladly received the following few words:—

"Most gratefully I acknowledge the receipt of the BANNER OF ISRAEL, etc., which you have kindly forwarded to me most regularly for some time past. I quite agree with you, the times are serious, and are hastening on events which must shortly come to pass. I think we ought to be ready to do everything in our power to spread the knowledge of the truth as contained in the Word of God. I have carried out your suggestion in regard to writing to friends, and have enclosed leaflets received from you, recommending the important subject to them. You will be glad to know that the more I read and study the Scriptures concerning God's people Israel, the more I am convinced of the faithfulness of our covenant-keeping God."

From South Africa comes a scrap of good news:—

"I received the two packets of British-Israel literature a week or two ago, and was very pleased to get them; I thank you sincerely. I was travelling on a train when it was conveying a number of troops for Natal, and addressing an intelligent looking sergeant, I asked him if he had heard about the British-Israel theory, and shewed him some of the literature. He remarked that he had and was glad to get some reading, which he promised to distribute among the soldiers. The stage of ridicule is passed, and now when one speaks of the subject people are ready to consider it."

An earnest devoted Sower in New Zealand, who has had to move about somewhat, wrote:—

"This is a new field of labour. I found on coming here complete ignorance of the Identity question. I lost no time in getting to work, and have a good number reading up; there is one young man who is going to London to study as a medical missionary; he has fully accepted the truth. I find the same opposition here as elsewhere, principally from professing Christians, who are the hardest people to get at, being as a rule quite satisfied with their own salvation, little caring about God's great purpose in regard to the world at large through the channel of His own chosen people; others, when they hear the good news, ask the question, 'Why don't the parsons preach it? If they did we would never miss a service.' I often point out to them the fact that they cannot get in advance of God's time, and that He asks the question, 'Who is blind as My servants and deaf as those I sent?' They think it very strange that the Lord, having the power, does not compel them to preach it; I point out that all in good time a full knowledge of our position to God will shine forth, and be accepted by all. I can truly thank God for many personal favours, and for the knowledge of a goodly harvest, even in this present time, of seed sown and fruit gathered, and I trust, with His further blessing and support, to still gather more fruit to the praise and glory of His great name."

Looking forward with hope that our Sower's desires may be fully realised I close this Report, echoing his thought of Praise and Glory to the Great Name of our God

Watford, May 19th, 1906. E. M. RUSH, *Hon. Sec.*

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for June. Praise, for the movement to preserve to us our heritage of the Sabbath in its integrity.

Prayer, for a right understanding of its meaning and value: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford. Member's tickets, 6d.

JUST as we go to press we learn with deep regret that MR. F. C. DANVERS, Treasurer of the British-Israel Association, died suddenly on May 18th, after a short illness.

Correspondence.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—My mind of late has been very much drawn towards that single word Shiloh—as to what it really means. I find the word in many places in the Old Testament and nowhere in the New. As regards its mention in the 49th chapter of Genesis, 10th verse, most writers (including BANNER writers) invariably quote it as meaning Christ at His second coming in His millennial reign; but in Joshua xix. 51, besides more than twenty other passages which I could name, as it reads it is bound to mean a place and not a person. This is very perplexing, and still remains a puzzle.

I have seen in Poole's "Fifty Reasons" the word dealt with. He says the true meaning of this passage is, "The sceptre shall not depart from Judah till rest comes, or till He comes to rest." Thus we have the word interpreted as a person. But Shiloh, it seems in other parts of Scripture, means a place. Why should the word be made to mean one thing in one place and another thing in another?

Will you or any of the BANNER writers kindly give us something definite on the word, so that we may clearly understand what we read? Yours respectfully, H. HOLLWAY.

2, Albert Place, Bideford.

BRITISH ANTIQUITIES.

To the Editor of the "Banner of Israel."

DEAR SIR,—The enclosed extract is taken from Aylett Sames' "British Antiquities," and is in reference to the Diocletian persecution mentioned by a writer in last week's BANNER. It shows how mightily had the Word of God grown and prevailed in Britain since the planting of the Christian faith by Joseph of Arimathæa and his associates in the island. The British historian, Gildas, was a much earlier and more reliable writer than the Saxon, Bede, who favoured Augustine and his Roman missionaries.

"In the days of these emperors (Diocletian and Maximian) Britain was full of excellent workmen and builders, as out of the foregoing panegyric is gathered, whom, upon the settling of affairs in the island, the Eduans in Burgundy entertained to build their temples and public edifices. Peace thus established in Britain and the State quieted, Diocletian, who had hitherto employed his valour with success against his enemies, now used his rage in a bloody persecution against his innocent and obedient subjects—the Christians. This is the tenth persecution, and of all the foregoing the most bloody and of longest continuance. The fatal bill of their martyrdom was 17,000 a month, besides infinite numbers that suffered by confiscation, banishment, prisons, etc. The Christian churches were everywhere demolished, their *Bibles* sought out and burnt, and death for any to conceal them, and all means practised—not only to extinguish the professors, but to root out the very name of their religion. The most notable who had their shares in Britain were first Albans of Verulam, beheaded at Holmhurst, since called Derswold, where now the town of St. Albans (bearing his name) is built, of whom Fortunatus Miocus in his book writes. Next his instructor, Amphibolus, then Julius and Aaron of Caerleon-upon-Uske in Monmouthshire, Bede saith of Leicestershire, and in Litchfield so many that the place became another Golgotha, and so the name importeth, as John Ross (of Warwick) reporteth, viz., the field of dead bodies. For this cause the city, even to this day, beareth for their seal-of-arms (saith Mr. Speedy) an escutcheon or shield charged with many martyrs. Diocletian and Maximian reigned twenty years, and resigned the empire to their two Cæsars. Diocletian retired into Dalmatia and lived a private life in the city Solonia, where afterwards he poisoned himself, saith Aurelius Victor; Eusebius reporteth he dieth mad. Maximian, again attempting to resume the empire, was slain for contriving the murder of Constantine. Eusebius avoucheth he hanged himself in the city Marseilles. Thus ended these two tyrants" (p. 312).

Yours truly, A. E. WILLIAMS.

Bournemouth, May 16th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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"Feeding on Pap."

BY THE REV. LEONARD HILLS.

THE title of this article we cannot claim to be original, so hasten to acknowledge our sense of indebtedness to Dr. Goodrich, the eminent ex-Chairman of the Congregational Union, for his speech at Manchester the other week, in which this sentence occurred, and was deemed of sufficient weight to be pilloried in the wisdom-while-you-wait column of a London paper. "*Some people's intellects must be fed on pap instead of on stiff theological treatises.*" Yes; infantile intellects need infantile nourishments, though St. Paul puts it in rather a happier setting than does the doctor. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. iii. 2). Or again, St. Peter in his first letter, chap. ii. 2, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." Etymology assures us that pap is food for infants, and milk is a perfect food. What is the doctor's trouble? Apparently, that there are still so many intellects that can take nothing stronger than infant's food. Ah! surely the doctor has been going the round of the Churches and his reference to pap is "writ sarcastic." But what a fearful alternative! Pap or stiff theological treatises! And whose pap, and whose theological treatises? At least we know the component parts of the simple food for infants, but who shall declare unto us the *olla podrida* of the average stiff theological treatise? Possibly the good doctor feels his righteous soul vexed within him at the hotchpot of pulp that is weekly served out from the average "pulp—it," which on analysis is not even good pap, but which seems to satisfy so long as it is the recognised cook that ladles it out. We are in hearty sympathy with all who deplore the pappiness, the elemental platitudes, the religious loquacity, that takes the place of sound speech, which when brought to the test of the "sure word of prophecy" cannot be gainsaid; but we do not offer stiff theological treatises, as on analysis they have nearly always been found to consist largely of much indigestible matter not mentioned within the pages of our only Text Book on Food Stuffs for the masses; tinctured with a trifle of honest doubt, interlarded with fat morsels from the learned commentators, seasoned with a spice of higher criticism, besprinkled with a few apt quotations, *not* from Scripture, and the whole beautifully garnished with elegant sprays of evergreens.

The cry of to-day the world over is for food. We have repeatedly said in these columns that there never was such a heart hunger for righteousness in the world as now. As those who believe that "ALL Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works," we incessantly demand the searching of those Scriptures, and the teaching of the same. Therein are to be found all that is necessary for our moral and spiritual growth and development. Milk for the babes and "strong meat for them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. v. 14). If the doctor's indictment is true regarding the "some people's intellect," surely we cannot lay *all* the blame on their own feeble souls. Did ye never read in the Scriptures of the "wonderful and horrible thing that is committed in the land; the prophets prophesy falsely, and the priests bear rule

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by their means; and My people love to have it so"? (Jer. v. 30, 31). But blessed be God it will not always be so; though Ephraim to-day, like Ephraim of old, "feedeth upon wind" (Hosea xii. 1), for (Jer. iii. 15), "I will give you pastors according to Mine heart, which shall feed you with knowledge and understanding." Oh! the half-starved souls of our people. Oh! the utter lack of knowledge of God through His Word! What shall be the end of these things? It all points back to the terrible fact that we do not read our Bibles. Four chapters a day and the Book is read through in twelve months, with 321 chapters read *twice* in that time, or, in other words, in one year the Old Testament can be read through once and the New twice, and then there will be still 61 chapters in the Old Testament that can be re-read within the time. See to it that we British-Israelites fail not in this. We have found a deep delight in continuously searching the Word, and some of the stiff theological treatises of the Bible are indeed our necessary food. For if we are to feed on stiff theological treatises we humbly venture to suggest to the Rev. Doctor that perhaps Hosea will be stiff enough to begin with, and we shall none of us look askance at any of the theological treatises that he offers us from the Holy Scriptures; and further, that if he desires modern treatises of a theologic nature, we can guarantee the stiffness of a goodly selection of them which are catalogued by the publisher of this journal. If his intellect is craving for something stiff, try "The Fulness of the Nations," "Israel's Wanderings," "Israel Redivivus," and refute the arguments! Knowledge and understanding is what God has promised to feed Israel with, and it is His voice that has said "Woe to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?" (Ezek. xxxiv. 2). A good wholesome meal may be made off the book of Moses called Genesis, and a most excellent start might well begin there on the part of those shepherds who are beginning to wake up to the need of the people for something less succulent and more nutritious than pulpit pap. Neither the Pagan-cum-Papal bones, nor the Mildmay-cum-Keswick fragments, will suffice much longer for those who are crying out for the living God. For those who, like Agur, cry out, "Feed me with food convenient for me" (Prov. xxx. 8), is provided a "feast of fat things, a feast of wines on the lees well refined" (Isa. xxv. 6), and the joyful testimony will be, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16). The entrance of His words give light. Less pulpit and more Bible; less singing of unscriptural, self-righteous, self-centred songs and more showing forth His praise, not only with our lips but in our lives. There is a wonderfully suggestive word in John's letter to Gaius, verses 2, 3, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in truth." Here then is one who let his SOUL delight itself in fatness. He had such a healthy soul that John says "I wish above all things that your business and bodily health may only prosper like your soul." If this were the test applied to-day methinks what a lot of folks would be found on the sick list. They'd take not a little "doctoring." But the next sentence of John's letter leaves us in no doubt as to the cause of his friend's healthy soul—because the "truth was in him and he walked in the truth." The home of Gaius was the guest chamber of truth, where truth was honoured, not by being "shelved," but by being rejoiced in, lived by, walked in. Good, "convenient" food, without stint, without adulteration, means health. We plead for a healthy open-air treatment of all and sundry to the plain words of eternal truth, made manifest in these latter days that

> "His every word of grace is strong
> As that which built the skies;
> The voice that rolled the stars along
> Speaks all the promises."

Yet another little word from the Song of Songs and we must close these suggestions on food stuffs (see Canticles vii. 8, R.V., "The smell of thy breath like apples"). Why did the breath of the Bride smell like apples? The answer is not far to seek. Because she had been eating apples. To-day the breath of the Church is like——? It is exactly like what she feeds upon. To-day our Master's words *to* Peter are still quick and powerful: "Feed My sheep, feed My lambs" (St. John xxi. 15—17), and when the lambs were to be fed, no orders were given that the milk was to be watered! "The sincere milk of the Word, that ye may grow thereby." True growth in grace means a growth in knowledge of God, and true knowledge of God comes through the exercise of those God-given faculties in obedience to the Lord's commands, in the power of the Giver and Ever-present Holy Ghost, through the searching of all Holy Scriptures, which is able to make us wise unto salvation. Food must be taken regularly and with belief in its efficacy to nourish and build up. We venture to close with this tried and proved recipe. Take twenty minutes' quiet every day, morning time best if procurable; then in a good light, avoiding draughts, carefully study one portion of Scripture, noting *(a)* Who said it. *(b)* To whom. *(c)* When, and under what circumstances. Compare Scripture with Scripture. Begin at the beginning. Avoid commentators, German pickles and High Critic sauces. A notebook and pencil may be added. Repeat as oft as possible. Result: heart and soul in perfect peace, because trusting in the Lord; mind stayed upon Him, and intellect made strong to digest all stiff theological treatises, with added ability to reject the bones. Cost: a few minutes' prayerful resolution per day, sufficient for all needs for all time. Will keep good, but improves if generously handed on. Common-sense, reason, and memory, being the channels whereby God's spirit enlightens us, should be used as clean vessels in this daily service.

We guarantee that if this recipe is faithfully used such an appetite will be created for the truth of God that nothing short of the truth of God will suffice.

"Oh taste and see that the Lord is good."

Had we space we could add thousands of unsolicited testimonials, but all these will not feed YOUR hungry soul. Therefore let each one test for themselves the result of feeding on the Bread of Heaven, and when

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once the soul knows how gracious the Lord is, neither pap nor theological treatises, however stiff, will ever take the place of that marrow and fatness wherewith He has promised (Psa. lxiii. 5) to satisfy the hungry soul.

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

OUR SAXON ANCESTORS.—(*Continued from page* 245).

The Greek accounts concerning the religion of these tribes we have already examined, but in their own records a true representation of their religion is to be expected; and a moderate comparison between the customs and traditions of our forefathers which they possessed in their German homes, with the history and latter condition of the Ten Tribes, will be most profitable to our theory. Although the captive Israelites had to a great extent given up their religion, yet the idea of one Supreme Being would not be readily effaced from their memory; the training and learning which they received must for many succeeding ages have lived in their traditions and institutes. Such legends as we would expect remains of the Lost Tribes to possess are to be found in the Grecian accounts concerning the Getæ. And in the ancient traditions of the descendants of the Getæ, who are to be found among the Saxons or Odin's colonists, a more striking resemblance to connection with Israelitish history is evident. In their own accounts of their origin they have, perhaps, preserved some remembrance of Palestine, Jerusalem, and the Temple. Their beliefs in the beginning of things have an obvious likeness to the Mosaic records; this, however, may be found in the primeval traditions of many peoples, but when Odin, Goudan (or the Good), or God, in the Edda, takes those Ases and constitutes in them a peculiar and superior people, it at once identifies them with the posterity of Abraham, Isaac, and Jacob, if any comparison is to be made between the accounts of Moses and the traditions of creation as preserved in the Edda, at all.

An idea of the Supreme Being, whose power existed in everything, was inherited by nearly every people from the religion of the patriarchal ages. But from the innumerable representations of the Deity, sought out by the Nations, arose a universal paganism which lost sight of, in its blinded zealousness, the great Omnipotent Himself, and worshipped the myriad items of His creation. But to witness to the truth of His existence as one God, He chose a Nation to be His peculiar people, to whom He gave a Divine constitution which was peculiar to themselves. And where the Edda resembles *Mosaic principles*, it supplies a positive evidence of the Israelitish origin of the Anglo-Saxons. The Supreme, or first of the gods, was Odin, or the Universal Father: He was "the Author of everything that existeth, the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the Being that never changeth; He was of infinite power, boundless knowledge, and incorruptible justice; they were forbidden to represent Him under any human form, to suppose Him of either sex, or to erect statues in His honour, *or to worship Him in the form of images.*" He was also called the terrible and severe God, the Father of slaughter, the God that carrieth desolation and fire, *He who giveth victory* and reviveth courage in the conflict, who nameth those that are to be slain.* Whenever they fell into danger by land or sea, they were accustomed to call upon His name, and they thought that they always got comfort and aid by it.† This beautiful and touching custom need not be commented upon; it shows what a power of spiritual nature they attributed to the All-Father. The polished Greek might approach the Delphian oracle with presents and inquire his fate at the altar of Diana, but our rude fathers, the Saxon and the Dane, called upon God. They tithed to Him a *tenth* of all their spoils in victory.‡ Tacitus speaks of the Tribes in the North of Germany as joining in the worship of Hethum. This term was the allegorical name for Hertha or the Earth in the metaphor of Icelandic mythology.§ The following description of their worship is in many points suggestive of the Levitical ceremonies. He says, "In an island of the ocean stands the wood Castrum; in it is a chariot dedicated to the goddess, *covered with a curtain and permitted to be touched by none but the priest.*" Whenever the goddess enters this, her holy vehicle, he perceives her, and with profound veneration attends the motion of the chariot, which is always drawn by yoked cows. Then it is that days of rejoicings ensue, and in all places whatsoever which she condescends to visit feasts and recreation abound.‖ During these periods they were not in the habit of going to war, touched no arms, put past every hostile weapon, peace and repose were then only known, until the ceremony came to an end,¶ when the chariot was purified in a sacred lake, as also the curtains. This is the account given by Tacitus, which he has penned in a sarcastic strain. He also amuses himself in the same style endeavouring to caricature the religion of the Jews. And whether this temple was dedicated to Hertha in reality, or to Odin properly, his narrative is interesting as illustrative of the method of their ritual, which corresponds with the early Levitical form of worship. Oxen were offered to Odin by their high priest. We learn from other sources the assisting priests, or men of blood, killed the beast, and sprinkled the place of sacrifice, as also the bystanders, with the blood.** There were three great sacrifices in the year: at Christmas, spring, and autumn,†† corresponding to the three great festivals of the Mosaic ritual. On one of these occasions cakes were baked in honour of the

* Mallet, North. Antiq., vol. i.

† Snorro Sturleson, Ynglinga Saga, chap. ii., and Jos. Strutt, p. 22.

‡ Selden, John, "Hist. of Tithes," p. 270; corn was also tithed, see p. 271; Strutt, Jos., p. 18.

§ The language of the Edda profusely abounds in allegory, like the writings of the Hebrew prophets. The dealings of All-father with men are spoken of as taking Hertha—the Earth—to wife. From this union came the Ases. A similar figure is used in Hosea i., ii. ‖ Tacitus Germania.

¶ Compare this with the account of the Hyperborei.

** Menzel Hist. Germ., chap. xxii. †† *Ibid.*

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god. They were all called "Suhnopfer," or *sacrifices of atonement.** Tacitus relates that they bathed before taking food;† and, strange as it may seem, a kind of baptism seems to have prevailed amongst them. "It is related of a certain nobleman that water was poured upon the head of his child and called after the name of its father."‡

These facts *speak for themselves;* they could not borrow their religion from the Greeks—already was the pure worship of one God lost in the mazes and extravagances of their mythology; nor from the Romans: the knowledge of one God had long been effaced by the worship of the capricious Jupiter. Proselytism being no part of the Mosaic economy, it is altogether unlikely that they could borrow it from that source. The religion of our Scandinavian ancestors is not to be accounted for unless in their connection with the Lost Ten Tribes. This Odin who led them into the Northern parts of Germany, besides being their conqueror and commander, was also the priest of their divinity, and took upon himself the name of the god he represented, for his true name was Sigge, the son of Fridulph.§ He was so successful in all his engagements that his empire extended into Sweden and other countries of the Baltic; this, of course, was by dint of battle and the intrepidity of his soldiers. He was in the habit of laying his hand upon his men's heads and calling down a blessing upon them before sending them into battle, or on any expedition, and then they believed that their undertaking would be successful.‖

Thus our Saxon ancestors were those tribes who had been led by this chief into the Northern parts of Germany from some Southern country, and it is very plain that they brought with them customs strikingly illustrative of Oriental and Hebrew usages.¶ The Odinaic religion was a new thing in the North; the colonies under Odin introduced a civilisation and art before unknown to the artless inhabitants of Scandinavia. They introduced the art of poesy or rhyme, and taught them the Runic form of writing.** We do not insist upon showing any more than an affinity between the Odinaic religion and Old Testament teaching. The captive Israelites would, undoubtedly, have a mixed religion in captivity—*i.e.*, between Mosaic principles and Baal worship; they would not entirely forget their first ideas of religion. Thus the Saxons had a remembrance of this Baal worship in their Sun-day, called after the sun. But they had their other deities—Thor, Satur, Trea, &c., from coming into contact with Scandinavian peoples.

(To be continued).

* *Ibid.* | Tacitus Germania.

† May this not have been a corrupt form of circumcision, a remnant of the Hebrew rite after the lapse of centuries? Mallet says they had this usage long before the introduction of Christianity (North. Antiq. vol. i., p. 335).

§ *Ibid.*, p. 60. ‖ Snorro Yng. Saga., chap. ii.

¶ Mallet, in his Northern Antiquities (vol. i.), says, "I only suspect that at some period of time, more or less early, either he (Odin) or his fathers, the authors of his religion, came from some country of Scythia, or from the borders of Persia."

** The Runic alphabet consisted of sixteen letters like the Phœnician; and it is not unlikely that the Israelites would copy the letters of the Canaanites as well as their Baal worship.

Literal *v.* Spiritual Israel.

By E. Lyon.

Amongst Church-going people we have the spiritualising system of interpreting the Scriptures confronting us at every turn. Our pastors seem as if they never learned anything new. Some years ago one of our Liverpool ministers, who had from time to time been reminded of the teachings of Anglo-Israelism, made a special point against it in one of his evening discourses on "Spiritual-Israel" lines. So pointed were his remarks that one of his hearers remarked on leaving the Church, that "he had quite knocked the feet from Anglo-Israelism"; but it did not end there. It was known that the late Bishop of Liverpool, the Rev. J. C. Ryle, was a great friend of his, as well as being much esteemed by the congregation; and it was considered a fitting answer to have printed a few extracts from one of the bishop's books, which print was distributed the following Sunday evening to his congregation. Seeing that "Spiritual Israel" as apart from the people is so very much in evidence at the present time, a copy of this leaflet might not be unsuited to Banner readers, to show how that great tract-writer, although not an advocate of Anglo-Israelism, was an uncompromising opponent of the spiritualising system.

Right Rev. J. C. Ryle, Lord Bishop of Liverpool, in "Coming Events and Present Duties," says:—

"I think we have made great mistakes, and it is high time that we should confess it.

"I warn you that unless you interpret the prophetical portion of the Old Testament in the simple, literal meaning of its words you will find it no easy matter to carry on an argument with an unconverted Jew. . . . Will you dare to tell him that Zion, Jerusalem, Jacob, Judah, Ephraim, Israel, do not mean what they seem to mean, but mean the Church of Christ? . . . Oh reader! if you are a man of this mind, take care what you are doing! I say again, take care! . . . I think we should remember that we must reject Protestant traditions which are not according to the Bible as much as the traditions of the Church of Rome.

"I believe it is high time for the Church of Christ to awake out of its sleep about Old Testament prophecy. From the time of the old fathers, Jerome and Origen, down to the present day, men have gone on in a pernicious habit of 'spiritualising' the words of the prophets until their true meaning has been well-nigh buried. It is high time to lay aside the traditional methods of interpretation and to give up our blind obedience to the opinions of such writers as Pool, Henry, Scott, and Clark, upon unfulfilled prophecy. It is high time to fall back on the good old principle that Scripture generally means what it seems to mean, and to beware of that semi-sceptical argument—Such and such an interpretation cannot be correct, because it seems to us carnal. It is high time for Christians to interpret unfulfilled prophecy *by the light of prophecy already fulfilled.* The curses on the Jews were brought to pass literally; so also will be the blessings. The scattering was literal; so

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also will be the gathering. The pulling down of Zion was literal; so also will be the building up. The rejection of Israel was literal; so also will be the restoration.

"It is high time to cease from explaining Old Testament prophecies *in a way not warranted by the New Testament.* What right have we to say that the words Judah, Zion, Israel, and Jerusalem ever mean anything but literal Judah, literal Zion, literal Israel, and literal Jerusalem? What precedent shall we find in the New Testament? Hardly any, if, indeed, any at all. I can only discover three senses in which the word Israel is used:—1st, it is one of the names of Jacob. 2nd, a name given to the Ten Tribes which separated from Judah and Benjamin and became a distinct kingdom, often called Israel in contra-distinction to the kingdom of Judah. 3rd, the name given to the whole Jewish, or Twelve-Tribed nation.

"For centuries there has prevailed in the Churches of Christ an unwarrantable mode of dealing with the word 'Israel'; it has been interpreted in many passages of the Psalms and prophets as if it meant nothing more than Christian believers. Have promises been held out to Israel? Men have been told continually that they are addressed to Gentile saints. Have glorious things been described as laid up in store for Israel? Men have been incessantly told that they describe the victories and triumphs of the Gospel in Christian Churches. The proofs of these things are too many to require quotation.

"Against that system I have long protested, and I hope I shall always protest as long as I live. . . . What I protest against is the habit of allegorizing plain sayings of the Word of God concerning the future history of the nation Israel, and explaining away the fulness of their contents in order to accommodate them to the Gentile Church. I believe the habit to be unwarranted by anything in Scripture and to draw after it a long train of evil consequences.

"Where, in the whole New Testament, shall we find any plain authority for applying the word Israel to anyone but the nation Israel? I can find none.

"We are often told in the New Testament that under the Gospel, believing Gentiles are 'fellow-heirs and partakers of the same hope' with believing Jews (Eph. iii. 6), but that believing Gentiles may be called 'Israel' I cannot see any where at all.

"To what may be attributed that loose system of interpreting the language of the Psalms and Prophets? . . . To nothing so much I believe as the habit of inaccurately interpreting the word Israel and the consequent application of the promises to the Gentile Churches, with which they have nothing to do.

"Beware of that system of allegorizing and spiritualizing and accommodating, which the school of Origen first brought in and found such an unfortunate degree of favour in the Church.

"In reading the words which God addressed to His ancient people, never lose sight of the primary sense of the text."

"I will pour out My Spirit upon thy seed, and My blessing upon thine offspring."—Isa. xliv. 3.

Not "Spiritual Israel," but *Israel in the Spirit*, under the blessing.

"SPIRITUAL ISRAEL" THE MODERN APOLOGETIC.

Glover upon His Book.

BY THE REV. A. B. GRIMALDI, M.A.

THE following unprinted letter (copied from the original in my possession), by Rev. F. R. A. Glover, M.A., relates to the second edition of his *England, the Remnant of Judah* (1881), and is addressed to the daughter of Mr. John Wilson, author of *Our Israelitish Origin* (1839), who was afterwards Mrs. Melville:—

"27, Bury-street, St. James, 2nd April, 1880.

"MY DEAR MISS WILSON,—If not disagreeable to you, I propose to pay you a visit to-morrow on my way to Brading, where I am due for Divine Service first Sunday in the month, as a rule. But I take the liberty along with this to send you cuttings of all my articles on the subject which have appeared from time to time in the *Life from the Dead.* They are all, more or less, illustrations of and amplifications of the subject, so add them or some of them by way of appendix to the volume reprinted, and now just reported. I propose in an Introduction at large to notify all the discoveries which have intervened between 1861 and 1880; and notifying the difference in the Introduction the articles that have appeared from time to time, and as having been weaker as a formal illustration of the argument, will perhaps be more telling from the 'occasional character' which this treatment of the subject may, I think, impart. I shall cut those articles out of the successive numbers of the magazine and have placed them temporally for the convenience of reading near the cover; so that if only glued they can be replaced in due sequence. Perhaps you will kindly, in this view of the case, run your eye over them before I reach Brighton, and then you will be able to see as to how far, or if at all, this will be practicable, and, if practicable, an analogous treatment of the matter. It may be possible to curtail the offending matter materially. As at present presented, it comes to about 124 pages—that is, sixty-two leaves, or four sheets—a considerable addition. Nevertheless, if it be in readable form, I think it likely to sell better than in the form of a lengthened disquisition, which is apt to pall the appetite and to produce drowsiness. I don't heed the oddness of the arrangement; it is an odd subject. I hardly know about what time I may be able to reach Brighton; somewhere about 11 a.m. I conclude. Excuse this liberty and the trouble I am imposing upon you.—Yours, F. R. A. G."

ISRAEL IDENTIFICATION ASSOCIATION.—A meeting of the Scottish Israel Identification Association was held last night in the Christian Institute—Mr. James Reid in the chair. The report of the delegates appointed to represent the Association at the conference held in Exeter Hall, London, on 3rd May, to promote federation amongst Identists at home and abroad was submitted. A conference will be held next year at Halifax, when the various associations throughout Great Britain and Ireland and the Colonies will be represented by delegates, and will proceed towards the formation of an Imperial Council. Office-bearers were afterwards appointed.—Glasgow *Evening Citizen*, May 18.

COMMUNICATIONS for the Editor to be addressed—J. G. Taylor, 12 Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

EMPIRE DAY.—In practically every portion of the British dominions beyond the seas, and in nearly all foreign places where Britishers reside, Empire Day was celebrated with a degree of enthusiasm that shows plainly how increasing a hold this great national festival is obtaining over the hearts of our fellow-citizens. Banquets, processions, decorations, and illuminations formed the leading features of these celebrations, as a general rule, and in nearly all cases the school children were given a prominent share in the festivities. For the most part the day was observed in the Colonies as a national holiday, the Government offices and other public buildings, the banks, the schools, and principal business houses being closed. At the towns on the seaboard the vessels in harbour were dressed in bunting, and at naval and military centres, such as Malta, Gibraltar, and Bermuda, the forces of the Crown participated. The chief events of the day in London were the banquet to Viscount Milner, at which Mr. Chamberlain presided, and the reception given at the Mansion House by the Lord Mayor.—*Daily Telegraph*, May 25.

⁂

CANADIANS IN LONDON.—The rose and the maple leaf were joined together at the Criterion Restaurant when a number of Canadian patriots in London assembled to celebrate Empire Day. The chairman was Mr. Hamar Greenwood, M.P., and the speakers included the Earl of Durham, whose grandfather was closely associated with Canada's development. Speaking with much feeling, his lordship said his ancestor died a broken-hearted man, expressing the belief that Canada would one day do justice to his memory. He hoped they would not accuse him of endeavouring to raise discord or controversy by reminding them that elsewhere that night honour was being done to another servant of the State (Lord Milner). It was a good thing that national recognition should be paid to a servant of the State who had rendered national service, and that demonstration should be made against malicious attempts to besmirch the character of a public man who had done his best in matters of great difficulty. He had some resentment over the treatment of his grandfather, who asked forbearance and a free hand in the great task imposed upon him, but was impeached without having been given time to finish his task. He hoped history would never repeat itself in this respect. "The Maple Leaf for Ever" was then sung with great enthusiasm by those present.

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THE WORLD BECOMING A BRITISH DEPENDENCY.—"We refuse to believe the statement in the London *Standard*, that the German Ambassador in that capital has informed Sir Edward Grey that the Sultan cannot count on Germany's support in case of serious conflict betweek Great Britain and Turkey. We refuse to believe that our Ambassador committed this superfluous act of servility, which will necessarily offend the Turks. When the Sultan hears that Germany has taken this step, he will naturally turn back on Germany and come to terms with England. Even if we cannot counteract British policy, we have no reason to support it, and thus drive Turkey into the English camp. If Great Britain demanded such explanations from us, our Government ought to have understood that the British diplomatist did so on purpose to show the Turks that they have nothing to hope for from Germany. The whole world is gradually becoming a British dependency. None has courage to resist British expansion or British will. The Sick Man of the Bosphorus possesses more courage than all the European Powers.—*The Reichsbote* (Berlin).

⁂

FIRST IN RICH MEN.—"A comparison of the number of fortunes shows that England has double those of France and eight times those of Italy," said Mr. Bernard Mallet, Commissioner of Inland Revenue, in giving evidence before the Select Committee on Income Tax.

⁂

"UNION JACK."—The origin of the term "Union Jack" can hardly be explained. The word "union" evidently had something to do with the union of England and Scotland, but no one seems to know where the word "Jack" came from. Some say that it is a corruption of "Jacobus," and refers to James I., but this explanation is hardly supported by fact, inasmuch as the union of England and Scotland took place in the reign of Queen Anne. Another and a more likely derivation of the word "Jack" is this: In the olden times it was the custom for English soldiers to wear the cross of St. George on the back and front of their upper garment. Now, the upper part of a horseman's dress was called a "Jack." It is quite probable, therefore, that the term "Jack" came to be applied to the cross in question when embroidered on a flag.—*London Opinion*, May 5th, 1906.

⁂

THE GREAT POINT.—In interpreting Scripture the great point is to know what a man said and what he meant when he said it. Let us be more willing to learn what the Bible says than to discover triumphantly that it votes on our side.—*George Dawson.*

⁂

JEWS AND JEWS.—If, as the papers gave us to understand, the Jews were all but exterminated the other day in Odessa, the slaughter must have been prodigious indeed. "A Russian business man," says Miss Meakin, "assured me that fifty per cent. of the population of Odessa (500,000) were of the Hebrew race, and that there was a synagogue in almost every street. 'There are,' he added, 'two kinds of Jews here—the Karaim or Karaite Jews, who left Palestine before the time of Christ, and the Jews who left afterwards. The Karaite Jews, who are in the majority, are greatly liked by their Russian neighbours for their honesty, cleanliness, and kindliness of disposition. We cannot get on with the others.'"—*T. P's. Weekly.*

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Edom.

By M. Jerrim.

Who and where is Edom? So long ago as 1879, the Rev. Joseph Wild preached a sermon in his church at Brooklyn, U.S.A., shewing as he believed that the Turks are of Ishmael and Esau. Edward Hine, with many other of our Identity teachers and writers since, have also held that the Turks are Edomites. But the past history, racial characteristics, and present position of the Turks all go to prove that they are of the ancient Assyrian race. Their position in Egypt as the nominal rulers in connection with British-Israel and the Egyptians themselves seems very clearly to fulfil Isa. xix. 23—25, and the blessing will be greatly increased when the Turks turn away from Islam and accept the Lord Jesus as the Son of God, in answer to that yearly prayer for them from the people of England's National Church each Good Friday.

There are some who are yet looking for a personal Antichrist and say that Russian Gog is the Assyrian revived, who will prove to be the great Antichrist. If to be Antichrist is any special prerogative of the Assyrian, the Turks have fully sustained that character, for they were fierce and powerful propagandists of Mahomet's creed. Their present possession of Constantinople, which for some centuries before their occupation had been the citadel of Christianity, proves how completely anti-Christian has been their power.

In verses 5 and 6 of Micah v. we are told, "And this Man shall be the peace when the Assyrian shall come into our land" (viz., the Messiah spoken of in the preceding verses): "When the Assyrian shall tread in our palaces, then shall we raise against him seven shepherds . . . and they shall waste the land of Assyria with the sword . . . thus shall He deliver us from the Assyrian." The Turks-Assyrians entered into the Holy Land, and became possessed of the sites of all the Christian Churches of Asia. It was against them that the seven or eight crusades were directed, which went in the name of Christ, and were led by the shepherds or princes of the peoples, and certainly did much to weaken the Mahommedan power for a time. The Assyrian power which Micah speaks of seems to be the same as that spoken of in Dan. xi. 41—45. Although the King of the South and the King of the North would both be against this power, yet he would enter into the glorious land (which we know to be Palestine) to have power over the countries, and over the treasures of gold and silver, and all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps; but Edom, Moab, and the chief of the children of Ammon should escape this great power. These three peoples had received their chastisement through other nations whom God had sent against them, and were scattered from their land long before. Edom, Moab, and Ammon were named amongst the many peoples who were to "drink of the wine cup of the Lord's fury" (Jer. xxv. 15, 21). We glean from Ezek. xxv. 4, 10 that Moab and Ammon would be destroyed and taken captive by heathen men from the East; but if we compare the prophecy against Edom recorded in Jer. xlix. 7—20 with the prophecy against Babylon in chapter l. 44—46, it would appear that the same power which wasted and overthrew the power of Babylon also destroyed Edom. In verses 11, 27 and 28 of chapter li., we read that the Medes and the kingdoms of Ararat, Minni, and Ashchenaz, were the peoples who should destroy Babylon, which began to be fulfilled when Darius the Median took Babylon in the time of the prophet Daniel. As Babylon ruled Judah at that time, and Edom seems to have formed some kind of a league with Babylon, entering into the cities of Judah and enjoying what substance remained (Obad. 11, 14), there is little doubt but that the Medians, or the more northern barbarian hordes who would follow in the wake of the conquerors, ravaged and destroyed Edom. From verse 7 of Obadiah we learn that Edom was given into the power of the destroyer by the treachery of those whom he had trusted as confederates. From Mal. i. 3, 4, 5 we should infer that at the time when the prophet wrote, about 400 B.C., the land and people of Edom had even then received God's judgment, and from glimpses we get of the history of Idumea after that time it would seem that the people who occupied it and in time became so amalgamated with the Jews, both in politics and religion, were not of Edom's race, but wandering, adventurous people who settled there. We read of one tribe in particular—the Nabathæi, of desert habits—who suddenly invaded Idumea from the south, became powerful, and changed their wandering habits for those of traffic and industry. God said, through His prophet Ezekiel, "O Mount Seir, I will make thee most desolate . . . I will make thee perpetual desolations, and thy cities shall not return. Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee." Do not these words make it very clear that the remnant which should be spared from the great slaughter of Edom would be few and weak, and pursued and hunted by the stronger and fiercer peoples among whom their lot might be cast?

According to the usages of war in those times, many of the invaders who came from Ashchenaz and Ararat would return to their own region laden with the spoils and captives taken in their ravaging expeditions, and by that means probably the remnant of Edom was led into the wide tracts of Scythia, there to be, as the prophets Jeremiah and Obadiah prophesied, "small among the heathen; and despised of men;" and, being so, would too often find it their best policy to retire into the more uninhabited parts before the fierce and stronger peoples around them. History tells us that on some very ancient monumental stones in Russia there are sculptures of an Indian race quite different to the Mongolian and Tartar, and of whom now there are none remaining in those parts. In the same region, too, the red Indian manner of scalping was once common.

The red Indian is the race who of all other peoples yet known has most clearly fulfilled all that was written of Edom's destiny. His Semitic physiognomy, his colour, his strong hunting instincts, his traditions, and worship of the "Great Spirit" all strengthen the theory that the red Indian race is of Edom.

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Certainly the prairies of America are a long way from the original home of Edom, but it is not at all impossible that the Indian race of whom there are now only traces in Russia were gradually driven northward, and, led also by their hunting instincts, would in the course of centuries work their way from the eastern hemisphere to the western by way of Alaska; and who shall say how much the bison might have influenced and led them? For it seems that Russia is the only land besides America where the bison is found. We read it is the habit of these creatures to live in herds and make migrations in large numbers to fresh pastures. It is believed that the Western Continent was not always broken off as it is now from the eastern, so that, under favourable conditions, hunting the bison would probably be the means which led the people of Edom into the wide hunting grounds of America, there to receive the fulfilment of their forefather Isaac's words, and there to realise dwelling in their wigwams, as they had certainly not done while they dwelt in their cities. "Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above." We know not how long the red Indian had enjoyed the full freedom of the prairies, but we know that now, as in the case of the two brothers when Jacob proved himself the supplanter, so has the Anglo-Saxon race, the seed of Jacob, quite supplanted the red Indian—Esau's seed in America. The prophet Obadiah wrote, "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: for the Lord hath spoken it." Since the House of Joseph (the Anglo-Saxon race) appeared in America they have, indeed, been as a flame and a fire. What with the very harsh measures which sometimes were used for the safety of the white man and by the introduction of the terrible "fire-water," and the new diseases which vice and different habits of living brought among them, the red Indian has indeed been as stubble, and has long been looked upon as a vanishing race. The time does not seem to be far distant when there shall be "none remaining."

Yet Obadiah tells us in verses 17 and 21 that there will be deliverance and salvation from Mount Zion for Esau, and we know that very many of the red Indians have been, and are being, saved eternally through the Gospel taken to them by their "white brothers"—the Anglo-Saxon race.

A few weeks ago the *Globe*, under the heading of "The Last of the Indians," gave an account of the final dissolution of five civilised tribes of red Indian races—viz., the Cherokees, Choctaws, Creeks, Chickasaws, and Seminoles, numbering about 86,000, who for two generations had been dwelling in the reserved Indian territory. The *Globe* states, from the authority of a writer in the *Atlantic Monthly*, "that although these five tribes do not nearly include all the United States Indians, yet numerically they are more important than any other aggregation of red men and are of immeasurably greater consequence socially than all the rest of the United States Indians together. They are civilised, and for two generations have been conducting their own affairs in their own way. They have their own legislatures, executives, and courts; also their own churches and school system, subject to the requirement that they must keep within the limitations of the United States Constitution and recognise that Government as the paramount authority. They have been supreme in their own domain. That state of things ended on March 4th of this year. United States laws are now to be extended over the Indian territory, the terms Cherokee, Seminole and the others will vanish, and their bearers will gain the same privileges and be subject to the same responsibilities as their white neighbours in Oklahoma and the rest of the territories. Very soon they will, probably jointly with Oklahoma, enter on the larger privileges and penalties of Statehood."

The same thing is going on in Canada. There many Christian Indian families are becoming absorbed into the Imperial race. This would seem to be the fulfilment of Amos ix. 12, where it is stated that Israel shall possess the remnant of the people of Edom, upon whom God's name is called—viz., baptized in the name of the Trinity and called Christian after Jehovah-Jesus.

There is a large body of Indians in Dakota called the Sioux, who, if not of Edom, we should believe must have originally come from the same region. They have a legend connected with a "Standing Rock," which is about five feet high, and, when first discovered, was standing on its smaller end. The Indians have been taught, and firmly believe, that it is the petrified form of a young squaw who died while in the act of appealing to the Great Spirit for the return of her absent lord. The legend reminds us forcibly of the pillar of salt into which Lot's wife was turned, and which event happened on or near territory which afterwards belonged to Edom. The story of that pillar would certainly be preserved in some form by the people who saw it while yet standing. The story passed down from generation to generation, and when they came across this peculiar rock it at once became sacred in their eyes. In 1887 the United States had it placed on a pedestal and, with much religious ceremony, it was dedicated to the Great Spirit and put into the Indians' care, to be preserved to them and their children's children for ever.

Historians generally agree that the true red Indian is of Shemitic stock. Some have hazarded the conjecture that they are of the Ten Tribes. Quite lately a Mormon missionary, at a conference of Mormons held in London, said: "There is evidence that the Lost Tribes of Israel went to America, and that the red Indians are descended from Israelitish stock." That we know is not true, but there is every reason to believe that they are descended from Israel's twin-brother, Esau.

To those who consider the Turks to be of Edom, the events of the last few weeks in the Sinai Peninsula would be most interesting, and in the past difficulties they would certainly expect that if the Turks were Edom they were about to receive that complete destruction which the prophets Ezekiel and Obadiah show would come to Edom through Israel. In Numbers xxiv. 24 we read, "Ships shall come from the coast of Chittim and afflict Asshur." Chittim to the

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ancients meant the maritime coasts of Europe. In 1827 "ships from Chittim" did afflict Turkey. The combined fleets of England, France and Russia, at the battle of Navarino, struck such a blow at the Ottoman Empire as it never recovered. The Assyrian-Turkish pride has been so humbled that whenever serious difficulties appear, a strong, threatening naval demonstration always brings the Turk to the right. It seems the present difficulty has arisen in connection with a railway which is being formed to Medina. It is for us who are watching the signs of the times to note if it has anything to do with the highway from Egypt to Assyria written of in Isa. xix. 23.

This article is headed "Edom," and readers will excuse the fact that so much has been said concerning Assyria; but it was almost unavoidable with the aim of showing that the Turks are not Edom, for they certainly have not been small among the heathen, nor greatly despised; while the red Indian race of America would fulfil that prophecy and their complete consumption is being accomplished by the Anglo-Saxon seed of Joseph.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

Wanted.—Everybody to know "that the remnant of Jacob shall be in the midst of many people as a dew from the Lord" (Micah v. 7).

Education Notes.—"All thy children shall be taught of the Lord, and great shall be the peace of thy children" (Isa. liv. 13).

Labour Pars.—"Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates" (Deut. xxiv. 14). "Thou art My servant, O Israel, in whom I will be glorified" (Isa. xlix. 3).

Alien Immigrants.—"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 (Leviticus xxiv. 22; Numbers ix. 14, xv. 15, 16).

Colonial News.—"Thus saith the Lord, I will preserve thee, and give thee for a covenant of the people *to establish the earth*, to cause to inherit the desolate heritages (Isa. xlix. 8, liv. 3; *q. v.*).

Money Market.—"Thou shalt lend to many nations, and thou shalt not borrow" (Deut. xxviii. 12). "Thou shalt remember the Lord thy God, for it is He that giveth thee *power to get wealth*, that He may establish His covenant which He sware unto thy fathers" (Deut. viii. 18).

Agricultural Outlook.—"The Lord, thy God, bringeth thee unto a good land—a land of brooks of water, of fountains, and depths that spring out of valleys and hills, a land of wheat and barley, wherein thou shalt eat bread without scarceness" (Deut. viii. 7—9).

General Prospects.—"Thou shalt not lack anything in it." (Deut. viii. 9).

Mining Mems.—"A land whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. viii. 9).

Religious Intelligence.—"God is in the midst of her, she shall not be moved; God shall help her, and that right early" (Psalm xlvi.). "The Lord of Hosts is with us, the God of Jacob is our Refuge" (Psa. xlvi.). "Blessed be the Lord God of Israel, for He hath visited and redeemed His people" (Luke i. 68).

British-Israel Caravan Notes.

(Preliminary).

By Rev. Leonard Hills.

The Van has materialized; but at time of writing (Friday, June 1st) we still need the £40. It is purposed to commence the work on July 2nd, *if we are out of debt by then*, somewhere in the neighbourhood of West London, where it is hoped a large and influential gathering of officials, members, and friends will gather to give it its dedicatory send-off. July 2nd should be a great day in the history of the United British-Israel Associations. Pray that it may be so. Help, if you can, to make it so. All friends willing to help by collecting-cards or otherwise should write me, c/o Messrs. Banks, between now and July 1st. (Kindly enclose stamped addressed envelope if reply is needed).

Friends in the South—Surrey, Kent, and Sussex—are earnestly asked to co-operate and endeavour to make the first tour of the season a success and blessing.

"Lift up your eyes, and look on the fields; for they are white already to harvest" (St. John iv. 35).

Correspondence.

"THE DIVINE CALENDAR," &c.

To the Editor of the "Banner of Israel."

Dear Sir,—I was asked at Exeter Hall when I intended to give the Banner readers further instalments of "The Divine Calendar." To all such inquirers I must apologise for not having sent an article for so long a time. But the fact is that I have been so occupied with lecturing and other work during the past winter that it was very difficult to sit down to a study of the kind, demanding, as it does, so much thought and concentration. However, now that the lecturing season is practically over for the present, I am taking up "The Divine Calendar" in good earnest, and hope to forward you the next chapter as soon as possible. To those who have asked that it might appear in book form, I may add that if it can be done (that is, if there is likelihood of a sufficient number of purchasers to pay for its publication) I hope to issue it as a bound volume some month in the autumn or winter, in time for Christmas. Will buyers of Christmas and New Year Gifts bear this in mind?

In the meanwhile a word to the summer holiday goers! Let us make the most of open doors and passing opportunities as we go from place to place. When I left Exeter Hall last May 4th,

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I thought I had given my last lecture for this season, but I was not five days in this hotel in Wales before an unexpected door was opened for further testimony. It came about in this way. I am proud of *all* my colours, and cannot long hide any of them. Consequently, in the course of conversations with various hotel visitors I mentioned various subjects of vital importance, such as the Protestant work which is being done by organisations like the Church Association and other Societies, and also the work of the British-Israel Association and its many branches. Interest was aroused and discussions ensued, with the result that on the next Sunday morning I was asked to give them a lecture that evening in the hotel drawing-room. I inquired what subject they preferred. They at once replied, "*British-Israelism!*" I gladly consented, and that evening nearly all the visitors in the house gathered to hear the lecture. Much interest was apparent and appreciation expressed—a colonel, his wife and two daughters being specially sympathetic, and now they and others are further looking up the subject in books I have lent them.

I pass on this incident simply to encourage those who expect to be taking holidays this coming summer. If we are on the look-out for opportunities to make known the great things which God has shewn us, He will assuredly use us in some way or another. We do not wish to try and force any door which God has left closed—that would mean failure; but we do desire to enter every door He has opened for us; to disregard such leading would bear the fruits of disobedience. One lady said to me, "Are you not afraid of the *responsibility* of having so much knowledge?" I have often thought of that remark. Yes! to whom much is given much will be required. The British-Israelite has "*much*" light that is denied to the ordinary Bible student—the responsibility is proportionately "*much*." Let us not shun to declare "the whole counsel of God." No doubt we have many secret believers in our midst, who, through "the fear of man that bringeth a snare," have not the courage of their convictions. Let these remember that for every phase of truth with which God has entrusted them He will some day demand His own, with interest. God help us all to be faithful in *all* the light He has given. If there are any British-Israelites in or near this town, I should be glad if they will make themselves known to me, either personally or by letter. Yours truly,

AUGUSTA COOK.

Plâs Winton Hotel, Llandrindod Wells, Wales.

THE LONDON CONFERENCE.

To the Editor of the "Banner of Israel."

MR. EDITOR,—Let me express (although somewhat late) my appreciation of the British-Israel Association meetings held this month at Exeter Hall. For my part, I think they were the best I have attended for these sixteen years. All those who spoke did their part well, as well as those who by their prayers sought earnestly that the same might be a great success. I would also like to express my appreciation of Mr. Douglas A. Onslow's extreme patience exhibited in his arduous work as chairman during the two Conferences; the patient way exhibited in listening to all the various views of the delegates, which at one time threatened to defeat the object for which they had met; meeting all their objections with a smiling face and quiet voice. The pleasure of seeing the Conference crowned with success came at last. With hearty appreciation and goodwill we say, May God bless the forthcoming efforts of the union of hearts formed by the new association, combining all other Associations into one whole, for the glory of God and the extension of His kingdom on the earth.

We, one and all, must say that British-Israel teaching—from the day our eyes were opened—has been one of great surprise, and by it St. Peter's words are pregnant with meaning we had no idea of, and the sure Word of prophecy has become to us, as he says, "a light that shineth in a dark place"; unravelling the future, which many look upon with dread and alarm, and others with wonder as to those things that are coming, but to us a source of constant delight and joy; making God more beautiful; dispelling our fear concerning Him; opening a way through the darkness and leading us to the joyful anticipation of future glories we almost see by sight and not by faith; showing our Father so true and faithful to His own sure Word all along the past and present, which gives us perfect assurance and confidence that the future will open to us as He has already foretold. We British-Israelites who see these things may and ought to be perfectly certain that our Association has the assurance of prosperity far above and beyond all others; enabling us to say we know! when others only are able to say "we think"; enabling us to say we may! when others are only able to say "we hope so"; enabling us to say we will! when others only say "we must not be too sure"; enabling us to say we can! because the promises to us are all Yea and Amen in Christ Jesus. Let us then be strong in God, and our cause will prosper, to the world's good and His glory.

I remain, yours faithfully, G. J. VINCE.

Mill House, May 22nd.

ANOTHER OPENING IN MANCHESTER: AN APPEAL FOR SPEAKERS.

To the Editor of the "Banner of Israel."

SIR,—Since I last reported (about a month ago), we have had another offer to promulgate the Identity. This time the call has come from "The Ashley-lane Congregational P.S.A.," Moston, Manchester, who are asking for a lecturer to be sent fortnightly. With his usual readiness, Mr. Prescott has already offered to do his share of the work. But our members—some of whom are actively engaged in Sunday-school work—are unable to render sufficient assistance to fill up the number of dates left open for us; so, if there are any Identity believers in and around Manchester who could give a helping hand in this pioneer work in spreading the light, will they please communicate with Mr. Spiller, Oakdene, Moston, Manchester, or Mr. Pickup, 6, Oakbank, Harpurhey, Manchester, either of whom will be pleased to have their names placed on the Syllabus. Who will help? The labourers are few, but the harvest promises to be a good one.

Yours truly, F. S. GANDY.

7, Conran-street, Queen's Park, Manchester.
May 28th, 1906.

REPRINTS WANTED.

To the Editor of the "Banner of Israel."

DEAR SIR,—I take the liberty of inquiring whether it would be possible to republish articles which appeared in the BANNER years ago, and which are of general interest to present-day readers. There must be a wealth of information contained in many of the back numbers which to the new adherents, like myself, will be of considerable value.

For instance, I am told that many years ago an article appeared in the BANNER proving from pyramid measurements that England would come into possession of Egypt on a certain year, which actually took place. If this be so, I should like to see the contribution in question. Also, I understand papers have appeared showing, on Biblical grounds, why there must be another European war, in which England will not be involved. I should also like to see the argument here advanced.

I think a reprint of the above articles, or any others similar, would contribute towards maintaining the interest of the paper and would be a great help to those who have only recently been led to careful study of the Bible through the instrumentality of the BANNER OF ISRAEL.

I am, dear Sir, yours sincerely,
J. R. WHITE.

Severn Lodge, Lister Lane, Bradford, May 24th, 1906.

[We do not think an article ever appeared in the BANNER predicting our occupation of Egypt; but Titcomb foretold that event in his "Anglo-Israel Post-Bag"—a work which it is intended to print by instalments in these columns very shortly. There is undoubtedly a wealth of information in past volumes of this journal, and we may act from time to time on our friend's suggestion.—ED.]

MESSRS. BANKS AND SON hope to issue a new and revised Catalogue of Identity Works in a few weeks.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Blind Unbelief.

"Blind unbelief is sure to err,
And scan His work in vain."

AND yet we surely find, both by our own experience in the Christian life and by observing the attitude of others towards various aspects of Divine truth, especially towards what I will describe as present-day truth, that it is indeed "the sin that doth so easily beset us" (Heb. xii. 1), and (alas that it should be so!) there seems to be a concensus of opinion amongst a vast majority of Christian people that only truth which is "essential to salvation" is worth examination or investigation; and so this miserably selfish limitation renders the God-breathed Word barren and meaningless as to nine-tenths of the Holy Scriptures, all of which were, by the pen of inspiration, written for our learning and for our unspeakable joy and comfort!

Unbelief is spoken of by many as if it were merely an inherent and an unavoidable infirmity; God's Word declares it to be a deadly sin which effectually bars those who give place to it from the benefits of the new covenant (St. Mark xvi. 16); and it also stands in the way of a correct interpretation of the "more sure word of prophecy" by the actual current events of our own day, which, I think, is the way by which our blessed Lord would have us verify the minute accuracy of Divine predictions.

Prophecy has been well described as "history written in advance," as were those wonderful occurrences which took place in Jerusalem and which were succinctly described by one of the disciples whose name was Cleopas (St. Luke xxiv. 18—24); and these things which came to pass there in those days should have convinced all devout Jews that Jesus of Nazareth was indeed their promised Messiah. Evidently this was the verdict of the Lord Jesus when He administered to the disciples the really severe rebuke in the emphatic words, "O foolish men and slow of heart to believe after (marg.) all that the prophets have spoken" (St. Luke xxiv. 25, R.V.). And O! how painfully does this censure apply to those of our dear fellow-believers in Jesus who bring themselves within the paradoxical terms of "unbelieving believers" by their refusal to connect contemporaneous history with the inspired predictions of Moses and all the prophets, who not only told that the Christ should suffer as He did, but who also distinctly foretold the course of Israelitish history during "the latter days"—the times in which we live—when warlike functions, as well as missionary enterprises, were to devolve upon the remnant of Jacob (Micah v. 7, 8). The descendants of Jacob's twelve sons were to act the *rôle* allotted to them in Gen. xlix. 1 (*et seq.*), and the tens of thousands of Ephraim, and the thousands of Manasseh were to do with the aboriginal races precisely what the people of Great Britain and the inhabitants of the U.S.A. have been doing for generations. These marks, to which may be added many more, notably the fact of our wonderful country having grown and expanded into a nation and a company of nations, as promised to Jacob's seed (Gen. xxxv. 11), should surely induce careful and prayerful research as to the undoubted correspondence of ancient prophecy with modern history.

The writer recalls a very pleasing incident as the result of such an honest investigation on the part of one whom he had induced to read with an open mind and an open Bible "British-Israel Truth," a Hand-book for Enquirers (Banks & Son, 1s.), and who at once was led to the conclusion that we

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must be Israel, as otherwise the Almighty God would have broken His irrevocable Word by bestowing on another nation the blessings, the privileges, and the responsibilities which were promised exclusively to the seed of Abraham, the prospective heirs of the world (Romans iv. 13).

In asking of the Editor of the BANNER OF ISRAEL the hospitality of his columns for this short paper my main object and longing desire is to reach those (and there are many whom I love and honour) who have clear perception of what is called dispensational truth, who hold fast and hold forth "that blessed hope" of our Lord's speedy coming and the rapture which will accompany that glorious event, but who, nevertheless, are perfectly and absolutely blind to the distinction between the Jews and those of whom our Lord speaks as the Lost Sheep of the House of Israel, and of the respective locations of Ephraim and Manasseh, who are discharging their functions and fulfilling their respective destinies in our own days and under our own observation. How applicable to these honest and earnest, but painfully incomplete, expounders of prophecy are the living words of the Prophet Isaiah (xlii. 18, 19). May the Holy Spirit Himself remove the veil of unbelief which prevents them from seeing these glorious things, which, to the eye of faith are as obvious, and as intensely real, as the millennium, or the fact of personal salvation.

ROBERT ADCOCK.

Bracondale, Norwich, May, 1906.

The Forward Move.

BY THE REV. LEONARD HILLS.

Now that the great fact of the union of all British or Anglo-Israel Associations is accomplished, it is well to forecast somewhat the natural outcome of such union and to prepare for the general advance everywhere of our numbers and influence. By their unanimous action the United Anglo-Israel Associations have come into line for propaganda work; and rightly directed the movement should within the next few months obtain a more far-reaching influence than ever before. Guidance to be right guidance must be God-given, and so we turn to the Book. Here is a word that is fitly spoken to all of us who have laboured and prayed, and waited for the glorious result that crowned the Exeter Hall Conference of May, 1906 (Isa. xliii. 8): "Bring forth the blind people that have eyes and the deaf that have ears." Thus saith the Lord, the Holy One of Israel. Shall we here and now obey His voice or shall we as heretofore sleep on and take our ease in Zion and say, "Oh, they'll come forth one of these days; no hurry, the time isn't ripe yet; we leave all that to God"? Do you? Then in God's name wake up, and realize that in a very real and deep sense He has left it to us. Listen. Jesus said (S. Matt. xxviii. 19), "Go YE therefore and teach." "Bring forth the blind people." "Ye are my witnesses." The business of a witness is to witness. Then let us be up and doing. Too long have we succumbed to the opponent's cry, "*Don't* bring forth the blind people. We don't want to be bothered with these Israelites; they're nothing to us. We want our souls saved," &c., &c. Further than that, our guilty silence has allowed them to erect a man of straw and say, "Look at this awful heresy, this Anglo-Israelism, which teaches people to believe that if they only accept the theory that they are literal descendants of Abraham they will be saved and have no need of faith in Christ's atoning blood." Too long, I say, we have let this lie be perpetrated; by one united voice let us expose these misrepresentations and put before all and sundry "what we believe and why," and challenge them to disprove it. Some of the cruelest libels on and foulest distortions of our teachings, have been at the hands and instigation of those who clamour loudest about "genuine true conversion," "the second blessing," "the wholly surrendered life," &c., at gatherings which are expressly convened for the "deepening of spiritual life." Let us put forward as soon as possible a brief summary of our belief and teaching, as a manifesto (or if you like a challenge) from our one and only standard of appeal —the Bible. Meantime the fiat has gone forth, "Go forward." The prayerful consideration of all British-Israelites is asked to the following suggestions for concerted action.

I.—The Hon. Sec. of each local Association to send a *brief* statement to the BANNER giving particulars as to local work and the number of adherents.

II.—The enrolling of names of believers in each town and centre.

III.—The prompt forwarding to the Editor of this paper of any cuttings from local Press dealing with our work, either for or against.

IV.—The formation or appointing of a corps of "Our Own Correspondents" in each foreign and colonial centre of Identity work.

V.—Earnest prayer for all workers, our brethren of Judah, for opponents, for the indifferent, for all writers and lecturers on Israel, and for "THE PEACE OF JERUSALEM" (see Psa. cxxii). In fact Psa. cxxii. 6 might well be included on the front page of the BANNER, week by week.

VI.—Give as well as pray. Go or send others.

> If you cannot give your thousands
> You can give *the widow's mite* (all you have and are),
> And the least you do for Jesus
> Will be precious in His sight.

A Thanksgiving Box should be in every British-Israelite's home, not merely to receive odd pence and farthings, though that in itself would produce £200 a year for the cause; but for the reception of Thank-offerings. Proceeds to go to the Forward Move, the preaching of "this Gospel of the Kingdom."

VII.—Equipment and upkeep of some half-dozen caravans and tents for summer work. Begin with *one* first.

VIII.—Establishment of Young People's Unions. This and the foregoing would send up the circulation of our periodical literature by leaps and bounds.

IX.—The publication of a yearly sheet or wall almanac. This is a matter which *must* be done and without delay.

X.—The utmost use of all existing machinery—Literature, Library, Lectures, Letters, &c., not forgetting the B.-I. Post Card.

XI.—Monthly local meetings, quarterly district

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conventions, frequent "special efforts." Why not a British-Israel Exhibition (not a Bazaar, but a Missionary Loan Exhibition), plus social gathering, illustrative lectures, &c.

XII.—Open air work whenever and wherever possible.

XIII.—Don't forget the young people. They will grow up. Our champions are hidden in their swelling ranks.

XIV.—Begin now. Your best will inspire others to do their best. Now. To wait is to waste. "HE THAT IS SLOTHFUL IN HIS WORK IS BROTHER TO HIM THAT IS A GREAT WASTER" (Prov. xviii. 9).

Further Light from a Most Ancient Monument.

BY S. A. WARNER.

IT is welcome news, as reported in the BANNER of last week in connection with the Annual Meeting of the British-Israel Association, that there was not wanting among the delegates and friends present the evidence of that young, fresh life that shall rise up and take the place of our older advocates of Truth, who will in the ordinary course of nature be shortly entering into their rest.

It may be a further encouragement to those who have borne the burden and toil of the day to hear from another young convert to Anglo-Israelism, and it is with the idea of encouraging others, if possible, that the present writer ventures to relate his own experiences. It is his firm conviction that there are many like him who might be won over to our side if the Truth were presented afresh from the John Taylor-Piazzi Smyth standpoint.

Does anyone suppose that the Great Pyramid has had its day, that its mission is accomplished? Do all those who once believed in the inspired Monument now consider that its purpose is fulfilled and that no more teaching is to be derived from its plan of construction, and that it is of no further use to the world? Where are the YOUNG men and women of the day who are interested in the Pyramid? The one who asks these questions is quite a young man himself, and one who is really desirous of ascertaining the feeling of Anglo-Israelites upon this matter. As far as he can discover, the present generation has heard nothing of and cares nothing for the teachings of the Great Pyramid. It is interesting to see in the BANNER that Pyramid teaching is being given in Canada, and it is to be hoped that some fresh interest may be aroused in this country.

When first a copy of "Our Inheritance" came into the writer's hands he was not in the least interested regarding the Identity question, but during the past nine months, after having carefully read through all the available literature both for and against the theory, he is now fully convinced of and converted to the truth regarding the Identity of the Anglo-Saxon Race with the lost nation of Ten-tribed Israel. This is entirely due to the teaching of the Great Pyramid, and the conclusion is arrived at even after a most careful investigation of the opposing writings of Petrie, Proctor, Sinnett, Cotsworth, and others, and the study was commenced in the first place with an entirely unprejudiced mind; with only a moderately strong faith in the historical accuracy and value of the Holy Scriptures, and with no other motive than sheer curiosity. More than this, the branch of study that has become the writer's favourite theme was first taken up in entire ignorance that it was once a subject of almost world-wide interest and discussion, and that the BANNER OF ISRAEL (the very existence of which was unknown to the writer nine months ago) was at one time full of the writings of Pyramid believers, as a study of the bound volumes of the back numbers shows. Now the thought comes, how many more are there who might be appealed to in the same way and reached through the same channel? The writer ventures to suggest to some of the older Identitists that the Great Pyramid is left too much outside the range of thought in these times, and that the opponents of Pyramid teaching have been allowed to hold the field far too long unopposed.

One can read of the discussions and debates that took place from the year 1882 onwards, although not old enough to remember them, and on collecting all the available anti-Pyramidic literature together, one is led to wonder how it was that it was strong enough to have dealt such an apparently severe blow to the Pyramidalists' theory, because nothing has been yet proved that is fatal to the original propositions of John Taylor and Piazzi Smyth, even though the year 1882 came and went, as have many years since. The surprise is that the Pyramid believer's faith should have sunk to such a low ebb, or perhaps it would be truer to say, that although the faith in the hearts of the remaining older veterans is still burning brightly, the number of believers has become exceedingly small. This may have been partly the fault of the Pyramidalists themselves, for to quote the words of H. R. Shaw in a recent letter to the writer, "people dwelt too much on the 1882 length of the Grand Gallery as something final," and forgot that there are many ways of measuring the Grand Gallery and Great Step, and several different ways of interpreting their meaning. Herein, if one may dare say so, lies the mistake—to put too definite an interpretation upon any prophetic indication, for as H. St. Dalmas well says, "It is in the sphere of chronology that the greatest follies have been committed in attempting to accommodate facts to theories. Discredit is thrown upon the Pyramid by unscientific methods of investigation." If the metrological, mathematical, and other scientific facts could be brought more into prominence, as well as the striking links binding the Anglo-Saxon race with the nation represented by the Great Pyramid, much fresh light might be spread abroad concerning Anglo-Israel truth. While bearing in mind the fact that the Pyramid subject is too technical and recondite ever to become universally popular, it is certain that much more use might be made of its teaching to further the Identity question.

It is good news to hear that Hugh R. Shaw is bringing out a Second Edition of "The Egyptian Enigma," first published in 1883. Anglo-Israelites will rejoice the more when they know that Mr. Shaw is dealing with his subject in a way that will appeal to the young people of the day. The First Edition was an exposition of Anglo-Israel truth upon the

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lines of John Taylor and Piazzi Smyth, without being unduly prophetical, and we wait with pleasure the forthcoming Second Edition from Mr. Shaw's able hands. This will to some extent supply the present need for recent Pyramid literature. The writer has the greatest sympathy with anyone trying to become acquainted with the Pyramid, knowing from his own experience the difficulty of obtaining the standard works. Taylor, Smyth, Casey, Tracey, Petrie, Proctor, and many other writers both for and against the theory, are all out of print, and it takes months to collect from various sources these rare works.

Without entering into the old controversies or re-constructing the prophetical theories of a bygone generation, we now want a full and detailed statement of the case for British-Israel Identity as shown in the Pyramid by the harmony between English and Hebrew metrology, and the agreement between Science, the Holy Scriptures, and that ancient Monument.

If there is another like the present writer, who is studying the Pyramid and struggling to come to an understanding thereof, and who would like to borrow books, or who has any to lend upon this matter, or any thoughts or original ideas to communicate, it would be a source of great pleasure to hear from him. An interchange of thought is always beneficial. Anyone willing to lecture upon the Pyramid during the coming winter would be gladly provided with a complete set of lantern slides that is now nearly ready, and can be borrowed from the writer at no other charge than the payment of the return carriage.

In this age, when irreverent Biblical criticism is undermining the people's faith, the "Pillar of Witness" should speak, and speak with authority. The words of Piazzi Smyth must not be forgotten. If they were true in the year he wrote them they are doubly true to-day: "Science is there, but almost solely, as it would now seem, to prove to the latter scientific days of the earth that the building so designed in the beginning of the Noachian world, when human science was not, has now a right, a title, an authority, to speak to the men of these times, even the most scientific of them, on another and far higher subject; or of things unseen yet quick and powerful, piercing even to the dividing asunder of the soul and spirit, and discerning the thoughts and intents of the heart."

Would to God another Piazzi Smyth would arise to re-inspire the present generation with faith in the Grand Old Pyramid.

148, Goddard Avenue, Swindon, Wilts.

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

OUR SAXON ANCESTORS.—(*Continued from page* 250).

RELIGIOUS BELIEFS.

"One might here bring together a great multitude of authorities to prove that so long as these nations had no communication with strangers, their religion severely prohibited the use of temples, idols, images, &c."* There is every reason to believe that their religion was precisely what is portrayed in the Edda.

Their relations concerning the beginning of things seem to have been in direct descendance from the original truth. They seem to have been the remains of the true account, having come down through the vicissitudes of ages. Of course, the changing influence of centuries has made it diverge from its primary purity, but while in the traditions of other nations we get glimpses of the real, the Odinaic mythology preserves the Mosaic account almost exact. The following description of their religious beliefs is taken from various authorities, chiefly the Edda. In the beginning, Alfather, or Odin the Father of all, reigned alone over boundless void, which by the power of His glance, split into two halves; one Muspelheim, or the world of light, the other Nilfheim, or the abode of darkness.† Odin or Alfather formed the heaven, the earth and the air, and in the ancient poem, the Volupsa,‡ it is said, "At the beginning of time, when nothing was yet formed, neither shore, nor sea, nor foundations beneath the earth was to be found below, nor the heaven above: all was one vast abyss without plant or verdure." "Many winters," continues the Edda, "before the earth was hell formed"; it is "the abode of anguish, death, and perdition," and in it are "the gulf, the tempest, whirlwind, the bellowing, howling, and the abyss." The Volupsa says, "Formerly the sun knew not its place, the moon was ignorant of its powers, and the stars knew not the stations they were to occupy." These, according to the Edda, were placed in the abyss; every planet had its assigned residence to enlighten the earth. Hence the days were distinguished, and the years reduced to calculation.§

Here, then, our Saxon ancestors had these clear and correct views of the creation when they came into the North of Germany, probably as early as the first century A.D. But the religion of our so-called Pagan ancestors taught more; Alfather had made man and given him a spirit or soul, which shall live even after the body shall have mouldered away. And then all the just would dwell with Alfather in Gimel, or the palace of friendship, but wicked men would go to Hela (hell) or death. Sublime paganism this! It is plain that as those colonies migrated towards the North, they changed to an extent their manners, customs, and traditions to correspond with the nature of Northern regions. Thus the Icelandic Edda calls the first race

* Mallet, Vol. i., p. 79, note.

† Edda, Mallet's Antiq., Vol. i.; Menzel Hist. Germ, Vol. i.

‡ S. Turner, Saxons, Vol. ii., fifth edition.

§ Compare this with the Hebrew account: "In the beginning, God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. . . . And God called the light Day, and the darkness He called Night. . . . And God said, Let the waters under the heaven be gathered together under one place, and let the dry land appear: and God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. . . . And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth" (Genesis i.).

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of men the Giants of the Frost. Their original ancestor was made "by the power of Him who governed" from drops from melted vapours. Whilst he slept he fell into a sweat, and from the pit of his arm were born a male and a female; he also begat a son, from whom were descended the race of the giants. Thus much for the first race of mankind; but they were wicked and were all drowned except one single giant, who saved himself with all his household by happening to be aboard his bark, and by him was preserved the race of the Giants of the Frost. Who does not recognise in this the account of Noah by Moses, and the Giants of the Frost—*i.e.*, "there were giants in those days"? Frost belongs to Norway and Sweden, and was probably not in the account at all until the Odinaic religion reached those countries. In the metaphor of their mythology the earth is Alfather's "daughter and wife"; "the issue of that marriage is what we call the family of the Ases." "The issue of that marriage"—*i.e.*, God's descending to communicate with mankind and thence take a family—the Ases—the Israelites—from among all other people: "they were the gods"—*i.e.*, Elohim; "a race entirely Divine." These Ases had built the ancient Asgard, which means the "House of the Lord," which was situate in the middle of the world. There it was that so many wonderful works were wrought on the earth and in the air. There also Odin, or God, had His palace, the terror of the surrounding nations, and when seated on His lofty throne He thence discovers every country, He sees all the actions of men, and comprehends whatever He beholds. When Asgard was built, however, at first, the Alfather established governors, and ordered them to decide whatever differences should arise among men, and to regulate the government of the celestial city. At first, a hall was built with *twelve seats* for the judges, besides the throne which was occupied by the Universal Father. This was the largest and most magnificent hall in the world; "one sees nothing but gold either within or without; its name is Gladheim (Glad Home) or the Mansion of Joy." "The Gods had formed the roof of brilliant gold, the walls of stone; the foundations of the hall *were mountains.*"

These traditions concerning a court of God in a celestial or Divine city with its twelve judges (1 Chron. xxvii.), are apparently in remembrance of Jerusalem and the temple; its building and dedication by Solomon was an important epoch in Hebrew history and would exist in the traditions of the Lost Tribes in after ages. Indeed, the children of Israel were taught to pray towards the temple when in foreign lands. Thus the first traditions of our Saxon ancestors placed them in a country where the Supreme God governed, and they were His chosen people. Another hall was erected for the goddesses; it was a most delightful and delicate structure, called the mansion of love and friendship; they may have referred to the building mentioned in Scripture, constructed by Solomon for his numerous wives. These accounts correspond with early Israelitish history concerning the temple, and moreover, murder might not be avenged within the precincts of its holy places. Another characteristic feature of Solomon's temple was, that on the pillars of the palaces in the ancient Asgard were engraved sacred verses, "capable of recalling the dead to life." Such were the religious beliefs of our Saxon ancestors when they first came to inhabit the North of Germany, and, as they established a rule over the Pagan nations of Scandinavia and the countries of the Baltic, the original Odinaic mythology became corrupt. The Anglo-Saxons and Danes holding views so closely akin to the Old Testament teaching, explains why they were so easily converted to Christianity; atonement by blood was no new doctrine to our Saxon ancestors, as we may see from their "Suhnapfer," or sacrifice of atonement. It was the work of the Romish priesthood to prevail upon them to forget their national customs and so-called Pagan songs, and consequently we know little or nothing about their idolatrous ritual from the early English chroniclers, who were all Romanists. But from the Runic inscriptions extant in Denmark and Norway—their German home—as late as the sixteenth century* were gathered the above accounts of their first religion, for the Edda was taken from "the letters which the great Ancient traced out, which the gods composed, which Odin the Sovereign of the gods engraved."†

Their constitution was the very principle of justice. It presents a strange contrast if compared with the ideas of government possessed by the barbarous inhabitants of other countries. Their laws chiefly aimed at providing a security and *indemnity* according to the value of the injured object. Honour and liberty were valued higher than life, person, or property. "In bodily injuries, every limb and every devisable sort of wound had its fixed value; toes and teeth were especially individually prized, and injuries done to property were as definitely regulated; every article that could come under the head of goods and chattels *having its comparative value.*" Surely this was the veritable eye for an eye and tooth for a tooth law of Moses:—"And he that killeth any man shall surely be put to death. And he that killeth a beast shall make it good; beast for beast. And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again" (Levit. xxiv. 17). The similarity of these two laws is complete; they are identical.

The Mosaic law required that the Israelites should not make slaves of their brethren; they could have slaves of the heathen nations round about and Gentile strangers amongst them, "but over your brethren the children of Israel, ye shall not rule one over another with rigour" (Levit. xxv. 45, 46). They were also forbidden to smite their bondmen and women. The same with the ancient "Germans"; they considered each other *as brethren and equals*, and always asserted their equality and defended their free constitution. They also acted humanely towards their slaves, and although they were sometimes killed by their masters in times of irritation, *it was illegal to strike or ill-treat them.* This is a peculiar feature to have been possessed by semi-savages: our ancestors must have been civilized barbarians!

(To be continued.)

* Olaus Magnus saw them. † Bartholin ex. Mallet, vol. i., p. 372

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MISCELLANEA.

OUR TRANSVAAL SLAVES.—In answer to a question in Parliament on May 30th, the Under-Secretary to the Colonies replied that so far the number of Chinese coolies—they are coolies now, be it observed—who had applied for repatriation was twelve! Lord Selborne, too, visited the scene to make quite sure that the serfs were aware of their emancipation, and the *Standard* remarked: "Lord Selborne has interviewed eight thousand coolies in Johannesburg. According to the emotional imagination of the extreme Radical sentimentalists, these men ought to have been singing their 'In exitu Israel,' and calling down blessings on the head of the British Government for its unexampled generosity in providing them with the means of returning to China. But, it seems, if there is one thing in the world more perverse than an Irishman's pig, it is a Chinese coolie. The 'boss boys' unanimously declared that 'all the whites over them treated them fairly'—they have never seen the cartoons of themselves in fetters—'that they were comfortable, and earned more than they could in China.' Moreover—unkindest cut of all—'they fully understood the repatriation notice.' It appears, however, that in this respect, some of them are mistaken, for the coolies of the Jumper's Deep Mine presented a petition stating that they do not want to go home, and that, if they are compelled to do so, they want the balance of their three years' wages. Do they not know, or do they reck nothing, of the tears shed for them on a thousand British platforms?" It is only necessary to add that at the conclusion of Lord Selborne's interview a brass band of the slaves played "God save the King."

FIRST IN CORRESPONDENCE.—According to statistics compiled by a United States Consul, the inhabitants of Great Britain send more letters through the post than any other people, viz., 78·3 per head. Next comes the United States with 67·6 per head; New Zealand with 66·3; Switzerland with 59·7; and Germany with 55·9.

ST. MICHAEL AND ST. GEORGE.—On one side of the badge of this Order St. Michael is represented at war with Satan, and on the other St. George, on horseback, is engaged in desperate conflict with the dragon. This is an interesting confirmation of the contention that the two personages are really one in English heraldry.

A BROAD HINT TO TURKEY.—Our rule in Egypt is now the keystone which could not be dislodged without ruin to the whole fabric of Western influence on the further shores of the Mediterranean, and throughout the Asiatic East. British sea-power runs through the centre of the pan-Islamic world, dividing that vast sphere into two halves. It is as useless for Yildiz to dream of re-conquering Cairo, as of re-planting the Crescent upon Gibraltar, where it once waved; and the Sultan has learned nothing from the Tabah dispute if he has not learned that a continued attempt to work against this country can only end in provoking a worse sequel than the punishment he has narrowly avoided, and in bringing the whole elaborate fabric of his late policy to the ground. —*Daily Telegraph.*

WERE THE TEN TRIBES "LOST"?—"As the faith of Abraham had been rewarded by the inheritance of Canaan, so the unfaithfulness of his descendants had forfeited it, and now they are all sent back to that heathen land 'between the rivers' from which their progenitor was divinely called [?]. Here, in the usual order of things, we might have expected that the Jews would have ceased to remain a nation at all. But with them it was not thus to be. The Ten Tribes, indeed, *are never heard of more.*"—Oxford *Helps to the Study of the Bible*, p. 36.

WHO WERE THE SAMARITANS?—The same authority states, on the same page: "The northern kingdom, in spite of the exhortations of numerous prophets, falls away more and more into the worst forms of idolatry, and is punished by the incursions of the Syrians, and afterwards by the invasions of the Assyrians, who capture Samaria B.C. 722, carry the people into captivity, and colonise the country with a mixed idolatrous race, who mingle their native worship with that of Israel. *From these spring the Samaritans*, who intermarry with some of the Jews, borrow their rites, accept the Pentateuch, and set up a rival temple on Mount Gerizim."

AN AMERICAN ON EGYPT.—Egypt, says the report of an American Consul, is now in a state of extraordinary prosperity. The enormous appreciation in the value of urban and agricultural land, which has, in some cases, more than doubled rents in the last three years, and has made it possible to sell areas in many parts of the Delta at the amazing price of 800dols. per acre, has increased the cost of the necessaries of life throughout Egypt, and consequently of labour, even in the most unskilled trades, such as the workmen employed by the irrigation authorities for the construction of earthworks and the digging of canals. The retail prices of certain commodities have well-nigh doubled in the last five years. This is especially true of flour, beans, lentils, mutton, beef, poultry, and eggs.

THE BATH BROADSHEETS.—As many of our readers are aware, Mr. de Ridder has, with much enterprise, and assisted very kindly by the proprietors of the *Bath Chronicle*, brought out three of these publications, viz., the "Federation" leaflet, the "Covenant" leaflet, and the "Religious Education" leaflet. From what we hear, he is not receiving the support which his sacrifices deserve, and, as they are both cheap and good, friends of the cause would do well to write Mr. de Ridder (c/o *Chronicle* Office, Bath) for a supply.

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Earliest Israelitish Writers.

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

Opposers of the truth of Israel have often intimated that this is only a new theory, invented a few years ago. As the dates and names necessary to refute this erroneous and ignorant statement cannot be obtained without time and research, it will be useful to have the facts collected together, ready for use when wanted.

1. John Sadler, M.A. and M.P., advocated the Israelitish origin of the English people in his learned work, *Rights of the Kingdom, or Customs of our Kings and Parliaments*, 1649. See the account of him in the *Jewish Quarterly Review*, July, 1903, vol. xv., p. 672.

2. Dean Abbadie, D.D., in his erudite work, *Le Triomphe de la Providence et de la Religion*, Amsterdam, 1723, 4 vols., maintains that the Ten Tribes of Israel appeared in Europe as the ten Gothic tribes. A copy is in the British Museum.

3. Lieutenant Richard Brothers, R.N., according to Dr. Rugg, wrote on the subject in 1792. See the *British Israelite*, No. 17, p. 210.

4. Richard Brothers also wrote *A Revealed Knowledge of the Prophecies and Times*, 1793. A copy of it is in the British Museum.

5. John Perrot, according to Dr. Rugg, wrote a pamphlet upon the British being Israel, in 1796. *British Israelite*, No. 17.

6. John Finlayson wrote *An Admonition to the People of all Countries that our Saviour's Second Coming is at hand and the Establishment of His Kingdom upon Earth.* Edinburgh, 1797. A copy of it is in the British Museum.

7. Ralph Wedgwood wrote *The Book of Remembrance*, 1813, in which he demonstrates that England is Ephraim. A copy is in the British Museum; but the only other copy I know of is the one in my possession.

8. Rev. James Hartley Frere, in his work, *A Combined View of the Prophecies of Daniel, Esdras, and St. John*, 1815, explains that the Israelitish nation (Revelation iii., iv.) is the British Nation; and it appears that he held these views in 1796. See Banner of Israel, No. 1,417.

9. Rev. B. Murphy wrote *Precursory Proofs that Israelites came from Egypt into Ireland, and that the Druids expected the Messiah*, 1816. It is mentioned in *Life from the Dead*, vol. iii., p. 22; and extracts from it are in *Bible Light*, vol. viii., No. 1. The only copy I know of is that in my possession.

10. Rev. B. Murphy, of Dublin, also wrote *The Advocate of Israel and the Isle of Erin*: the first number on January 1, 1816.

11. Richard Brothers published his *Correct Account of the Invasion of England by the Saxons* in 1822, in which the English are said to be descended from the Lost Ten Tribes. See the *Jewish Encyclopædia*, 1901, vol. i., p. 600.

12. Prebendary Waddilove, M.A., considered that the Scotch, Irish and Saxons were descended from Israel, about 1820, as he mentions in his work, *The Lamp in the Wilderness*, 1847.

13. Dr. Pinnock, in his *Catechism of Irish History*, about 1825, mentions the Hebrew origin of part of the Irish. See *Life from the Dead*, vol. iii., p. 22.

14. Rev. J. W. Brooks wrote an article, signed Abdiel, in the *Jewish Expositor* for 1828, to show that the Welsh were descended from Israel.—*Hebrew Christian Witness*, 1875, p. 193.

15. John Wilson published *Our Israelitish Origin* in 1839, since when there have been numerous writers.

Comments on the Conference.

It is a pleasure to read of the affiliation of the different British-Israel Associations and to know that the Exeter Hall Conference is likely to result in real good to the cause we so much love. But as the Rev. Idrisyn Jones remarks in his article in this week's Banner, "our public meetings are to a large extent failures as regards the attendance of the public. . . . Why not use the Press?" The late Mr. A. A. Tartas said the same. Shall we not have faith and do it? Surely the £100 could be raised for such a purpose. It is a grand idea to publish our good news in six leading newspapers simultaneously, and with earnest prayer on our part we might expect great things. If a fund is started, surely many will only be too glad to contribute. M. Jerrim.

Guildford.

The Conference which has just taken place at Exeter Hall no doubt has given great satisfaction to the readers of the Banner that were prevented attending the blessed opening of "unity" in the cause of "God's Israel." There does not seem anything required that has not been touched upon at it, and it is a cheering beginning. With prayers for its future workings, am a hopeful reader,

M. E. Warren.

Freshford, Kilkenny.

As well as reading the reports of the above in the Banner, I was privileged a few days ago to hear a report at the Mona Temperance Hotel, St. John's-lane, Liverpool, from some of the representatives who attended from the North, including Mr. D. Parker, Mr. G. F. S. Boston, and Mr. J. Dudley, who explained the results of the Conference. I gathered that a great step towards corporate unity was taken, and the meeting to be held (D.V.) next year at Halifax should, by God's blessing, result in a strong and united forward movement. I only hope that a sufficiently wide basis may be secured to include *all* the United Kingdom, the Colonies, and our brethren of Manasseh—the United States of America; and in order to do this it is perfectly clear that we shall have to adopt "Anglo" in place of "British," for which some of our friends seem to have such an unaccountable and almost—in some cases—*passionate* regard. Theodore S. Hill.

Birkenhead.

I am very pleased to see by the Conference that our cause is likely to take a more commanding position, and hope I shall not be misunderstood if I

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suggest that one or two of the speakers at the evening meeting seemed to slightly forget our unsectarian professions. How would a Unitarian holding our belief fare with some of our friends? "First the natural, then the spiritual." Our cause, grand in itself, is but the first—the admitted means to an end.

Hove. R. E. C.

I was very much astonished on reading in the BANNER the Report of Conference in London to find there stated that the first three items of the Agenda were agreed to in principle. If your readers fell back on that Agenda as given in BANNER some weeks previous, and believed that the three items there given were agreed to "in principle," they made a mistake. The third item was completely changed. An amendment was proposed by Mr. Parker (which I seconded) that "the delegates, when met in Council, should out of their number elect an executive from *themselves* to carry out their resolves." "The principle," then, of the third item of the Agenda was absolutely departed from. I will—whether Mr. Parker does or does not—hold by that amendment, for it was carried by a unanimous vote.

Glasgow. J. D. REID.

In reading the account of the British-Israel Conference at Exeter Hall and the proposal to form a National Council, federating all the District Associations, one is struck with the fact that this step has *not* been taken long ago. I have thought for many years now that the Identity movement is not making the progress it should, and I welcome this fresh step as an important movement in the right direction. What we want is a national united organisation, under popular control, which will put forth well directed and united efforts to get the subject of the Identity before the public on a large scale. I sympathise with the newspaper scheme propounded by the Rev. Idrisyn Jones, and do not think there would be any difficulty in raising the £100 required. Some such effort like this is a *sine qua non*, if the Identity question is to occupy new ground.

North Shields. J. W. MACDONALD.

I have received a number of letters congratulating the delegates in the effort put forth at the London Conference to establish a National Council whereby all Associations and District Councils in the United Kingdom may be affiliated for a general organisation throughout the world. Taking the Exeter Hall Conference as a whole, it was a great success. There are still certain details which need revising before a National Council can accomplish a great work; but all were agreed that a National Council, apart from any other existing Association, was needful for a univeral organisation composed of representatives from all Associations. I further notice that the order of the District Councils, as named in the BANNER, will need revising; they appear to have got mixed. I would suggest that we take a map of the United Kingdom and divide it into nine districts, viz.: (1) London and South England, (2) Birmingham and Mid-England, (3) Nottingham and East England, (4) Manchester and North England, (5) Edinburgh and East Scotland, (6) Glasgow and West Scotland, (7) Dublin and South Ireland, (8) Belfast and North Ireland, and (9) Wales.

DANIEL PARKER, Hon. Sec. N.E.A.I.C.

Sowerby Bridge.

I confess to disappointment at the Report in the BANNER, and, as you invite suggestions, it appears to me to be very desirable that the exact text of the resolutions passed at the Conference should be published, as Identists who accept the text of the Agenda as the finding of the Conference will be under a misapprehension. For example, the BANNER states that the first three clauses of the Agenda were accepted in principle. Our delegate, Mr. J. D. Reid, on Clause 3, reports that the words from "The staff of the British-Israel Association, acting on behalf," etc., to the end, were deleted; and on the motion of Mr. Parker, seconded by himself, it was agreed that the Conference would elect its office-bearers from amongst the delegates present.

Glasgow. D. M. GIRVAN.

It is clear from the correspondence received (of which the foregoing only forms a portion) that some misapprehension is abroad both as to the powers and doings of the Exeter Hall Conference. The nett result was the creation of a National Council representing every part of the nation; for although this was effected in the shape of a recommendation or resolution (beyond which the delegates could not proceed), the resolution will undoubtedly be confirmed by British-Israelites without exception. That is all, say some. That is everything, say we; as it gives to federation a popular basis, on which we can all assist to build; and if we do not build worthily the fault will be with each of us, not with the British-Israel Association or its officials. Of course there are points of detail which need consideration and, we think, alteration. For instance, the suggested Councils appear to be very unevenly parcelled out. Scotland should have at least two, otherwise the country cannot be properly worked, and the same is true of Ireland. It has to be remembered that the very life of a Council consists in its Conferences, and, if they are to succeed, the meeting-places must be within a reasonable distance of all. Further, a Welsh Council seems hardly necessary or feasible at present. Wales could be included in a West of England Council, with Cornwall, Devon, &c., while London and the Southern Counties, as far west as Wilts, might constitute the South of England Council, since it would be much more convenient for, say, Cornishmen to attend at Bristol or Cardiff than at London or Brighton. These and many other matters will come up for settlement at the Halifax Conference, and meantime they should be thoroughly discussed. The Reports do not fix the date of next Conference, but, in our opinion, the New Year would be a suitable season.

THE EDITOR.

WE regret to announce the death of Colonel W. Carey, Author of "Israel a Christian Nation at the Present Day," who died recently at his residence at Southampton.

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Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

Toddling round Northampton the other day the Chiel's attention was attracted by the following notice in a prominent position on a boot factory:—"*Wanted at once, good lasters and finishers.*" Our cause, like the boot factory, wants exactly those very people at that very identical time.

Answers (Scriptural) required to the following:—

A.—Did Christ teach that the Kingdom *of* Heaven was *in* Heaven?

B.—Did Christ teach that the throne of His father David was in Heaven?

C.—Did Christ teach that the purposes of God concerning His people Israel were set aside in this dispensation?

Missing Friends.—If John Shootingham, late of No. A1 Column, The Banner, Israel, will return home, all will be forgiven, and John will hear of something to *our* advantage.

Wake up! No man ever became great in his sleep.

Look up! It's looking downward that makes people dizzy.

Go up! The coward measures difficulties with a telescope, the brave man with his feet.

Help up! Little feet are following. Help them, for their Lord and yours has said, "Inasmuch."

To all our workers. Don't wait in idleness till you can achieve a stroke of genius. Begin now and fill in the waiting time with steady stroke of sword (Heb. iv. 12; Eph. vi. 17) and hammer (Jer. xxiii. 29).

"There is no surer promise in a child than the capacity it has for asking questions" (*Bishop Diggle, of Carlisle*). Very good. The chiel feels that the reference is somewhat personal so proceeds to justify his new existence of promise in this journal by the following:

1. What's become of Ephraim, God's "firstborn"?
2. Who are the "chief of nations" of Jer. xxxi. 7?
3. Who are the shepherds of Israel who feed themselves and not the flock? (Ezek. xxxiv.).

"Oh, what rubbish, rubbish, rubbish, men are heaping up around!
Here and there the good and useful, but mere rubbish mostly found;
Building with untempered mortar, building on a mound of sand,
Heedless of the Scripture warning, or the fearful test at hand."

Belfast Lectures.

Rev. Leonard Hills (who will be the guest of Councillor Young at his residence, "Abbotscroft," Belfast) will lecture on the following dates:—

June 24th.—Opening Meeting, Custom House Steps (Brass Band), at 3 and 7 o'clock.
„ 25th.—Y.M.C.A. Hall, Wellington Place, at 8 o'clock.
„ 26th.—Salem Church, York Street, at 8 o'clock.
„ 27th.—Open-air, Comber Place, at 8 o'clock.
„ 28th.—Albert Hall, Shankill Road, at 8 o'clock.
„ 29th.—Y.M.C.A. Hall, Mountpottinger, at 8 o'clock.
„ 30th.—Open-air, Shaftesbury Square, at 8 o'clock.
July 1st.—Custom House, at 3 and 7 o'clock (Brass Band).
„ 2nd.—Reception in Tokio Tea Rooms, at 8 o'clock.

Reformed and Reformation.

By John Scott.

Identity truth has an advantage with believers of various denominations in the continued encouragement of searching the Scriptures. In these days of Higher Criticism, Ritualism, and idolatry, we are accustomed to hear people remark it is time for the battle of the Reformation to be fought over again. There is so much unrest on the subject of religion and education among theologians and preachers, that people are at a loss what to understand and who to believe. The British public would do well to look into the history of the true religion of ancient Britain and not allow themselves to be imposed upon by Romish frauds. When the National Church is called "Protestant," we must look back to a period long before the so-called great Reformation for proofs of its protestantism. As a nation we object to Rome's interferences. Our religion being derived from Holy Scripture, we see that in all ages Protestantism was exercised. God's prophets were all Protestants (or witnesses), to bear testimony, in His Name, for His truth, against error and idolatry, and their example has been handed down to the present day for us to follow. Now, it is remarkable that the word "Reformed" is only once in the Bible, being a warning to our forefathers against falling into idolatry. In Leviticus (xxvi. 23, 24) we read, "If ye will not be reformed by Me in these things, but will walk contrary to Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." Still more remarkable is it that the word "Reformation" is only once in the Bible, and has reference to Christ having abolished the Levitical priesthood (Heb. ix. 10). The first covenant with our forefathers had ordinances of divine service and a worldly sanctuary. For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shewbread, which is called the sanctuary; and, after the second veil, the tabernacle, which is called the holiest of all. The priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest, alone, once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying—that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did

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the service perfect, as pertaining to the conscience: which stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us (Heb. ix. 1—12).

British-Israelites, being Hebrews, can understand more thoroughly the reformation brought about by Christ for us "once for all." He alone is our Great High Priest, our Mediator, our only Saviour and Redeemer, and our true Reformer from following priestcraft and idolatry. Being the people of God, and understanding our responsibilities, it is our duty to sing Psalm cvii. with greater earnestness—"O give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy, etc. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Be true witnesses, or Protestants.

St. Anne's-on-Sea.

Correspondence.

HEBREW INDICATIONS IN WALES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I take this opportunity of mentioning two things which may, perhaps, interest you and the readers of the BANNER.

The first is a thing which has often struck me, and which I have been astonished never to have seen mentioned in the BANNER, nor by any speaker whose lectures I have attended—not even by the Rev. Idrisyn Jones, who is himself Welsh—and it is this: Nearly all the Welsh chapels (at least in Carmarthenshire, South Wales, in which county I was born) are named after places in the Holy Land. For instance, around my old home near Carmarthen are "Cwrth [meeting-place] Smyrna"; "Cwrth Bethesda"; near the town of St. Clears is Bethlehem Chapel; at Pontyates, near Kidwelly, there is Nazareth; and, I think, at Carmarthen there is Hebron. Further, there are many people who are not Jews, yet who have Hebrew surnames. At Carmarthen there are, to my knowledge, Josephs and Moses, and doubtless many more of whom I have not heard. Then there is Evan Daniel, the great mining engineer at Swansea.

Second. The Rev. Evan Jones, Llangain Vicarage, near Carmarthen, said to me that the Welsh language has more resemblance to the Hebrew than to any other. I took the opportunity and remarked, "*There* you have Israel; you see one proof." He has a very open mind and enjoys a stiff argument.

I remain, yours truly,
(Mrs.) F. M. BLUMBERG.

Warley House, 13, Duke-street, Southport, Lancashire.

THE CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is with the profoundest regret that I find on the part of not a few ardent workers in our cause—who unfortunately were not present at Exeter Hall, May 4th and 5th,—an entire misunderstanding of what the result of that Conference was. As doubtless many of the friends will desire to voice their mature and weighty opinions, I will be as brief as possible.

The suggested scheme of the London British-Israel Association was unpalatable to many—myself included—as savouring too much of a "Limited Monarchy," with the London Association as Monarch. Hence, after much discussion, a broad basis of "Union" was unanimously adopted at the second day's Conference, whereby ALL Associations agreed to meet annually for a *United* Conference—the first to be held at Halifax, as being as near as possible central, alike for Scotland, Ireland, Wales and England. At that Conference, I take it, the necessary steps will be taken by the United Assembly to appoint (*i.e.*, elect) the necessary officers and make all other arrangements incidental to the Annual United Assembly of all Anglo and British-Israel Associations. I hold no brief for London, am not a member of their Association, and need hardly say that no one figured more prominently as a critic of their suggested scheme than I did myself. But let us be fair. Their scheme was only a proposal—a suggestion. It did not meet with approval, and London, loyal to the great cause we all have at heart, unanimously agreed to the alternative, which was agreeable to the rest of the representatives.

What has the Conference achieved?

I.—A united expression of the desire for unity.

II.—A broad basis, *i.e.*, that of an annual moveable Conference of ALL Associations *as a means, not the end*, of further co-operation, inter-communion, mutual assistance, and moral support.

III.—A closer bond of union between all existing societies.

IV.—A united and influential voice that can and will speak forth with a force that will tell as never before in the history of the work.

And, last, we made a beginning. Not a very great thing; but a start—a united start. And it surely behoves every true Anglo-Israelite to stand shoulder to shoulder with those who for the sake of the cause itself have been willing to modify personal views and long-cherished schemes in order to begin at the beginning, show a united front to the world, and stand loyally with those who—however much we may differ in matters of detail—agree with us that our great cause is the cause of the kingdom of God and of the Gospel of that kingdom; and who, with us, desire above all things the spread of the truth that shall make us free indeed. Very heartily yours,

LEONARD HILLS.

THE IDENTITY AT BATTERSEA.

To the Editor of the "Banner of Israel."

DEAR SIR,—You will be pleased to know that we had three very fine meetings at Wandsworth Common on Whit-Sunday at 11 a.m., 3 and 7 p.m. They were exceedingly well attended, especially the evening meeting, but this will be readily understood when we say that in addition to our good leader, Mr. Berry, we had what some have termed "The Brighton Terror," Mr. Marchant. I can assure you he was a terror to those people who won't know their Bible. Mr. Marchant's subject in the morning was practically a ground-plan of our Identity. In the afternoon Mr. Berry assisted him by following up his remarks of the morning. But the evening meeting was the best of all. After a slight introduction by Mr. Berry, Mr. Marchant mounted a seat and held forth for an hour and forty minutes, which seemed to us not nearly forty minutes, and the audience evidently thought the same, as practically the whole of those stood for the full time. Mr. Marchant would not have stopped then, but was compelled to do so by the Common Keeper. It was a magnificent meeting, and we believe and pray it will do a good deal for our cause in this district. Personally I wish to thank Mr. Marchant for the pleasure, etc., of his company for one whole day, and sincerely trust we may (as he has promised) soon have him with us again. Will the following friends kindly accept all our thanks for their very great kindness in sending literature for distribution:—Miss Rush, Mrs. Cowan, Mrs. Saunders, Mrs. Herring, Mrs. Cubitt, Mr. Loveland, and all anonymous givers.

Praying that God's blessing may rest upon all our efforts,
I remain, yours truly, W. PILCHER.

85, St. John's Road, Clapham Junction, S.W.
June 5th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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"Bringing the Blind."

BY THE REV. LEONARD HILLS.

THE subjoined letter, signed by no less than twelve leaders of religious denominations, urging and praying for fellowship and unity, is surely a most eloquent testimony to the fulfilment of Isa. xlii. 16—20: "I will bring the blind by a way they know not; I will lead them in paths 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. (They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to molten images, Ye are our gods.) Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not."

We earnestly ask all BANNER readers to carefully read and ponder over the letter we reprint below. Note specially the wording of the paragraph we have put in italics.

(*a*) First the confession—

"*That we all need open and candid minds to receive light.*"

An admission surely that the hitherto dark state of affairs has been owing to the need of "an open mind."

(*b*) "*To* RECEIVE *light, and yet more light.*"

Observe the implied willingness not to create but to "receive" light. This is Scriptural, and in full harmony with the revealed will of God. See Job xxii. 22: "Receive, I pray thee, the law from His mouth." Also Acts i. 8: "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me," etc.

The open mind and the receptive heart are tokens of the true attitude of reverent service that shall surely be crowned with the blessing that maketh rich.

(*c*) "*So that in ways we perhaps as yet can hardly imagine.*"

What is this but a paraphrase of Isa. xlii. 16? A way *they* know not. Therefore, they are clearly awaiting a more excellent way yet to be revealed to them and received by them.

This letter, coming in the time of great religious difficulties and sectarian prejudices, is a sign that the words of our God are indeed coming literally to pass. To those on the British-Israel watch-tower it has long been manifest that some such confession would, sooner or later, be made, and it is equally manifest that what for the want of a better term is called "British-Israelism" is the sure way in which this unity will come to pass. Of course we shall be ridiculed for our presumption, but we can afford to wait. But surely those who are represented by the signatories of the letter will not ridicule or treat with contemptuous indifference our claim after using the sentence, "what we all alike need is that God should open our minds and hearts to *receive without prejudice* the gradual revelation of His will as to the ways by which we are to be drawn together"; and still more expressive that last sentence, "that a freer way may be prepared for the divine purpose to realise itself."

No further words of ours are needed to show how fully, how entirely the spirit of this letter breathes the sure and certain hopes of all conscious British-Israelites. Brethren, let us not be weary in well doing, for in due season we *shall reap* if we faint not.

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FELLOWSHIP BETWEEN THE CHRISTIAN CHURCHES.

To the Editor of the "Manchester Guardian."

SIR,—We who subscribe this letter represent widely different Christian communities. We agree in deprecating at present any large schemes of corporate reunion, which seem to us premature, or any attempts to treat our existing religious divergences as unimportant; but we agree also in believing profoundly that our Lord Jesus Christ meant us to be one in visible fellowship; we feel profoundly the paralysing effect upon the moral forces of Christianity which our divisions inevitably produce, and we recognise with the fullest conviction that it is the duty of all Christians who desire in this respect the fulfilment of the Divine purpose to give themselves to penitence and prayer—to penitence, because we have all in various ways, as bodies and as individuals, contributed to produce and perpetuate differences, and to prayer, because what we all alike need is that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are to be drawn together.

Being so far agreed, we are venturing, not, we believe, without the guidance of the Holy Spirit, to approach as far as we can all the Christian ministers of religion in England to ask them to prepare their congregations for a united effort of prayer on Whit-Sunday next at the principal morning service for the reunion of Christians, special care being taken that such prayer should be entirely uncontroversial and should involve no assumptions except those which all Christians can make their own, namely—

That our Lord meant us to be one in visible fellowship.

That our existing divisions hinder or even paralyse His work.

That we all deserve chastisement and need penitence for the various ways in which we have contributed to produce or promote division.

THAT WE ALL NEED OPEN AND CANDID MINDS TO RECEIVE LIGHT, AND YET MORE LIGHT, SO THAT IN WAYS WE PERHAPS AS YET CAN HARDLY IMAGINE WE MAY BE LED BACK TOWARDS UNITY.

We believe that by these solemn exercises of penitential devotion dispositions may be created and nourished which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed, and that a freer way may be prepared for the Divine purpose to realise itself.

RANDALL CANTUAR.
T. J. DICKINSON, President of the United Methodist Free Churches.
WILLIAM EBOR.
J. H. JOWETT, Chairman of the Congregational Union of England and Wales.
C. H. KELLY, President of the Wesleyan Methodist Conference.
J. B. MEHARRY, Moderator-elect of the English Presbyterian Church.
F. B. MEYER, President of the Baptist Union.
A. J. MILNE, Moderator of the General Assembly of the Church of Scotland.
ROBERT RAINY, Moderator of the General Assembly of the United Free Church of Scotland.
F. J. ROBINSON, President of the Methodist New Connexion Church.
GEORGE ST. ANDREWS, Primus of the Scottish Church.
C. BIRMINGHAM, J. H. JOWETT, } Secretaries.

The Question of Circumcision.

BY THE REV. J. IDRISYN JONES.

A FEW days ago an aged and honourable British-Israelite, Mr. J. S. Barton, wrote to me saying that, in his own experience, the great stumbling-block to the reception of British-Israel views was the fact that we are an uncircumcised nation; that was the "Pons Assinorum"—the bridge on which so many stumbled in their efforts to adopt the theory of our Hebrew origin. It calls, therefore, for special notice at our hands, which the Editor of the BANNER may be so good as to facilitate by inserting this brief article.

But it seems strange that this matter should prove a serious hindrance to any intelligent and earnest seeker after our particular truth. The fact of our descent from Abraham cannot rest solely or mainly on so slender a basis as that of one ancient Israelitish ceremony. If this sign of Identity is not found in the British people, yet what about the other numerous and unanswerable proofs? Are they to be taken for nothing? We have come from Palestine; we have Hebrew characteristics; we are doing in the earth the task assigned to Israel; we possess the material and spiritual blessings of the Abrahamic covenant; while every day it is becoming more clear that, as a people, we are moving on towards a complete Hebrew destiny. Must these signs be flung to the winds because one item of the ancient Hebrew law is omitted? That would be an unreasonable attitude to take up, quite unworthy of all intelligent persons.

For a moment let us suppose that we are wrong in not conforming to this ancient ordinance. What then? It would only show that our British-Israel *life* is defective in one particular point. But that is not sufficient to destroy the fact of our Israel origin. On that plea the great multitude who arrived at the borders of Canaan at the time of the Exodus could not be regarded as the children of Israel, for they were all uncircumcised excepting *two* persons, viz., Joshua and Caleb. We read: "Now all the people that came out were circumcised: but all the people that were born in the wilderness, by the way as they came forth out of Egypt, them they had not circumcised" (Joshua v. 5). Yet these were all accounted as the seed of Abraham, and therefore we should also be.

WHY THE BRITISH IGNORE THE RITE.

That the ordinance was an important one none can deny. It was instituted by the direct voice of Jehovah: "This is My covenant which ye shall keep, between Me and you and thy seed after thee: every man child among you shall be circumcised" (Genesis xvii. 10). It served various purposes; it was a seal of the covenant; it was the gate of admission into the Hebrew Church for proselytes who had been Gentiles and pagans; it was a symbol of grace—"But he is not a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. ii. 29). It is therefore important that we should show sufficient reason for omitting it, and that sufficient reason is found in the fact that

CHRIST HAS ABOLISHED IT.

He instituted two ordinances only for this Christian dispensation, viz., baptism and the Supper of the Lord. He who insists upon a THIRD ordinance does so without Christ's authority and in opposition to His decree as sole Lawgiver to the Church. But it is significant that baptism and the Lord's Supper are to be viewed as a continuation of two Hebrew ordinances under a

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different form. Baptism now represents circumcision, for Paul speaks of it as "the circumcision of Christ," which implies that it stood in some relation to it: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, *by the circumcision of Christ*; buried with Him in baptism," &c. (Col. ii. 11, 12). It may therefore be claimed that baptism now is *equivalent* to circumcision, and that the ancient law is being fulfilled under another form. The Lord's Supper may also be viewed as a continuation of the Passover, but having a retrospective and not a prospective outlook. Thus circumcision needs no longer to be regarded as an identity with Israel.

But viewed as a part of the ceremonial law, how clearly is it stated that Christ has abolished it for Israel and Gentiles alike; for being now comprised into one Church, the latter being grafted into the former, the same conditions of membership must apply to both. Paul writing on this point says, "But now in Christ Jesus ye who sometime were afar off are made nigh by the blood of Christ . . . having abolished in His flesh the enmity, even the law of commandments contained in ordinances" (Ephes. ii.). Again, when writing to the Church at Colosse, he says, "And you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses, and blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. ii. 13, 14). So it is clear that the Mosaic ceremonial law has no application to the Christian life.

But Paul puts the case against the ceremonial law still more strongly, viz., that the practice of circumcision makes Christianity itself void: "Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing" (Gal. v. 2). But he further puts them in this dilemma, viz., that thereby they came under an obligation to keep the whole ceremonial laws of Moses: "For I testify again to every man, that he is a debtor to do the whole law; Christ is become of no effect to you; ye are fallen from grace, . . . for in Christ Jesus neither circumcision availeth anything, neither uncircumcision; but faith which worketh by love" (Gal. v. 2, 3, 6).

If, then, we practise circumcision—which some think we ought to do—we should be under obligation to travel the whole round of the Mosaic ritual, shedding the blood of bulls and goats, offering the daily sacrifice of the lamb, and observing all the purifications, ablutions and feasts of ancient Israel in this very land. It is evident that we had better have nothing to do with circumcision.

It is strange that we should be confronted in these modern times with such a question. But error always dies hard. The apostle had to deal with it vigorously in the primitive Churches. The first Council convened in the City of Jerusalem was in relation to this question of circumcision; but it was not so much the attack of the Synagogue against the Church of Jesus Christ as that of Christianized Jews, who were eager to fasten the rite on all Gentile converts. The Council decided against them, James (the presiding elder) saying, "Wherefore my sentence is, that we trouble not them which among the Gentiles are turned to God" (Acts xv. 19).

Paul had to deal with the matter in various Churches in Asia; and when he took Titus, his Greek companion, with him to Jerusalem, and was expected by some to have Titus circumcised, he stoutly resisted them: "To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you" (Gal. ii. 5).

Let us then not relinquish our claim to being British-Israelites on any pretence whatever, especially that relating to circumcision. Paul had little respect for sticklers for this ancient ceremony: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision" (Titus i. 10). But we need not apply such caustic expressions to those in our own day who are honestly under the impression that we are evading our duty. One of the penalties attending those who maintain the truth is that they are opposed, misrepresented and derided. But it is always an honour to suffer in any good cause. Time is on their side, as, sooner or later, it will be seen who was right and who was wrong. We can afford to wait the verdict of the future.

"Press on—press on; good men cannot fail;
Whoe'er oppose, they must prevail;
Opponents die, and are forgot;
Work done for God, it dieth not."

Kenilworth.

The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

OUR SAXON ANCESTORS.—(*Continued from page* 261).

Capital punishment was awarded to all traitors thieves, and deserters.*

The law of Moses again says: "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow" (Deut. xxiv. 19). "When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel. When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 24); and with our ancestors, "every foreign wayfarer might pluck as he went along, three fruits from a tree, or take three sheaves from a field, or three fish from a pond, if driven by necessity; whence came the saying, Three are free." "In social feasts and deeds of hospitality,

* The ancient Scythians were also most strict in their observance of justice; they considered theft a heinous crime, and coveted nothing belonging to their neighbours (Justin, bk. ii., ch. 2).

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no nation was ever more liberal and abounding," says Tacitus. "To refuse admitting under your roof any man whatsoever is held wicked and inhuman."

The Saxons had also their custom of "give all kind," which provided for all the members of a deceased freeholder's family. When the oldest son took possession of the estate, he was obliged to give to each of the other kinsfolk a portion of the personal property, and apply part of his revenues to their maintenance; and when they had settled down in Britain, their estates did not descend to the oldest son only, but were fairly divided among all the male children of the deceased. With the early Hebrews all the male children received each a share of the estate of their father.

Like the Israelites of old, they paid particular attention to landmarks, the boundary line being carefully marked by either a stone or tree, and at the setting of a landmark it was customary to assemble all the children in the neighbourhood on the spot, and to box their ears in order to impress the circumstance and the locality more deeply on their minds. This peculiar importance which they attached to the boundary lines of their estates brings us in mind of the old Scripture saying, "Cursed is he that removeth his neighbour's landmark."

The Saxons were in the habit of deciding difficult matters by ordeals, when they were not proved by witnesses. These may have been a corrupt form of the offering of jealousy mentioned in Numbers v. 11, which was certainly a kind of ordeal. They were also addicted to the use of lots, which was similar to the Israelitish custom mentioned in various portions of Scripture. Round every hearth were resounded the praises of the fallen brave, and the memory of valorous deeds was preserved in song. This was also customary with the Israelites—as in the case of David killing Goliath—when the song of the women, "Saul hath slain his thousands, and David his ten thousands" (1 Samuel xviii. 7), provoked the envy of Israel's first monarch. As with the Hebrews, the singers of this legendary verse were accompanied with the music of the harp. These rhymes were their histories, and were preserved by the Bards, or Scalds, and transmitted from one generation to another in song. As the authority was never vested with one individual, a plurality always existed, and the numbers three, four, and twelve are generally found to predominate. All of these were particular numbers with the Hebrews, the twelve particularly, for the Twelve Tribes of Israel. The number ten also predominated in the great Anglo-Saxon Wittenagemot. The State government of the Anglo-Saxons also consisted of twelve noblemen chosen from the rest for their virtue, valour, and integrity. And although they are said to have been so very rude and unpolished in their manners, these were certainly formed with a sense of kindness and fine feeling very remarkable for a people of barbarous descent: they reverenced old age also, inasmuch as in their popular assemblies the eldest man presided over the meeting.

And what are we to say to all this? Are we to suppose that the descendants of Gomer, after wandering far westward, somehow or other attained, by their own human invention, to those Divine principles of justice given by God to His own chosen and distinguished people Israel? The present condition of the aboriginal inhabitants of all countries is a substantial proof that the tendency of peoples who wandered from the scenes of man's first existence was to degenerate from all refinement and sink from the true ideas of religion and morality common to the world during the early patriarchal ages. It was from this universal paganism that God rescued the Hebrew race, and thus constituted in it a peculiar and special people to Himself, and distinguished them from all other people by their peculiar laws and institutes. These laws were possessed only by themselves until the Christian era. It was not the doctrine of Christianity and early Popery to discipline their converts in the ceremonies of Mosaic law. These Mosaic laws were inaccessible to others than the Hebrews prior to the time of Christianity, and were only then *accessible*. It was the great difference between Mosaic law and Paganism that rendered the Hebrews a "peculiar people" separated from all other peoples.

THE ANGLO-SAXONS.

There were great changes in Germany from the third to the sixth centuries of the Christian era. The Goths spread themselves southward in all directions and overthrew the Roman Empire, and in the fifth century the Saxons made their first appearance in Britain under the command of Hengist and Horsa,* two brothers, who had been appointed leaders of the expedition. They at first entered the service of the British King Vortigern against the Picts, who had continually harassed the Britons since the departure of the Romans. The Saxons were successful in their engagements, and, gaining the confidence of the King, induced him to allow others of their countrymen to enter his service; shortly afterwards they flocked into Britain in such numbers as to eventually gain the upper hand in the realm, and the Ancient Britons were forced backward into Cornwall and Wales. Some of them took ship and sailed for the coast of France, which place they called Bretagne, after their own name.

Fabyan, in his Chronicle, speaking of those Saxons who entered the service of Vortigern, says that he was earl of Jews, after called West Saxons.† The early monkish chroniclers speak of this migration as having been from the three great Powers of Germany—"the Powers of Germany, three of the most powerful Nations of Germany," the Angles, Jutes, and Saxons, "said to have been the most distinguished provinces of Germany."‡ QUERY.—Were

* Their ancestry is traced as follows: "Their principal chiefs are reported to have been two brothers, named Hengist and Horsa, who were the sons of Victgills, who was the son of Wicta, who was the son of Vecta, who was the son of Woden, who was the son of Frealof, who was the son of Fridulf, who was the son of Fin, who was the son of Flockwald, who was the son of Jeta, who they said was the son of God—that is, of some idol" (Hendry of Huntingdon, bk. ii.). This seems to connect them with the Getæ of the ancients. Asser, in his Life of Alfred, traces this Geat or Jeta back through several generations to Shem and Adam.

† Fabyan Chronicle, p. 69. "Vrtigernus, Duke of the Jewesses, or Vortigernus, Earl of Jewesses, afterwards called West Saxons" (old English)—Jews, or rather Israelites.

‡ Hendry of Huntingdon, bk. ii.; F. Ethelwerd, bk. 1; Saxon Chron., etc.

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our Saxon ancestors the Asian colonists under the command of Odin, from Scythia, the superior people of the classic historians, the ruling or royal Scythians of Herodotus, and originally the Ten Tribes? From the Jutes are descended the people of Kent and the Isle of Wight; and from the Saxons came the ancient divisions of East Saxons, South Saxons, and West Saxons, while the Angles populated the middle counties of England. The *Vetus Chronicon Holsatiæ*, or Ancient Chronicle of Holsatia, the exact place from which the Saxons came to Britain, says that the Jutes and Danes were Jews (Israelites) of the Tribe of Dan.*

(To be continued.)

The Structure of the Heavenly Jerusalem.

By J. Houghton Spencer.

In addition to the seven coloured stages of the Tower of Babel and the seven coloured walls of the city of Ecbatana mentioned by the writer of this article (Banner, of May 23rd, 1906), other references to the same idea are given by various authors. In a work entitled "Bible Myths† and their Parallels in other Religions"—New York: J. W. Bouton, 706, Broadway; 1883; 2nd edition (without author's name, but in the 4th edition the name is given as T. W. Doane) —occurs the following:—"The learned Thomas Maurice tells us that the *Indians* had, in remote ages, in their system of theology, *the sidereal ladder of seven gates*, which described in a symbolical manner the *ascending and descending of the souls of men*" ("Indian Antiquities," vol. ii., p. 262).

We are also informed by Origen that "This descent (*i.e.*, the descent of souls from heaven to enter into some body) was described in a symbolical manner *by a ladder which was represented as reaching from heaven to earth* and divided into *seven* stages, at each of which was figured a gate; the eighth gate was at the top of the ladder, which belonged to the sphere of the celestial firmament" (quoted by Dr. Prichard: "Egyptian Mythology," p. 210).

Maurice speaks of a painting illustrative of *Indian Mythology*, in which he says: "The souls of men are represented as ascending and descending (on a ladder), according to the received opinion of the sidereal Metemphychosis in Asia" ("Indian Antiquities," vol. ii., p. 262).

Mons. Dupuis tells us that "Among the mysterious pictures of the *Initiation*, in the cave of the Persian god Mithras, there was exposed to the view *the descent of the souls to the earth and their return to heaven*, through the seven planetary spheres" (Dupuis: "Origin of Religious Beliefs," p. 344).

And Count de Volney says: "In the cave of Mithra *was a ladder with seven steps*, representing the seven spheres of the planets, by means of which *souls ascended and descended*. This is precisely the ladder of Jacob's vision. There is in the Royal Library (of France) a superb volume of pictures of the Indian gods, in which the ladder is represented with the souls of men ascending it" (Volney's Ruins," p. 147, *note*).

"In several of the Egyptian sculptures, also, the transmigration of souls is represented by the ascending and descending of souls from heaven to earth, *on a flight of steps*" (see "Child's Prog. Relig. Ideas," vol. i., pp. 160, 162).

As these references connect the pagan idea of a means of communication between earth and heaven with Jacob's ladder, it may be well to enquire how far and in what way the pagan and Biblical methods agree or differ. If we turn to the plan of the model of the Tower of Babel in the Banner of August 28th, 1901, it will there be seen that the circular orbits of the planets are each enclosed in a corresponding square, and that while the circular orbits, being parallel, cannot come into contact with each other, the squares, being placed alternately either diagonally to or parallel with the sides of the outer square, do touch each other, thus establishing a visible connection between the outermost square enclosing the orbit of Saturn with the innermost square enclosing the sun. Let the forefinger be placed on the lower corner of the outermost square and then advanced to the centre of the side of the square, where it *touches* the orbit of Saturn, from which point draw the finger along that side of the square (which makes an angle of 45 degrees with the first line) enclosing the orbit of Jupiter to its centre, where it *touches* the orbit of that planet; thence let it follow the side of the square enclosing the orbit of Mars to its centre, making an angle of 45 degrees with the last line, and so on from orbit to orbit, until the central sun is reached, and the result will be a zigzag line, thus ⚡, reaching from the orbit of Saturn to the sun, illustrating, it is suggested, a clearly defined way to heaven "through the seven planetary spheres."

The Hebrew word translated ladder in Gen. xxviii. 12 is *soolom*, of which Parkhurst says the ideal meaning is uncertain. In the Septuagint the word κλιμαξ (klimax is employed, hence our English word—climax; in rhetoric it signifies a gradual ascent from weaker expressions to stronger. This word therefore much better expresses the idea of a gradual ascent from earth to heaven, through the seven planetary spheres, than does the English word ladder.

The final letter of κλιμαξ is "Xi"; its form is remarkable, and if its figure be applied to the angular figure before described, as illustrating the way through the seven planetary spheres, it will be found very nearly to be a cursive representation of that severely angular form. It is therefore suggested that the Greek letter ξ refers in shape to the pagan conception of a figure corresponding to Jacob's ladder.

The English equivalent of ξ is X, which refers to Christ, as does also the Greek letter "Chi," which is of the same shape as X. It may therefore illustrate John i. 51, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Thus the final letter in the *Greek* word, κλιμαξ, suggests an ascending path to heaven of a material paganism as old as the Tower of Babel; while the *English* equivalent of the same letter points to the spiritual way through Christ Jesus, who said, "I am the Way, the Truth, and the Life" (John xiv. 6).

Corfe, Taunton.

* Ex. Turner's Anglo-Saxons, vol. I. p. 185.

† This title is to be regretted. If the writer had been a believer in British-Israel truth, how different would have been the conclusions arrived at in that work.

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MISCELLANEA.

SPREAD OF ENGLISH.—The fact that nearly one-half of the shipping traffic to and from Antwerp is carried on under the British and American flags, has made Antwerp almost an English-speaking port. The authorities there are now encouraging the study of the English language in all classes. Free night schools, devoted only to classes in English, are attended by thousands of pupils, while special attention is paid to the study of English in all the grades of the day schools, public as well as private. This necessity of acquiring a practical knowledge of English is so generally felt that even clubs, composed of men in different business houses and banks, have been formed, and are known as "Mutual English Teaching Clubs." This desire to popularise the English language is not confined to Belgium, but has extended to Germany as well, where recent orders of the Government require the officials and employees of the railways to learn and speak the English language. Schools of instruction for this purpose have been already established at Munich and Nuremberg by the German Government.

CORNWALL'S CLASSIC MINES.—Owing to a rise in the price of tin a new impulse has been given to the Cornish industry, and a number of mines are being re-opened. The Botallack Mine is one of these, and the promoters are local men who have had much experience in the Transvaal. Another is the Wheal Owles, in the same district. The Wheal Vox has been revived by the Dolcoath Company, and the Dolcoath Mine, which has been idle for many years, is to resume operations soon. It is the opinion in mining circles that if the price of metals remains from £150 to £175, all the disused properties in Cornwall will be re-started.

HEBRAIC ORIGIN OF THE GREEKS.—A learned writer gives additional, though unintentional, evidence in support of Areus, Onias, Josephus, Maccabees, Latham, Gawler, and others. He says: "This city (Pœstum) is supposed to have been founded by the Dorians, who came from Dora, in Phœnicia" (*Historical Tour Through Italy*, &c., 1824. Vol. ii., p. 172). The Hebrews, coming from Phœnician ports, and in Phœnician ships, and mixed with Phœnicians, and, on account of their non-idolatrous religion, not caring to be recognised as iconoclastic Hebrews, were looked on as Phœnicians, so every place they settled in was said to be colonised by Phœnicians; while it is simply impossible that the two Phœnician cities, and the narrow little slip of territory annexed to them, could have produced the swarms of emigrants that peopled the isles and shores of the Mediterranean; but the multitudinous heaven-blessed Hebrews could have done so. The Dorians settled in Doria, Rhodes, Megara, Asia Minor, Italy, Sicily, Peloponesus, &c. In these places, therefore, we may trace the footsteps of Israel. See Judges i. 27.—A. B. G.

PAPER FROM PAPYRUS.—Mr. Smedley Norton has returned to England after a six months' expedition on the banks of the Nile, where he found the long-hidden papyrus plant, and has in his possession many specimens of beautiful paper made from papyrus grass. When, urges Mr. Norton, it is taken into consideration that the present price of paper manufactured from wood-pulp is £10 a ton, and that a really fine paper, better in every way than the present product, can be delivered in England or any part of Europe and the United States for about 30s. a ton, the future of papyrus paper is more than assured.

A DUTY TO JAPAN.—At the Swansea Conference of Welsh Christian Endeavour Societies, Mr. W. H. R. Tredinnick, secretary of the Japan Evangelical Mission Band, said there were more Christians in the little isle of Ceylon than in the whole Empire of Japan. There were more Buddhist shrines than nominal Christians there, and yet this was the country to which Christian England was allied for ten years—one of the most heathen nations on the Globe. Why did God allow it? Simply for the purpose that they might send forth the Gospel message and bring the Japanese to the foot of the Cross.

CAPE TO CAIRO LINE.—The British South Africa Company has received word that this railway reached Broken Hill on the 11th inst. Broken Hill is 374 miles from Victoria Falls, so that another important stride has been made.

OUR COLONIAL ORDER.—On June 13th, a chapel for the exclusive use of the Order of St. Michael and St. George was dedicated at St. Paul's Cathedral in the presence of the King and a brilliant assemblage. As the Order is essentially a Colonial one, conferred for distinguished service in our Empire beyond the seas, the whole arrangements for the function were carried out by the Colonial Office.

JUDAH JOINING ISRAEL (Jer. iii. 18).—In a recent number of the official organ of Zionism—*Die Welt*—Dr. A. Ruppin shows that between 1881 and 1904 788,000 Russian Jews arrived in the United States; 80,000 settled in the United Kingdom; 33,000 in South Africa; and 20,000 in Canada. *The Munsey* for January contains an article on "The Jews in America," stating that at the present rate of immigration the bulk of the Jews will soon be in that country. The new-comers to New York every six months would make a larger city than Jerusalem. The Jewish population of the States is now 1,400,000. By 1930 there will be seven millions of Jews there. "Zionists," says the author, "may dream of the return to Palestine, but the destiny of their race is turning in another direction. America is rapidly becoming the Promised Land of the Jews, and New York their New Jerusalem." Six steamers have been specially chartered to run backwards and forwards between Libau and England during the summer, for the purpose of conveying 80,000 Russian Jews to English ports.

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The Arena.

Baron Porcelli in a New Piece.

Readers of *The Rock* and other channels of Protestant polemics are familiar with the refined contributions signed "Alfred Porcelli," and will be surprised to hear that he has been giving Romanism a short respite, having turned aside for a few moments to shatter another system of iniquity, viz., our Hebrew origin. It is interesting to observe that he is as happy in throwing mud at prominent Protestants as at purblind Papists; indeed the Baron's stock of mud seems inexhaustible, but it has one good quality—it will not stick.

The person chiefly responsible for distracting his attention from the Pope, and thus endangering our Protestant Constitution, was actually Miss Augusta Cook. Such a rash act on her part would be inexcusable but for the circumstance that she was not solely to blame. Her able articles entitled "The Oath which He Sware to our Father Abraham; or, Christianity Vindicated," were reprinted from last year's Banner as a booklet, and someone posted a copy to the Baron, who evidently condescended to read it, though it is not so evident that he understood it. The result was, as we have said, a serious digression from his main argument, and Miss Cook was favoured with a document written in the form of a review, which is a curiosity in the way of abusiveness. Like Miss Cook, however, we are not much concerned with the temper of this production. Arguments are what we look for, and in the present case they have been rather difficult to find, though, once found, not difficult to count. None the less he has an exceedingly high opinion of them and even deems them fatal to the Identity; consequently he will be pleased at our affording them publicity. He says:—

"Feminine logic is proverbially peculiar, but I confess that the statements made in this booklet are more than peculiar. They are too funny for words. That Abraham, the circumcised Syrian (Gen. xvii. 24) is the 'great ancestor' of an uncircumcised mob of mingled Danes, Picts, Scots, Norsemen, Romans, Angles, Normans, Celts and Cymri—is rich beyond conception."

Passing by the chivalrous allusion to "feminine logic"—logic in which, it so happens, the feminine sex has no manner of monopoly—we do not see why our doughty forefathers should be designated a mob, unless it is considered that all beneath baronial rank come under that classification. But we certainly should have thought that before using the vivid verbiage which distinguishes this tirade the author would have made himself familiar with modern researches into ethnic affinities. One who knows nothing of our racial solidarity—who apparently is not even aware that the Normans were Danes—is disqualified from writing a word on the Identity. Our opponent submits an array of tribes who are supposed to constitute the British nation, and assumes that a difference in name implies a difference in lineage. To show that this idea is not strictly correct, let us apply his language to Israel during their wilderness wanderings: "That Abraham, the circumcised Syrian (Gen. xvii. 24) was the great ancestor of an uncircumcised mob of mingled Danites, Gadites, Reubenites, Zebulonites, Manassites, Simeonites, Issacharites, Benjamites, Levites, Naphtalites, Ephraimites, Asherites, and Jews—is rich beyond conception." We have not mentioned the "mixed multitude," but perhaps this will do. It must be clear to the most ordinary comprehension that the richness of the above conception depends upon whether or not we are acquainted with the origin of these tribes bearing thirteen names. The same rule applies to our own ancestral "mob," and we can only advise Baron Porcelli to complete his studies in that particular line of ethnology.

Seeing that Israel neglected circumcision while under the superintendence of Moses and influence of the Levitic ritual, the fact that our British ancestors neglected it after generations of vicissitudes and heathenism does not seem so grotesque to us as it does to our critic. But that is only half the story. It is obvious from such texts as 2 Kings xvii. 15, 16, that Israel had abandoned circumcision previous to their captivity. They became utterly apostate, and were thereupon divorced (Jer. iii. 8; Hos. i. 9); their return to God's favour being through the new covenant of grace, which treats circumcision as a "beggarly element." Abraham, it is worth pointing out, was not a "circumcised Syrian" from the cradle to the grave. He was an uncircumcised Syrian for nearly a century, and it was during this period that the promises were made. And why? "To the end the promise might be sure to all the seed" (Rom. iv. 16).

Baron Porcelli proceeds:—

"I have not time to follow this good lady in all her folly; and as a chain is no stronger than its weakest link, I purpose breaking her chain of rhodomontade by the simple process of demonstrating the nonsense and error contained in one link, premising my remarks with the observation that ignorance of Oriental turns of thought and flowers of speech lies at the root of most of the fallacies of the present-day Anglo-Saxon self-complacency—phrases which to anyone accustomed to Eastern turns of speech are obviously not meant literally—are, owing to ignorance, utterly perverted and misunderstood; such, for instance as Gen. xv. 5: "Tell the stars, if thou be able to number them"; "And as the sand by the sea shore" (Gen. xxii. 16—18); or "As the dust of the earth" (Gen. xiii. 14—16), which are Orientalisms for "numerous."

Of course it is not every opponent that seasons his argument with the same amount of Billingsgate as this one, but the gist of his remarks is common enough. It appears that we are not sufficiently educated to understand the Scriptures. The Bible is an Oriental book, given to Oriental exaggerations (euphemistically termed flowers of speech), which are liable to mislead ordinary people unless they consult such sages as Baron Porcelli. But it is curious that although Scripture is replete with prophecies concerning peoples, persons, and places, we never hear of these Oriental impediments until Anglo-Israelism arrives on the scene. The Messianic predictions are found in this same Eastern book, and they are so plain that they might have been written by a Western. The prophecies relating to Assyria, Babylon, Tyre, Edom, Palestine, and other Bible lands, are almost innumerable, and instead of being "not meant literally" it is the boast of the Christian expositor that they have been accomplished to the very letter—to the smallest detail. There was also a long series of curses pronounced against unrepentant Israel, the

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fulfilment of which is before our eyes, and it would be difficult to persuade the downtrodden Jew that he is suffering from "flowers of speech." We must conclude therefore that Baron Porcelli has over-estimated the Oriental colouring of Scripture, and are confirmed in this course by the prodigious hollowness of the only example with which he supplies us. As the stars, as the sand by the sea shore, as the dust of the earth, are, he tells us, "Orientalisms for numerous." That is our opinion too, but what grade of numerousness? God is not an Oriental, and Oriental languages are perfectly able to express the difference between ordinary and extraordinary increase. Ishmael's seed, for instance, had to be "numerous," and the promise runs: "Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly" (Gen. xvii. 20). There is nothing here about "the dust of the earth," which represents enormous numbers—numerousness in the superlative degree. Our opponent has wisely refrained from giving us a definition of "numerous," but we can dispense with it as we have the definition of Moses: "The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. 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" (Deut. i. 10, 11). The Hebrews were at least a million or so on the occasion of this address; consequently the estimate which Moses formed of God's promise was a population of a thousand millions, and if Baron Porcelli's estimate corresponds with that of Moses we need not further discuss this point.

Still, although wonderfully alive to "Oriental turns of thought," our mentor is strangely forgetful of them at times—at convenient seasons. Later on he remarks:—

"Because Admiral Colomb calls Gibraltar, Suez, Galle, Singapore, The Cape, and the Falkland Isles the 'gates' of 'all the great commercial routes' of the world, therefore it is clear that Great Britain holds 'the gate' (singular, not plural) of the enemies of Edward VII.; though which of the above 'gates' (plural) is the particular 'gate' (singular) of the jovial King's enemies, our authoress does not say."

The Baron's profound acquaintance with Eastern "turns of speech" should have protected him from such imprudence as this. The use of a singular to express a plural is one of the commonest biblical "turns," and in the present case, "enemies" being plural, the inference must be specially strong that the gate is plural. Of Judah it was said, "Thy hand shall be in the neck of thine enemies" (Gen. xlix. 8). David declares, "God shall wound the head of His enemies" (Psa. lxviii. 21); and the Decalogue forbids us to covet our neighbour's ox. What should we think of a commentator who told us that a single neck, a single head, or a single ox are here meant; or taught that Pharaoh had only one arm (Ezek. xxx. 21); Ishmael one hand (Gen. xvi. 12); and David one foot (Psa. xxvi. 12)? We should at least put an exceedingly low value on any of his views.

But it will be remembered that Baron Porcelli threatened to break the "chain of rhodomontade by a simple process," and we trust our readers do not think we are deliberately shunning this fatal stroke. 'Tis simplicity itself, though it requires explanation. Miss Cook argues that since Great Britain, as no other empire does, is inheriting "the gate of its enemies," and such like promises, "Christianity therefore is vindicated"; which, also, is "a simple process" of reasoning, for everything that substantiates prophecy vindicates Christianity, hence Keith's description of his standard work, viz., *Evidence of the Truth of Christianity derived from the Literal Fulfilment of Prophecy*. Our opponent, however, in the style of the parodist, writes thus:—

"Great Britain, as no other empire, is a nation of shopkeepers lusting after mammon, and filled with the 'tricks of the trade.' Therefore Christianity is thereby vindicated."

And so on, page after page, in which the wickedness of King and people are duly scheduled. The truth of it all is open to considerable dispute, but to dispute it would not be worth our while. The difference between this rhodomontade and Miss Cook's is that the latter embodies a fulfilment of prophecy, whereas the former does not; in fact, the Baron's charges against King Edward and Great Britain may be described as red herring. King David was not a paragon, yet, in so far as he inherited Divine promises, God's Word was vindicated through him. The same was true of the Hebrew people, and the same is true of the British people. The only question, then, is whether we are or are not enjoying the promises to Israel, and carrying out Israel's mission in the world; and that we *are* has been admitted so often by competent observers, foreign as well as native, that Baron Porcelli's opinion on the matter is quite immaterial.

But if the British are surpassingly villainous—"as no other empire"—we are more than ever impelled to ask why God has surpassingly favoured us, endowing us with the aforementioned Gates, with a galaxy of magnificent Colonies, with 400,000,000 alien subjects, with immense wealth, the richest regions on the earth, the dominion of the sea, and the headship of the nations. There must be some reason why the worst of folks have received the best of treatment, and the Baron's formidable list of delinquencies has had the effect of deepening our faith in Anglo-Israelism instead of weakening it. British identity with Israel is not put forward to prove that the nation is worthy of the manifold honours and privileges bestowed upon it, but to verify God's utterances, and we conclude by thanking Baron Porcelli for assisting us to verify and justify His declaration in Ezek. xxxvi. 22, "I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen."

PETRIE'S DISCOVERIES.—Professor Flinders Petrie, lecturing on his recent excavations in the eastern delta of the Nile, stated that he has uncovered a large fort built by the Hyksos—probably Syrian Semites—soon after their first arrival in Egypt, and before they had established the mysterious Hyksos dynasty which favoured the Israelites in the time of Joseph. The professor believes that bows and arrows were originally their only weapons, though they later borrowed those of Egypt.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

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"In Thy Seed shall All the Families of the Earth be Blessed."

THE January issue of the American *Missionary Review of the World* contains figures which prove incontrovertibly that the Anglo-Saxons are *the* missionary race, and doing Israel's work in a most remarkable manner. It points out that "The striking predominance of the Anglo-Saxon Christians in missionary enterprise is evident, since at least three-fourths of the funds and the labourers come from the U.S.A. and Great Britain, while not far from four-fifths of the harvest has also been gathered through their agency," but it does not attempt to explain why this is so, and we venture to say there is no explanation to be had consistent with Revelation except our lineal descent from Israel. The *Missionary Review* gives the

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1905.

	Home Income.	Field Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained Natives.	Total Native Helpers.	Total Force in Field.	Stations.	Communicants.	Added last Year.	Adherents.	Schools.	Scholars.
	Dollars.	Dollars.														
American	8,120,725	1,282,500	1,777	432	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	57,476	1,102,706	8,638	303,835
British	8,062,679	1,631,207	2,393	1,711	2,176	2,508	8,596	1,895	39,101	47,703	12,959	537,444	41,403	1,333,066	11,447	578,407
German	1,587,049	387,905	903	197	760	124	1,982	167	6,881	8,858	3,332	191,061	26,151	540,182	2,466	120,817
Others	1,756,432	214,405	832	290	513	762	2,026	342	21,306	23,327	5,712	437,951	17,158	1,126,134	5,284	193,068
Total for Christendom	19,526,885	3,516,015	5,905	2,630	5,061	4,306	17,749	4,353	89,335	107,974	31,451	1,736,176	142,188	4,102,088	27,835	1,196,127

Among other information the *Review* shows (1) which are the Protestant Missionary Societies contributing annually the largest sums to the evangelization of the earth; and (2) which have the largest number of workers in the field; and perhaps the particulars will be of interest. (1)

Church Missionary Society (English)	£337,734
Methodist Episcopal (American)	281.911
Presbyterian (American)	£236.955
London Missionary Society (English)	180.518
Baptist Mission Union (American)	155,528
Soc. for the Prop. Gosp. (English)	154,000

(2)

	European.	Native.	Total.
C.M.S.	1,356 ...	7,494 ...	8,850
S.P.G.	1,210 ...	3,000 ..	4,210
American Presby.	858 ...	2.357 ...	3,215
China Inland Mission	825 ...	1.153 ...	1,978
Methodist Episcopal	732 ...	6,921 ...	7,653

Correspondence.

AFFILIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—According to the Rev. J. Idrisyn Jones' statement in his article in the BANNER OF ISRAEL for May 23rd, it would appear that the times are not ripe for all Associations to become affiliated with the British-Israel Association, as it was not practicable *at present*. But why *at present*, or at any other time, should all Associations be affiliated with the British-Israel Association I fail to see, because the 6th and 13th rules of the British-Israel Association would prohibit any provincial Association from affiliating with it.

London may have its Imperial Council, and a place of call for all believers to avail themselves of, and rightly so. The same might also apply to Liverpool, Manchester, Glasgow, Dublin, and Cardiff. We should like to see these places of call established throughout the country—in fact, I believe Manchester Association has one already, called the "Home of Rest," Onward Buildings, Deansgate.

Yours faithfully, D. PARKER.

Sowerby Bridge.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—Replying to H. Hollway *re* the derivation of the word Shiloh, it may be analysed thus:

Ish	=	Man.
El	=	God.
Ab	=	From.

It is clearly referring to the Man Christ Jesus that came down from heaven. When Jacob journeyed through Canaan he came to Shalem, a city of Shechem, and bought a parcel of a field where he had spread his tent. This purchase subsequently became the inheritance of the tribe of Ephraim and was known as Shiloh. The Ark rested in Shiloh from the settlement in Canaan until it was carried away by the Philistines. Joseph's bones were buried in Shiloh.

Yours respectfully, W. S. ORR.

11, Farnham Street, Belfast, June 7th, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—Like your correspondent H. Hollway, I was for many years unable to understand the tenth verse of the forty-ninth chapter of Genesis. I have the Jewish Family Bible in Hebrew and English. This Bible came out with the sanction of the Rev. Dr. Adler, the Chief Rabbi, and the English translation is the Anglican version, revised by M. Friedlander, Dr.Phil., Principal of the Jews' College. It came out in the year 1881. In this Bible the tenth verse reads quite differently, and is rendered thus: "The staff shall not depart from Judah, nor the sceptre from between his feet, until peace come, and the obedience of the people be unto Him." I hope this rendering will make the puzzle plain to Mr. Hollway.

From an old Identity believer for over thirty years.

Yours truly, R. JONES.

13, Mount Pleasant Road, Lewisham, S.E.

[The following note appeared in the BANNER some time ago, but has been sent us by the authoress in consequence of its bearing on the above subject, and we have pleasure in reprinting it.—ED.]

There seems a little light shed on the meaning of Genesis xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be," by Jeremiah vii. 12—15,

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"But go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by My name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim."—Where it is quite plain Shiloh means the kingdom of Ephraim. I find that Shiloh is in Ephraim, and in the 12th verse is called "My place." In Joshua xviii. 1, we find the Tabernacle was set up there: that was the Church. Now, to return to the verse in Genesis, when the kingdom of Judah was carried into captivity, the sceptre did not go with them, but, according to our views, the King of Judah's daughter joined the House of Israel, or, may we call it, the House of Shiloh (the Kingdom of God), and to that house shall all the people be gathered till Shiloh, the Saviour of the world, Himself, comes to reign over His people Israel. I should also like to connect Jacob's Stone with "My place." Shiloh seems to have been a district including Bethel (Judges xxi. 19). Is it not possible Jacob's Pillar and the Tabernacle were set up in the same place—God's House?

F. THOMPSON.

Dumfries.

THE PROPOSED CHURCH AT SOUTHAMPTON.

To the Editor of the "Banner of Israel."

SIR,—In regard to the proposed Church at Southampton (or elsewhere), may I sound a note of warning?

The belief in and teaching of the Identity may now appeal to all denominations—Churchmen, Dissenters, Roman Catholics, Jews, and even Agnostics, and people of no creed at all. We do not teach a creed or a dogma, but Scriptural and historical facts. But from the day we establish a separate "Church" we become a "sect," and shall be looked upon as such by every other "sect," and treated with the same aloofness as all "sects" now treat each other. At present the Identity may leaven the whole, as it does not contradict any creed, nor oppose any dogma, except, perhaps, the common one of spiritualising—if this is a dogma.

Associations if you please, and as many as possible, to which all sects and denominations are welcome, but no separate "Church," which must, by its very existence, identify itself with some form of worship, either Church or Dissenting, and so destroy that universal applicability of the Identity which we all desire to extend.

Yours truly,

HENRY JOHNSON.

London, June 7th, 1906.

JAPAN IN SCRIPTURE.

To the Editor of the "Banner of Israel."

SIR,—The rise of Japan to supreme power in the Orient has caused considerable inquiry into the history and origin of that nation, and especially regarding its place in Scripture prophecy. The identity of Japan with "the kings of the east" (literally, "the kings from the rising of the sun") of the Revelation is quite clear, the decline of Turkish power ("the great river Euphrates") making the establishment of British power in India possible, and thus through British friendship and assistance preparing the way for Japanese predominance in the Far East. The superior position to which Japan has risen indicates that it is of Abrahamic origin, the races sprung from Abraham standing on a higher plane than the other Semitic races. It does not follow, however, that the Japanese are of Israelitish origin. The three divisions of Israel are Manasseh, Ephraim, and Judah—Manasseh being the United States of America and Ephraim Great Britain.

After the death of Sarah, Abraham took a wife named Keturah, who bore him six sons. Hagar had previously borne him Ishmael: "And Abraham gave all that he had unto Isaac. But unto the sons of the concubines which Abraham had Abraham gave gifts and sent them away from Isaac his son (while he yet lived) eastward unto the east country." Hagar was descended from Caphtor, one of the sons of Mizraim, the founder of Egypt. Keturah was probably of Egyptian origin also. Midian was the greatest of the sons of Keturah, and the Midianites subsequently became the most powerful of the Abrahamic nations. The Ishmaelites who bought Joseph from his brethren and sold him in Egypt were subject to the imperial power of Midian, hence they are also called Midianitish merchants.

A short time before Moses led Israel out of Egypt, the Midianites invaded the land of Moab, but they were attacked and defeated by Hadad, the fourth king of Edom. The kingdom of Edom had become very powerful under Jobab, or Ethan, the second king of Edom and "greatest of all the sons of the east." Johab was the son of Zarah, of Bozrah, who was the son of Judah, born with the scarlet thread bound upon his hand. The kings of Edom did not reign by hereditary right, but were elected to the throne. This Hadad, or Hadar, was of Ishmaelite origin, or perhaps a descendant of Esau by the daughter of Ishmael, as the name Hadad is to be found in the genealogy of Ishmael.

The defeat of the Midianites by Hadad, king of Edom, effectually prevented a Midianite conquest of Moab, but the power of Midian continued to increase, and when Israel journeyed through the Sinaitic peninsula their march towards Canaan was opposed by Moab in subject alliance with Midian. Acting on the crafty counsel of the prophet Balaam, the elders of Moab and Midian adopted a conciliatory attitude towards Israel, with disastrous results to the prestige of the latter. Moses subsequently attacked Midian, the Moabites having withdrawn from the alliance. The Midianites were defeated with great slaughter and their settlements in the Sinai peninsula totally destroyed.

The land of Midian lies east of the Gulf of Akabah, in Arabia proper, but at the Exodus the power of Midian extended into the Sinai region; and 200 years later, when the Midianites conquered Israel, they controlled the trade route between Asia and Africa. Under Divine guidance Gideon and his famous three hundred broke the power of Midian. "Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more." Scripture is strangely silent regarding the subsequent history of the Midianites, but doubtless they retired "eastward unto the east country."

About 170 years later Saul attacked the Amalekites and almost annihilated them. During the reign of Saul the two and a-half tribes of Israel east of the Jordan made war on three tribes of the Hagarites, or Ishmaelites, and put them to flight. In the days of Hezekiah, king of Judah, the tribe of Simeon drove the remnant of Amalek from Mount Seir. The other tribes of Ishmael retreated into Arabia, whence they emerged in the 7th century of the Christian era as the celebrated Saracens. The Amalekites and the three tribes of Ishmael reappear in history as the Huns and Ottoman Turks. Jethro, the priest of Midian, became the founder of a new nation called the Kenites. The Kenites were a mountain people and still put their "nests in a rock" in the Helvetian Alps, their dwelling-place being quite as strong as it was in the days of the prophet Balaam. After several centuries of wandering over the vast steppes of Siberia, or the land of Tubal, Midian passed over into the islands of Japan, and about 600 years before Christ established the kingdom of Niphon, the nucleus of the present empire. In the 27th chapter of Ezekiel, Javan, Tubal and Meshech are mentioned as trading with Tyre. These three are identical with Japan, Siberia (Tobolski) and Muscovy, or Sarmatia. Japan is one of the hooks that turned back Gog from the East Sea, Great Britain being the other.

When Gog invades Palestine the Japanese will land in Korea, retrace the steps of their ancestors, and, outflanking and defeating a Russo-Chinese army, arrive in Syria in time to cut off Gog's retreat. This will be the grandest military march in all history. The children of the East, mentioned as the allies of Midian, were the descendants of the other sons of Keturah, and afterwards conquered the Hamitic race in India. The governing body in Midian was called "the elders of Midian," that of Japan being known as "the elder statesmen," the Japanese "Daimio" corresponding to the old Saxon "Thane."

W. S. O., Belfast B.-I.A.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The British Empire: The Secret of its Greatness.

By HENRY G. LOCKE.

EMPIRE DAY was celebrated for the first time within the British Isles in 1904. Each succeeding year finds this movement rapidly growing more in favour with the British Race, and ere long it is certain to become universally popular, recognized and admitted as one of our greatest national events. No more appropriate date for its inception could have been chosen by the promoters of the "Empire Day Movement" (of whom the central figure is the Right Hon. the Earl of Meath, whose patriotic efforts for its furtherance have been splendidly assiduous) than that of the anniversary of the birthday of our late revered and beloved Queen Victoria the Good, and in this commemoration our colonies and dependencies throughout the world most cordially agree. It was during the Mother-Queen's beneficent reign that the British Empire attained to its present vast extent, or gigantic proportions—the magnificent, unique, and unparalleled position of Great Britain being such as to make all other nations admit the truth expressed in our well known "Rule Britannia":—

> "The nations not so blest as thee
> Must in their turns to tyrants fall;
> While thou shalt flourish, great and free,
> *The dread and envy of them all.*"

Briefly summarized, the object of the founders of the "Empire Day" celebration, while being anxious that England should live at peace and amity with the whole world, and desiring no aggrandisement of the State for aggrandisement's sake, yet, they earnestly urge us, *as an Imperial people*, to live up to the standards of Empire. This, according to the Earl of Meath's excellent and praiseworthy ideal, which should receive our enthusiastic and entire support, means a "higher patriotism" than that which at present exists, far above petty party spirit and sectarian differences; a loftier standard of private and public conduct; a more quickened sense of the calls of civic duty; a fuller understanding of Nelson's famous battle signal, "England expects every man to do his duty"; and not only to think and act imperially, but nobly and intelligently, so that we should render ourselves more worthy of the privileges and responsibilities of the *mightiest Empire the world has ever known—to which in the providence of God we have been called.* As the result, therefore, of being subjects of such an Empire, we should set the universe an example of how "*righteousness exalteth a nation.*"

Let us for a moment tersely examine, as well as to realize, the irresistible and indisputable truth that of all the World's Empires the greatest, mightiest, and grandest is the *British*, and that, whether it be the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, or Roman Kingdoms, they one and all pale into absolute insignificance when compared with *Britain's Imperial History and Destiny.*

(a). ARE WE A GREAT AND MIGHTY NATION?

Is it not strange that on glancing at the map of Europe it is observed that a few small islands in the north-west sea are designated "*Great* Britain"? And it is further seen that this appellation does not apply to other countries, and, moreover, is not assumed by any of the large Continental Powers. In addition to Great Britain, we must bear in mind that there is also a "Greater Britain" beyond the seas—an extremely valuable asset to this nation. Reference is invited to the fact that our Empire consists of some

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seventy colonies, dependencies, and possessions, that we are fifty-two times the size of Germany, fifty-three times that of France, and three times the extent of Europe itself (and this without taking into consideration the area of the two States recently acquired as the outcome of the war in South Africa). Practically we own nearly one-third of the world's habitable surface—the lion's share—with a total of 13,251,629 square miles; and the United States, as part of the Anglo-Saxon race, owning 3,623,000 miles of territory, they together exceed the twelve greatest Powers in Europe with their possessions in the aggregate (16,269,276 square miles) by 605,353 square miles.

As regards these splendidly loyal and devoted daughter nations of Canada, Australia, New Zealand, and South Africa, Mr. Chamberlain has significantly remarked: "I look upon them as the Sister States of the United Kingdom; they are no longer colonies or provinces, but they are *nations*, rejoicing in their own independence, and justified in the confidence they feel in a splendid future."

"Canada, Africa, Zealand, Australia,
India, Continents, Isles of the Sea,
Adding your jewels to Britain's regalia,
One with old England, the Home of the Free."

(b). ARE WE A GREAT, MULTITUDINOUS, AND PROLIFIC RACE?

It is a remarkable fact that the Anglo-Saxon race is multiplying greatly, and dominating the world. Our population increases at a faster rate than any other nation or people on the earth.

England and America combined double their inhabitants in 40 years—the European nations average about 120 years. Taking India and our other possessions (and leaving out America) there are approximately 450,000,000 people who are British subjects, who loyally and gratefully acknowledge the reigning King Edward as their king. *Lewis Morris*, before Queen Victoria passed away, well said:—

"We hold a vaster empire than has been!
Nigh half the race are subject to our Queen,
Nigh half the wide, wide earth is ours in fee,
And where her rule comes all are free."

(c). ARE WE IN POSSESSION OF THE WORLD'S COALING STATIONS—OR STRONGHOLDS?

It is very important, as well as being interesting, to note that Great Britain has not only a command of the sea, and the great commercial routes of highways of the ocean, but has actually the *gates* or keys of those routes—strategical fortresses in all parts of the terrestrial globe. These are to be found in the Mediterranean, Red Sea, Indian Ocean, and Straits of Malacca, and in the Atlantic, viz.:—

Gibraltar, Malta, Cyprus, Suez Canal, Isle of Perim, Socotra, Aden, Bombay, Madras, Calcutta, Galle, Singapore, Malacca, Penang, Hong Kong, Cape Town, Cape Coast Castle, St. Helena, Ascension, West Indies, Bermuda, &c.

As the greatest commercial maritime Power of any age, the value of these strategic positions which dominate the enemies' lands in which they are placed—and they with other possessions belt, or twice circle, the entire globe—cannot be fully estimated.

"Fair is our lot—O goodly is our heritage
(Humble ye, My people, and be fearful in your mirth!),
For the Lord our God Most High,
He hath made the deep as dry,
He hath smote for us a pathway to the ends of all the earth."
—*Rudyard Kipling.*

(d). ARE WE A BLESSING TO OTHER NATIONS?

The Earl of Meath states in his address on Empire Day as follows:—"Britons believe that, on the whole, the influence of the Anglo-Saxon race has been *a beneficent one*, and has tended in the past towards the advancement of civilization and of righteousness. If a true union of hearts could be established between the subjects of the King, who constitute one-fifth of the population of the globe, it would not be long before such a mighty Power would make its influence *for good irresistibly felt throughout the other four-fifths of the earth's inhabitants.*"

It was Victor Hugo, the great French writer, who wrote in 1867, "The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and adoration, and throws itself upon the bounteous bosom of England. Thenceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one *England.* Her virtue and her patience have triumphed; the lamp of her faith, kindled at the Apostolic altars, burns as a beacon of mankind. Her example has regenerated the erring; her mildness has rebuked the rebellious; and her gentleness has enchanted the good; she is, henceforth, *humanity.*"

In the recent utterances of Mr. Andrew Carnegie, the well-known millionaire, he stated that "British-Imperialism forecasts for the Motherland too mean a destiny. . . . I predict for her a noble destiny—the mother enthroned among her children, two hundred and fifty millions strong, *dominating the world for the good of the world.*"

Mr. Chamberlain, in one of his remarkable up-to-date speeches, has said, "I find that England is the only nation that really understands colonizing, and that she is causing the desolate heritages of the earth to be inherited and established, and making the desert to blossom as a rose."

Only a few days since, at the banquet given in his honour at the Mansion House, in connection with his home-coming from India, H.R.H. the Prince of Wales gave an eloquent tribute to the splendid services performed by the Government of this magnificent British inheritance in the administration of its sound laws and impartial treatment of justice meted out to all the natives, irrespective of caste or class, and in its various works of irrigation, sanitation, engineering and other enterprises.

And I may further add that Bishop Potter, of New York, in his speech at the "Pilgrims' Dinner" on the 30th May last, impressively declared, "The greatness of England was built on her splendid sense of justice. He had been wintering in Egypt, and our administration there was a splendid triumph, which made the American Eagle hide its tail between its legs."

Finally, whether regarded from a religious standpoint as evidenced by our grand missionary work, proclaiming and taking the Gospel to every tribe and every land, that full and free salvation may be

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participated in by all races of the human family thereby, extending God's kingdom even to the darkest and uttermost regions: or in the abolition of the nefarious and iniquitous slave trade—a work solely undertaken and successfully carried out by the Anglo-Saxon race—or whether as demonstrated by our commercial enterprise and trade, wherever we go we carry prosperity, love of justice and fair play, to the mutual advantage of everyone whom we come into contact with. It is, without doubt, the nation's sincere desire and prayer—although conscious of many failings and shortcomings in our midst—that in every square yard of its dominion and territory, peace and happiness, truth and justice, religion and piety, may be established for all generations.

"Our word is peace, our rights are equal laws;
Our arm of love we spread from sea to sea;
Our life is progress toward the broader cause;
Our hope, through justice, to give liberty."

In view of the foregoing sound, forcible, and incontrovertible facts, I would now solicit earnest consideration to the following:—Is it by chance, accident, or mere coincidence that we, using common phraseology, are a specially favoured nation? Or, is it because we have been more lucky or fortunate than others? Or, is it perhaps that Providence has been more kindly disposed towards us, as we are the premier Christian, philanthropic, and pioneer people? Is it, think you, entirely due to our own efforts, aided by fortuitous and other circumstances, with all the characteristic shortsightedness, blunderings and muddling of our various Governments, that we have of ourselves pieced together and built up such an Empire *that we have become the chief of the nations, the greatest colonising and commercial Power, the mistress of the seas—with our supreme possession of all the ocean's highways and fortified strongholds—having an invincible army and navy, boundless resources, the precious things of the earth—i.e., gold, rich gems, iron, tin, coal, etc.; in short,* THE HERITAGE OF THE WORLD, *with a language which is fast becoming the universal vernacular, and with a religious, national and political history, laws, manners and customs, together with a geographical position, unequalled,—verily, Nulli Secundus?* Nay, is it not rather a part or purpose of God's preconceived, predestined, and precisely arranged plan, remembering as we do that no architect, builder, or engineer would or could proceed with the execution of any work, elaborate or otherwise, unless every detail be carefully considered, every section closely studied, prepared, and designed beforehand?

As God is therefore the great Architect and Creator of the universe, all His works being truly wonderful and all His ways most sure and marvellous, we can confidently assert that He does not leave anything to chance, He cannot make mistakes, neither is He casual or spasmodic.

I affirm, then, there can be nothing more explicit or definite than the inspired words spoken by Moses, "*When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel: for the Lord's portion is His people, Jacob is the lot of His inheritance*" (Deut. xxxii. 8, 9). Again, St. Paul declared that "*God hath determined the times before appointed, and the bounds of the nation's inhabitants*" (Acts xvii. 26). If this be so, it requires very little foresight to perceive, in the light of current-day events, that our race must be *a predestined and elect people*, and the secret of England's greatness is that *the British race are a specially created, separate, peculiar, and chosen people as demonstrated by the Bible—the inspired Word of God.* The foundation truths of this impregnable Rock of Holy Scripture are the *unconditional and everlasting covenants* made to Abraham, passed on, reiterated, confirmed in and to Isaac and Jacob; and to obliterate, spiritualize, or destroy the foundation of this sacred fabric is to mar the beauty and symmetry of God's Holy Word and to cast reflections upon and to nullify His oaths, His verities, His honour, His name, and His faithfulness.

It may be asked what are these real, immutable, unreserved pledges of the Great Promiser which were to endure *for ever*, and which no failure on the part of Abraham's afterseed at any time could alter or disannul—*vide* the prophetic utterance made some 1,200 years *after* the Divine stipulation was bestowed upon our forefather Abraham, namely, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast *sworn* unto our fathers from the days of old" (Micah vii. 20)—and when were these promises to receive effect, and under what conditions were they to be realised? What saith the Scripture?

(*a*) ABRAHAM SHALL SURELY BECOME A GREAT AND MIGHTY NATION (Gen. xviii. 18).

(*b*) ABRAHAM'S SEED TO BECOME A MULTITUDINOUS AND PROLIFIC RACE (Gen. xv. 5, xvii. 2—4, xxii. 17, xxiv. 60, xxviii. 14).

(*c*) ABRAHAM'S SEED TO POSSESS THE GATE OF THEIR ENEMIES (Gen. xxii. 17, xxiv. 60).

(*d*) ABRAHAM'S SEED TO BE A CHANNEL OF BLESSING TO OTHER NATIONS (Gen. xviii. 18, xxii. 18, xxviii. 14).

As regards these four clauses of the Abrahamic covenant, with the knowledge that they have not and cannot be fulfilled in the Jews, and that these *material blessings* are bequeathed only to the seed of Abraham, Isaac and Jacob, known as Israel, or the House of Ephraim-Israel, who, in the last or latter days of the Messianic era, or Christian dispensation (see Gen. xlix. 1), were to be found in the divinely-appointed place, dwelling alone in the isles of the sea north-west from Palestine (Numb. xxiii. 9; 2 Sam. vii. 10; Jer. iii. 12, xxiii. 8; Isa. xxiv. 15, lix. 19), redeemed from the Mosaic law and brought into the bond of the new covenant of grace by and through the precious blood of Christ (St. Luke i. 68), being known as the sons of the living God—His people (Hosea i. 10, ii. 23), *called by a new name* (Isa. lxii. 2), being designated "God's witnesses," that the Gospel may be universally glorified through their instrumentality (Isa. xliii. 10, 21), and with the many special marks of lost Israel's identity now clearly established—indeed, not one feature or characteristic is now wanting — I invite my reader's calm, unbiassed, yet critical, comparison of the corresponding sub-heads *(a)*, *(b)*, *(c)* and *(d)* as enumerated in the first portion of this article and honestly enquire, has not the case (although very tersely epitomized)

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been fairly and squarely made out—even as deep calleth unto deep?

There is yet another important and extremely momentous clause of the Divine covenants under consideration which is at this very time receiving remarkable and rapid fulfilment. I allude to the actual possession of the Promised Land: "*In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates*" (Gen. xv. 18).

Believers in British-Israel truth are shortly expecting to see a British occupation of Palestine. The Holy Land is only a small part of the area of the Promised Land, which extends from the River Euphrates to the River Nile. It should be noted that the Sudan, East Africa, Uganda and Somaliland are included in its territory, and these large districts (about one-fourth of the whole) are already in our possession. *Jerusalem must come into the hands of the British, and it may come any day.*

In conclusion, let me add that the secret of England's greatness — in other words, her identity with lost Israel—means *interpretation, revelation, and consummation of God's Word*, making the Bible a living, up-to-date, stupendous work, and it is the knowledge of the fact that *literal promises* to our forefather Abraham have been *literally fulfilled* in his present-day children, that—among many other *Cui bono* reasons, including the welding, cementing, and federation of the Anglo-Saxon race—one of the most noticeable is that

INFIDELITY IS SILENCED BY IT.

Indeed, scepticism is not to be wondered at when the commentaries, upon which our past and present theological teaching and training is based, ignore *literal* Israel and absorb or transfer the definite *literal covenant promises of God* to His specially formed and *everlasting people Israel* into a spiritual Church, thus spiritualizing *material blessings* and making a travesty of Jehovah's inviolable Word. It is well known that the leading infidels based their position on the assumed fact that certain promises made by the Lord and written down in the Bible had not been fulfilled, and that the Bible therefore could not be an inspired book. Tom Paine asserted in his Preface to the "Age of Reason" that it was this which first started his disbelief in the Scriptures, and because he could not understand how the promises relating to Israel could be fulfilled by the Jews he gave the Bible up as a myth and a mass of contradictions. Hume and Holyoake took up the same line of argument. It was Charles Bradlaugh's chief plea or argument that the clear, specific, and repeated promises made by God to Abraham concerning the literal multitudinous seed possessing the gate of their enemies, and the repeated promises of God made to David in reference to his throne and kingdom, had not been accomplished. He challenged the Church to show him the actual existence of the nation of Israel (not Judah-Israel, representing two-twelfths only) and the existence and perpetuity of David's throne. It was shown that the Christian Church as such could not silence infidelity, for it could not find the kingdom of Israel, nor the throne of David.

Believers in British-Israel truth know where they are, and abundant testimony is forthcoming showing that through the light and knowledge of this same truth many erstwhile infidels have renounced their scepticism and embraced Christianity. They are found in the British nation—hence the secret of England's greatness; and our late beloved Queen Victoria and her reigning son (King Edward) are of David's royal seed (Jer. xxxiii. 17; 2 Chron. vi. 16, xiii. 5; Psa. lxxxix.).

Therefore, by all means, let us keep the festival of EMPIRE DAY, but with it ascribe all honour and glory, praise and power, to the Lord Jehovah; "For Thy people Israel didst Thou make Thine own for ever; and Thou, Lord, becamest their God. The Lord of hosts is the God of Israel, *even* a God to Israel" (1 Chron. xvii. 22, 24).

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

The Divine Calendar:

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

VI.—INTRODUCTION TO THE SECOND HALF OF THE SIXTH SEAL.

THE ministry of "angels" being in this portion of the Divine Roll conspicuously brought to our notice, we cannot do amiss in examining what evidence the Scriptures afford us generally of the mystery of these invisible personalities and powers. The light thrown upon the agencies—good or ill—of angelic beings, as revealed in other passages of God's Word, casts a forcible significance on the parts they are permitted to play in the great drama of the Apocalyptic visions. Before, therefore, continuing further investigations of the Revelation, let us take notice of the side-glimpses which the Bible gives us on this complex and but little understood subject—*angelic agency in the affairs of our terrestrial globe.* John said:—

"*And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth. . . . . And I saw another angel ascending from the east, having the seal of the living God, and He cried with a loud voice to the four angels. . . . . And all the angels stood round about the throne. . . . . And one of the elders answered, saying unto me,*" etc. (Rev. vii.).

There can be no doubt that angels are constantly used by God in His dealings with our world. The extent, capacity, strength, etc., of such agency would open out a large field of inquiry, entailing a volume to itself. Suffice it to remind ourselves here of the following chief unfoldings to us, of the direct intervention of these (to us) invisible, though none the the less real, beings.

No sooner had our first parents succumbed to the wiles of the great fallen angel, than holy angels were

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sent to our earth to be used as God's ministers of mercy or retribution. In the beginning of the Bible we see cherubim guarding the way to the Tree of Life: fallen humanity is debarred from its fruit. At the close of the Book we notice the significant absence of any such messenger: redeemed humanity has free access to its healing virtues. From the Eden in Genesis to the Paradise in Revelation there is probably a lapse of over 7,000 years. In that long interval—long to us, the creatures of Time, but in reality only a tick of the clock of Eternity—holy and fallen angels are carrying out their good or evil purposes; until the holy spirits have gained the victory and the fallen are cast for ever into outer darkness, beyond the power of ever troubling our earth again.

In the history of Israel their work is specially recognisable. Take the good angels; but in doing so bear in mind there is "Another Angel," greater than the created spirits, even He Who is uncreated, the Divine "Messenger of the Covenant," Christ Jesus. To Abraham, the father of the chosen race, were given signal manifestations, but we are not told that he had communication with created angels. The "three men" who appeared to the patriarch in the plains of Mamre were undoubtedly the LORD—the blessed Trinity—while the angel Who called to him out of heaven was none other than the second Person of the Trinity (Gen. xxii.)—the Son of God Himself; the oath could not be given by any created being, however holy, but only by Him (Christ), than Whom there is not a greater (Heb. vi. 13).

In Isaac's life there is no mention of angels' ministry, except of the one which was sent before the servant to choose his wife—"He shall send His angel before thee" (Gen. xxiv. 7).

In Jacob's history there are two wondrous visitations of angelic messengers. The first was the vision of the ladder, set up on earth and reaching to heaven, and thus symbolising the incarnation and atoning work of our Lord. As Dr. Christopher Wordsworth remarks: "It rested on the earth and reached to heaven, and thus heaven and earth met in it. So Christ, by His two natures, the Divine and human in one Person, unites heaven and earth, God and man, in one. The ladder is let down from heaven and leads up to heaven. The Lord came down from heaven in Christ to raise man to God. There is no ascent to God but by Him (Acts iv. 12). Angels came down by this ladder. The ministry of angels is consequent on the Incarnation, either foreseen or done. They are ministering spirits sent forth to minister to them that are heirs of salvation (Heb. i. 14). They minister to man on earth because man is united to God in Christ. They minister to man in heaven because the Man Christ Jesus is set down at the right hand of God. They minister to Christ in us. Jacob saw God at the top of the ladder, renewing His covenant with him. Our new covenant with God is through the incarnation of Christ."

When Jacob was given a second sight of angelic beings no wonder he recognised them. "And Jacob said: This is God's host" (Gen. xxxii. 2). No marvel, either, that in his closing days he dwelt reverently on the sweetness and power of angel-ministry: "The Angel which redeemed me from evil bless the lads."

And when Israel had developed into a nation, these spiritual intelligences were the appointed guardians of the chosen people. God's oath was first made with a *person* in Abraham—with a *family* in Jacob—with a *nation* in Israel at Sinai. And at the giving of the law at Sinai—that solemnization of marriage between God and His ancient "Church in the wilderness" (Acts vii.)—angels were notably present as attendants on the Divine Bridegroom and messengers to the Bride, Israel; and their presence on that occasion is mentioned twice in the Old Testament and three times in the New, as follows:—

Moses tells us "He came with ten thousands of saints"—or "angels," as proved by the contexts—to give Israel "a fiery law" (Deut. xxxiii. 2). David also connected "thousands of angels" with His presence at Sinai (Psa. lxviii. 17). Stephen declared they "received the law by the disposition of angels" (Acts vii. 53); while Paul emphasises the steadfastness of the word spoken on that occasion by angels (Heb. ii. 2), but goes on to show that the form of its delivery, through the instrumentality of angels, marked the inferiority of the Mosaic dispensation to that of the Gospel, for while the law was ordained by God, through the agency of angels, the "great salvation" of the Christian age was "spoken by the Lord" (Heb. ii. 3, and compare Heb. i. 1, 2); for, while at Sinai the frightened people besought—"Let not God speak with us, lest we die" (Exod. xx. 19), under the new covenant of grace the Bride, Israel, welcomes with delight and without fear, "the voice of My Beloved. . . . His voice is most sweet; yea, He is altogether lovely" (Song of Solomon, ii. 8, and v. 16).

(To be continued.)

Caravan News.—II.

BY THE REV. LEONARD HILLS.

THESE notes are penned just previous to my journey to Belfast for ten days' Identity campaign. It is with the deepest sense of gratitude to Almighty God that I look back over the past few weeks and see how within a month of my publicly expressing the need for a caravan, the caravan is in my possession and *nearly* paid for. The hand of God has been in this from the beginning. It is too long a story to tell just now and here how it "happened" that at the conference where I asked for the van was a gentleman who "happened" the next day to see the advertisement of a van for sale in a paper he "happened" to get that day and which he does not regularly see. Anyway, to make a long story short, a first-class modern travelling caravan, with tent attachment, cupboards, lockers, shelves, four beds, bedding, etc., not "as good as new," but better than that, for it has had a season's testing over the Devonshire and Somerset hills, is now in our possession for mission work, and by the time these notes are read I trust will have begun to justify its existence as a powerful method of witnessing to the covenant faithfulness of Israel's God. "Not unto us, not unto us, but unto Thy name give glory for Thy mercy and FOR THY TRUTH'S SAKE" (Psa. cxv. 1).

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MISCELLANEA.

SEMITIC BRITAIN.—Sir Norman Lockyer in his new book, "Stonehenge and other British Stone Monuments," contends that Stonehenge and similar structures in Great Britain and Brittany are sun temples. He constantly refers to Egypt for materials to build up his theory as regards Great Britain, and finally asks how it comes that the astronomy and cultus of prehistoric Britain should be so like those of the Egyptians and the Semites. Sir Norman believes "that the megalithic structures at Stonehenge—the worked sarsens with their mortices and lintels and, above all, the trilithons of the magnificent naos—represent a rededication and a reconstruction, on a more imposing plan and scale, of a much older temple, which was originally used for worship in connection with the May year." In the later chapters is a collection of passages from works on folklore, dealing with sacred trees, fires, and wells, attempting to reconstruct the ancient cult of Britain and deriving it from Semites.

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A DEAD SEA MYTH.—"Up to recent years it was thought that no birds could exist round the Dead Sea. Some few years ago a motor-boat made a trip across the Dead Sea; it was the first trip ever made by a self-propelled vessel, and flights of swallows hovered continually over the boat, attracted by the sound of its syren."—*Church Family Newspaper*, June 15th.

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BEACONSFIELD ON BRITISH HEBRAISMS.—"The life and property of England are protected by the laws of Sinai. The hard-working people of England are secured in every seven days a day of rest by the laws of Sinai. . . . And who is the most popular poet in this country? Is he to be found among the Mr. Wordsworths and the Lord Byrons, amid sauntering reveries or monologues of sublime satiety? Shall we seek him among the wits of Queen Anne? Even to the myriad-minded Shakespeare can we award the palm? No; the most popular poet in England is the sweet singer of Israel. Since the days of the heritage when every man dwelt safely under his vine and under his fig-tree, there never was a race who sang so often the odes of David as the people of Great Britain. Vast as the obligations of the whole human family are to the Hebrew race, there is no portion of the modern populations so much indebted to them as the British people. It was 'the sword of the Lord and of Gideon' (Judges vii. 18) that won the boasted liberties of England; chanting the same Canticles that cheered the heart of Judah amid their glens, the Scotch upon their hillsides achieved their religious freedom. . . . And independently of their admirable laws, which have elevated our condition, and of their exquisite poetry, which has charmed it—independently of their heroic history, which has animated us to the pursuit of public liberty—we are indebted to the Hebrew people for our knowledge of the true God and for the redemption from our sins."—*Tancred.*

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700 B.C. RELIC.—During some excavations in a sandpit at Bexley, Kent, eight prehistoric armlets were discovered. The relics were still burnished, and were at first thought to be of brass; but on examination by an expert they were pronounced to be of pure gold. The British Museum authorities have expressed the opinion that the armlets are a most valuable find, dating from at least 700 B.C. There is only one similar specimen in the Museum, and that does not belong to the nation. The armlets are not completely joined together, an opening being left so that they might be placed on the arm.

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A COMBINATION OF NATIONS.—"We have an Empire the greatest the world has ever seen, the most extraordinary combination of free and other nations that have been brought together, that recognise one King and one flag, and we are held together also by a great sympathy; but, believe me, that is not enough to make an Empire capable of holding its own against all its possible adversaries. We see other great commonwealths, such as the United States of America, not indeed an Empire, but a collection of States bound together in the closest ties."—JOS. CHAMBERLAIN at Birmingham, June 5th.

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MODERN NAMES NOT NECESSARY. — In describing the dedication of the St. Michael and St. George Chapel, the *Daily Telegraph* for June 15th said:—"The prelate of the Order opened the service and a couple of Psalms were sung. The second was a happy choice indeed, and there must have been many in the great gathering who, in no idle or irreverent way, substituted more modern names for those of the well-known verses—'Jerusalem is built as a city: that is at unity in itself. For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord. For there is the seat of judgment: even the seat of the house of David. O pray for the peace of Jerusalem.'"

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BRITISH UNIVERSALITY.—A French priest, speaking at Bouville to a French sea captain about an English boy, is made to say: "He is English, and has the interpreting eyes of his country, and can behold in the ocean what is concealed from the gaze of French boys. He can see those vast lands, those continents of gold which this boy's countrymen colonise and take possession of, until a day may come when all the lands of the earth shall be theirs; no other language but theirs shall be spoken, and our own nation shall be merged into theirs and extinguished." Russell: *Romance of a Midshipman*, 1900, p. 9. Compare this with the prediction of Victor Hugo in the *Standard of Israel*, 1876, vol. i., p. 182, No. 6; December, 1875; and with the opinion of Prevost Paradol in Wilson: *Our Israelitish Origin*, 1876, p. 355.—A. B. G.

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GOOD GUESS BY A CANON.—"The men who will save Christendom from the nightmare of lethargy, mechanism, powerlessness, formality, will come from Nazareth."—CANON BARNETT in the *Daily News.*

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The Lost Ten Tribes; or, The Saxons of East and West.

By J. F.

THE ANGLO-SAXONS.—(*Concluded from page* 271).

Among the few proper names of the Saxons which are now left us, such as *Symon* and *Ella* occur, which are purely Hebrew, and are very unlikely to have been mere coincidences or resemblances between any European language and the Hebrew.

Another matter important to mention is, that although the Saxon colonization of Britain is said to have been because of their overcrowding numbers in Germany—they seem to have come in such numbers as to have removed themselves entirely to Britain—the monkish chroniclers assert that their continued migrations were so large and numerous as to have left their original home uninhabited, especially in the case of Anglia, which remained a desert for centuries afterwards.*

Another account says that the migration of the Saxons to Britain was caused by the disturbances of the continent at this time, and that they sought out Britain to escape Attila and his Huns, who were then ravaging Western Germany. At any rate, the subjugation of the British Tribes seems to have taken them fully a century to accomplish, and that not without signal acts of bravery shown on both sides. The whole country presented a frightful scene of ruin and destruction, and was on all sides laid open to the sword and pillage.

But passing this, from the Saxon element of population, from Saxon laws and institutes, has sprung THE PEOPLE of the world. Wherever now the sword of the Saxons gains territory by right of war, the British missionary, with Bible in hand, teaches the barbarous tribes of the earth for the first time of the God of Israel. To the Saxons themselves, however, the glorious rays of Gospel light were imparted without the shedding of blood. It must be plain, then, that from the earliest ages—from the time that their maritime life as pirates on the German coast disciplined them for the commercial mastership of the universe—they were designed to be the great missionary people. Are we to suppose, then, that such an important characteristic of God's dealings with mankind has been entirely omitted in the Scripture? Has this people, foremost in good works and greatly favoured of heaven, been not so much as mentioned in sacred prophecy? Let any one consider. In the old Hebrew prophecies, the evangelisation of the world is alone promised through Christ and Israel His people. In Isaiah xlix. Christ commands the attention of the people of some certain islands as follows: "Listen, O ISLES, unto Me, and hearken, ye people, from FAR: The Lord hath called Me from the womb; from the bowels of My mother He hath made mention of My name. And He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made me a polished shaft; in His quiver hath He hid Me; and said unto Me, *Thou art My servant*, O ISRAEL, *in whom I will be glorified.*" That is as we read it—Christ addressing the islands, and the people inhabiting them, says that God said unto Him that thou—the people of the isles—Israel, "art My servant in whom I will be glorified." The Saviour at this says, "I have laboured in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the Lord, and My work with My God." What is the reply of Him who formed the Saviour from the womb to be His servant, "to *bring Jacob again to Him*"? "*Though Israel be not gathered*, yet shall I (Christ) be glorious *in the eyes of the Lord.*" God further says, "It is a light thing that thou shouldest be My servant *to raise up the* TRIBES *of Jacob, and to restore the preserved of Israel;* I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." Here we have the great missionary work mentioned, "a light to the Gentiles unto the end of the earth"; and what is also mentioned in connection with this? *The restoring of the preserved of Israel.* When and where has this been done? "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. He giveth power to the faint; and to them that have no might [the captive Israelites] *He increaseth strength.* Even the youths shall faint and be weary, and the young men shall utterly fall: *but they that wait upon the Lord* shall renew their strength: they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint. Keep silence before Me, O islands; and let the people renew their strength; *let them come near* [embrace Christianity]; let them speak: let us come near together to judgment. Who raised up the righteous man [Israel — the bulwark of Protestantism, as opposed to Popery. the man of sin. God is addressing THE ISLANDS] *from the East*, called him to His foot, *gave the Nations before him*, and made him rule over kings? He gave them as dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely, *even by the way that he had not gone with his feet.* Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last: I am He. The (inhabitants of the) isles saw it and feared; the (inhabitants of the) ends of the earth were afraid [of the disturbances on the continent?], drew near, and came [to the islands]. They helped everyone his neighbour; and everyone said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails that it should not be moved. But *thou, Israel, art My servant, Jacob whom I have chosen, the seed of Abraham My friend.* Thou whom *I have taken from the ends of the earth* [Denmark, and the sea-coasts of Germany?], 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." But we are coming upon the Scriptural part of our subject—the Identity—which has been fully

* Saxon Chron., Bede. Hendry of Huntingdon, bk. ii., etc.

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treated elsewhere.* It is an often-quoted objection that the theory of our Israelitish origin has no foundation in history, and against this fallacy we have endeavoured to state plainly some historical facts in the foregoing. But the Identity is not an historical question so much as a Scriptural; what was the "historical difficulty" before, may, when properly viewed, become the "historical Identity"; but the great work of the Identity theory shall be to bring Israel again to the literal and simple study of faith in our too much neglected Bibles, to regard God as the covenant-keeping God of Israel, the Father of our people. "And I will say unto them which were not My people, Thou art My people; and they shall say, Thou art my God."

Lecture on the Great Pyramid.

A LECTURE by Mr. S. Allen Warner was given in Swindon on the 10th inst., dealing with the Great Pyramid from the aspect of British-Israel Identity. The striking similarity between the Hebrew and English standards of measure and the present-day position of the Anglo-Saxons in their relationship with Egypt and other countries was dwelt upon. Considerable interest was aroused, and a further meeting was decided upon. It is hoped that a number of people in the district, to whom the subject of British-Israelism is quite new, may be influenced and become converted to the Truth concerning "literal" Israel. Works on the subject are being asked for, and if the Lending Library is ready to issue books yet, several could be loaned with good advantage to thoughtful readers who are becoming interested inquirers.

Jubilate.

"JUBILATE! raise the song,
Loud with triumph deep and strong;
Let the trumpet swift and sharp,
Meet the soft and loving harp—
All ye sons of music, come—
Viol, cornet, flute, and drum,
Clanging steeples, cannons roar,
Hurl the joy from shore to shore.
Jubilate! shout the song,—
Thrilling, joyous, loud, and long;
Jubilate! fling the sound
All the startled nations round,—
ISRAEL LOST, AND ISRAEL FOUND!
Yea; for Mother England stands,
Girt with children in all lands,
And her ten-fold tribes are seen,
Bringing homage to their Queen;
Thanking God for all the praise
That has blest her many days,
And has brought her to this hour
Crowned with love, and throned in power."

MARTIN F. TUPPER.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SEVENTY-FIRST MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been most gratefully received between May 19th and June 16th:—

	Subscriptions. £ s. d.	Donations. £ s. d.
A. R., Streatham (per Messrs. R. Banks and Son		1 0 0
W. H., Chesterfield...		0 5 0
Miss W.		0 5 0
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A. J., Cape Colony	0 7 0	0 5 0
	£1 7 0	8 10 9

Total, £9 17s. 9d.

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

Watford, June 16th, 1906.

GIFTS OF LITERATURE. — Mr. Isaac Loveland has most kindly helped us once again with a generous supply of Leaflets, "Forty-seven Identifications," and copies of "The Second Advent." Just lately have come to hand a magnificent gift of one thousand of "A Monograph of Benjamin" (Landseer McKenzie) from the author. I am particularly pleased to have this delightful little work, which includes "An Appendix on Levi," and is only just republished from the *Covenant People*. The matter being very reasonable and the writing specially attractive, without any dogmatic insistence on the truth of the British being Israel, it is peculiarly suitable to present to clergymen and other Bible students who, as yet, are ignorant, and may be a bit opposed to the idea that we are *not* Gentiles. I have desired this republication ever since the Monagraph first saw the light, and would strongly recommend it to those who have not as yet had the pleasure of reading it. I trust it may have a wide circulation, and prove very winning for such as those I have above indicated.—(E. M. R.)

SOWING THE SEED.

Distribution has gone steadily forward since the last monthly Report appeared; below is the account:—

Of the BANNER OF ISRAEL, alone, the number of Book-post packets issued has been	617
Many of the *Covenant People* with a little literature forming small packets, numbered	170
Larger packets of literature, with or without copies of the journals	103

* E. Hine, "Forty-seven Identifications, &c., &c."

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Many good-news letters have arrived, from which I gather the following. An English Sower wrote :—

"I am still doing what I can to further the good cause in hand. I go to any Sunday School to which I am asked, and I have been twice to T—— parish church young men's class. The Vicar was chairman, and at the close of last visit he asked the members present to read and discuss with him the eleventh chap. of Romans, which I thought was encouraging ; I am booked there again for next month. I have been also invited to L—— which I shall accept (all being well) when they fix a date. I have refrained from asking for more literature to give away at these places because there are so many others who need them, and also because I am unable to give you monetary help. I give away all I have and all you send me, and I have good reasons for believing that the great, grand, and good cause is making progress. Thank God for this."

Of course a parcel was sent with pleasure to help this Sower. From another valued Sower came a few words that prove that we must still expect prejudice and political rancour to die hard; but for all that we must not relinquish any truth, or be afraid of unreasoning opposition; rather must we fight the more steadily. This correspondent has had much and varied experience, and he knows what he is about :—

"I am still plodding along in the old cause, and by a word and a leaflet trying to teach the new old story to the people I come in contact with. I should have written to you before had I been able to give the Address to the Club, as I hoped to have done, which I told you of in my last letter; but the Election has knocked us all to bits and thrown us all over. We have not met since the Election; still I am not idle. I have a good Bible-class of about 26 young men, and they appear to be getting interested. I may say that I am not at the same church now that I was working in up to the Election. As I voted blue (Unionist) I was not considered worthy to hold office, so I left it; I am now at our parish church. The vicar asked me to take this class. I have had long conversations with him from time to time, and gave him the Almanac; he appeared pleased with it, so I must say I am not disappointed about our cause."

By sea as well as by land our work is still being carried out from various points. The next letter is from a missionary to sailors ; that following it is from our Sower who, in the season, is going backwards and forwards in one of the great Mail liners crossing the Atlantic to Canada. The missionary wrote :—

"I thank you very kindly for sending the BANNERS so regularly. I find much helpful reading in them, and as I am in this Institute I meet many to whom I give them, and they are taken away to sea, and perhaps passed on to many other parts of the world, so we do not know what good they may do in helping others into the light. I send one to a young friend who reads it to his Bible-class, and it gets passed on. I think it would be a grand thing for the people at large if it could be more widely known ; anyhow, we must work and pray that God will bless the cause in His good time, and above all, that each of us may be filled with the Spirit of God that we may be Israel-lights indeed."

The writer of the above, and also our Sower on the broad Atlantic, each sent a gift to the Fund to help forward its world-wide work, and the latter gave us these words :—

"I shall make the best possible use of what I have; some of the books I must read myself before passing them on, as I have not seen them before. Of course, my time is very much taken up on board with my duties, so that I can only deal with individuals, and though very often I don't have the satisfaction of hearing them say that they believe, still the different booklets are so convincing that any common-sense person is bound to study the question as long as they are interested. For instance, I got a Church of England minister to take up the subject by first giving him the tract by Bishop Ryle. I was not able to get his address, as he was going out as a missionary to the far West of Canada."

Possibly we shall hear of him some day, for not seldom when I get into correspondence with fresh clergymen abroad, I find some seed has already been sown in their minds, and they are ready to receive more light.

In Newfoundland, the succeeding thoughtful, serious words were penned :—

"The BANNERS, &c., come to me regularly; they are eagerly looked for, and read most carefully. Oh ! how I wish I could do something in behalf of this great subject, which concerns us, the British nation, so deeply. In this hurrying and pleasure-seeking age it is so difficult to get people to listen to you ; the Bible is a sealed book to them, and they will not take the trouble to search and find if "such things are so"; while they carelessly, in many cases contemptuously, ask, What does it matter? Or, what benefit will it be to us even if we are the Lost Tribes? How I wish we could have a course of stirring lectures on the subject by one thoroughly conversant with it. I scatter all the books and leaflets I receive. I find eager readers, but when it comes to subscribing for them, I get nothing but a shrug of the shoulders. It is cheering, though, to find that the great subject is surely, if slowly, gaining ground ; it is God's will, perhaps, that it should be so. Truth is mighty and will prevail. I ask you to please accept my sincere thanks for keeping me so well provided with literature; it has, indeed, been a great help and blessing to me." Our Sower closes his letter giving details of money subscribed by himself and others, and taking no notice of the fact that though struggling with ill-health for many years he has done more for the spread of the truth he loves, with satisfactory results, than many another; but we can see how he longs that all around should share in the blessing that God has given him.

The last quotation comes from a devoted Sower in Canada, who year by year goes out from her home to tell the good news in many places :—

"Spring is here once more," she wrote, "and I am preparing to go out with my books and to talk up, give, and lend Identity literature. We may surely now say we are progressing. I find the very people who some time ago looked straight at the speaker on this subject and quietly smiled, are now ready to say, 'Well! I do think there is something in what you say. We are hardly ready for it yet, it would mean a great upsetting of the present-day teaching, don't you see?' Yes, I said, I too say that, but it would soon fill some of the half-empty churches; men would outnumber the women, as they ought to do. So they are looking it up, and a vast number are praying, and our Father is looking on and answering prayer, so we will thank Him and take courage."

"Thank God, and take courage." Yes, that is just what we may all well do. May He abundantly bless our work to the glory of His name! E. M. RUSH, *Hon. Sec.*

Watford, June 16th, 1906.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in July :—

That the forward movements connected with British-Israel Truths may, under Divine guidance, bear much fruit.

Our marching orders: "Speak unto the children of Israel, that they go forward" (Exod. xiv. 15).

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

Cards of Membership on application, 6d. each.

Correspondence.

JAMES WATSON,—Sorry we have not room for your letter of June 14th.

A. BRANSCOMBE WOOD,—We have a letter for you, but cannot forward it until learning your present address.

THE OCCUPATION OF EGYPT.

To the Editor of the "Banner of Israel."

SIR,—In answer to your correspondent J. R. White in this week's BANNER, he will find an article on the "Occupation of Egypt," in *Life from the Dead*, written, I think, before the publication of the BANNER; it ran through two numbers of the magazine. I have part of the article by me. I lent the other number to

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some one, with the usual result—things never found their way back. Yours truly, GEO. PYM.

30, Mill Hill Road, Acton, W., June 13th, 1906.

PROMULGATION OF THE IDENTITY.

To the Editor of the "Banner of Israel."

DEAR SIR,—Various methods for the promulgation of Identity Truth have been propounded in your columns. I think one way which admits of much more general adoption is the circulation of leaflets by our friends. Pamphlets are liable to be laid aside, and leaflets are to my mind much to be preferred, and with this in view I have prepared a short paper which, under the heading "Blind Unbelief," appears in the BANNER for June 20th, reprints of which can be had through Messrs. Banks and Son, 2½d. per dozen, or 1s. 4d. per hundred (post free); and I earnestly invite co-operation of friends by purchasing them for judicious and prayerful circulation. Yours faithfully, ROBERT ADCOCK.

Bracondale, Norwich, June 13th, 1906.

FEDERATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—While all will rejoice at the progress made towards federation or consolidation at the recent conference, there are, doubtless, details upon which all will not be agreed. For instance, there is no necessity for any small local association sending delegates direct to future annual conferences, as one or other of the proposed districts will embrace such localities within their area. Then with regard to individual members who may not belong to any local association, would it not be better for them to join the nearest local association (even if twenty miles away) until such time as they can start one in their own neighbourhood, rather than come direct to a conference themselves? Every association should be affiliated to a district council, and none but district councils be represented on the National Council. Further, the idea enunciated by Mr. Blood in seconding Mr. Jones' resolution, that the *National* British Council acquire offices in London, is a far sounder idea than that the London Association should be looked upon as the central or Imperial Association. The London Association can be only a district association, and should only consist of a federation of all local associations within fifteen miles radius of Charing Cross, for the purpose of carrying on a propaganda in that district.

I do not wish to appear too censorious, but if, as I take it, the district councils are to help weak associations and to commence to foster local associations in those neighbourhoods within their own areas where none exist already, the districts as proposed are too large. The following arrangement would be far more workable, and it might be advisable to sub-divide or re-arrange some of them as membership increased :—

1. London (radius of fifteen miles of Charing Cross).
2. Brighton (Sussex, and those portions of Surrey and Kent not included in London).
3. Southampton (Hants, Dorset, Wilts, Berks, Isle of Wight, and Channel Islands).
4. Plymouth (Devonshire and Cornwall).
5. Bristol (Somerset, Gloucestershire, Hereford, and Monmouth).
6. East Anglia (Norfolk, Suffolk, Cambridgeshire, and all of Essex not included in London).
7. Northampton (Northampton, Leicester, Rutland, Huntingdon, Bedford, Hertford, Buckingham, Oxford).
8. Birmingham (Warwickshire, Worcester, Shropshire, and Staffordshire).
9. South Wales (Pembroke, Carmarthen, Glamorgan, Brecknock, and Radnor).
10. North Wales (Cardigan, Montgomery, Merioneth, Carnarvon, Denbigh, Flint, Anglesey).
11. Liverpool and Manchester (Cheshire, and all Lancashire south of the Ribble).
12. Carlisle (North Lancashire, Westmoreland, Cumberland, and Isle of Man).
13. Nottingham (Lincoln, Nottingham, and Derbyshire).
14. Halifax (West Riding of Yorkshire).
15. York (East and North Riding).
16. Newcastle (Northumberland and Durham).
17. Edinburgh (Fife, Kinross, Clackmannan, Linlithgow, Edinburgh, Haddington, Peebles, Selkirk, Roxburgh, and Berwickshire).
18. Glasgow (Stirling, Dumbarton, Renfrew, Bute, Ayrshire, Lanarkshire, Dumfries, Wigtown, and Kircudbright).
19. Aberdeen (Forfar, Kincardine, Aberdeen, Banff, Elgin, Nairn).
20. Inverness (remainder of Scotland).
21. Ulster.
22. Dublin (remainder of Ireland).

I would propose that each local Association should send its president and secretary to the District Council. In addition, each Association should elect annually one delegate for every *completed* twenty-five members, or as membership may now be small, every twelve members. Those Associations having less than this number, only to send their president and secretary.

Officers of the District Council (president, secretary, and treasurer), to be *ex officio* members, and to be elected annually, and not to be regarded as the representatives of any local Association.

National Council or Conference:—

Presidents and secretaries of District Councils to be *ex officio* members.

District Councils to elect in addition, annually, one representative for every fifty members. For this purpose the total membership of all the affiliated societies in the district to be reckoned.

The officers of the National Council to be *ex officio* members of such Council, and to be elected annually. In addition, the National Council may co-opt twelve prominent British-Israelites for twelve months.

The National Council to acquire, if possible, all publications connected with the Identity movement, and use the profits for the extension of the truth. The National Council would also form departments for mission purposes, such as acquiring and arranging for caravan tours through the country, lectures, contributions to the public press, &c. These various enterprises to be managed by sub-committees of the National Council. All officers and employees of such sub-committees to be appointed by the National Council. The National Council might also arrange for a circulating library of Identity literature by carrying on the work of the late Mr. Tartas.

Finances.—The subscriptions to each local Association should be uniform throughout the country, and each Association should contribute so much per head to the District Council, which, again, should contribute so much per head to the National Council. For instance, if the subscription were fixed at 2s. per head, each local Association would contribute 1s. per head of that to the district; an Association having a membership of eighteen would contribute 18s. annually; one having thirty would contribute 30s.; and so on.

Districts would contribute 6d. per head of this to the Central Council, and so representation and financial support would be proportioned.

Of course the above proposals would mean the dissolution of some existing organizations, such as the British-Israel Association, the North of England Council, &c., by reason of their work being taken over by the new District Councils and the National Council, but could we not all make some sacrifice in order to secure co-ordination and solidity in the extension of the truth? We shall have to come to this at some time or other, if the work is to make much progress, and to impress the nation with its seriousness. One thing is certain, that if the late conference is to bear fruit, local secretaries must at once get into touch with each other, with the object of arranging conferences of local Associations for the purpose of forming District Councils. We must not let the grass grow under our feet. The Divine order, as we see it in the Mosaic laws, was the family first, then the tribe, then the nation. So, also, the ancient Saxons and Angles started with the village, then the hundred, then the shire, and then the state. This, too, must be our order; the town, the district, the whole kingdom.

Before I close, I should like to suggest that we arrange quinquennial or decennial conferences with our brethren all over the Empire and the United States, and such other nations as we may in the future discover to be portions of Israel.

Yours sincerely, R. S. MACDONALD.

Southampton, June 14th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Analogy *v.* Identity.

BY THE REV. LEONARD HILLS.

AT the close of the recent Conference at Exeter Hall of the United British-Israel Associations, a clerical gentleman asked for "one single passage of Scripture that states that the British are Israel." He was not met by the retort courteous for a like production on his part of "one single passage of Scripture that states that the Jews are the only Israelites, or that the 'Church' is 'spiritual' Israel," etc; but the "identifications," as we British-Israelites use the term, were pressed upon him in flowing numbers from all sides of the hall. "Oh, yes, yes," he cried, as the Niagara of Scripture quotations roared round and about him, "I know all these things (?), but that is only an analogy."

Here we were at cross purposes with an inquirer, who came on purpose to learn, and remained throughout the session. Analogy he says. Identity we say. Which is it? First let us look at the two words. I quote Chambers' 20th Century Dictionary. Analogy= An agreement or correspondence in certain respects between things otherwise different (so also Nuttall, *q.v.*). Identity=The state of being the same. Sameness. We leave it with the intelligent readers of the BANNER OF ISRAEL to say which word in their minds rightly describes the unique position and condition of Great Britain, her sister people of the United States, and her daughter Colonies, in relation to the prophecies made in the Bible concerning Israel in the latter days.

Is it merely analogy that our British nation and great colonial possessions, which to-day are ruled over by a proved descendant of David's house and which comprise a nation and company of nations, called "great" by name, possessing the Gate of their enemies and proving a blessing commercially, industrially, socially, financially, and religiously? Or shall we not the more truthfully acknowledge their "identity" with that people whom the God of heaven so minutely describes in His oath to Abraham and his seed for ever?

Is it merely analogy or is it identity when we point out that the actual literal fulfilment of the prophecies about Israel's place and condition in the latter days are exemplified in Great Britain and the Jews and in the respective relations to each other?

For instance, Jer. iii. 18 says that "in those days the House of Judah shall walk *to* the House of Israel, and they shall come together" to the land God promised them. To-day we find the scattered and persecuted Jews coming to Great Britain and the U.S.A. pending their return to the Holy Land.

Is it merely analogy which accounts for Britain being the banking-house of and money-lender to the whole world, or is it an "identity" with the promise made to Israel obedient in Deut. xxviii. 12: "The Lord shall open unto thee. His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow."

Not to make this article unduly long, the whole question of Analogy *v.* Identity may be settled at once in the consideration of this one passage. We say one passage advisedly, because the gentleman pleaded hard for "just one passage of Scripture." Well, here is one: "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6).

Apply this test of fruitfulness and absorption and we must at once reach either one of two conclusions:

(*a*) That the verse is not true, or, if true,

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(*b*) That nation which is accomplishing this unique destiny must be lost Israel. Why?

Because, if true, Israel fills the world with fruit, and consequently there will be no room, can be no room, for some other "Gentile" power to fill what Israel has filled. We are quite willing to stand by the side of those who only see "analogy" where we see identity, but we ask them to be as fair to us. Stand for a moment on the presumption that your analogies really are identities; then test as severely as you please by the Bible. In the Bible you will find these "identities"—not analogies, mark you; but God-given signs whereby you may at once know *identically*. Israel is to be identified by being—

1. The chief of nations (Isa. xli. 8, 9; Amos vi. 1; Jer. xxxi. 7).
2. Mistress of the seas (Numb. xxiv. 7; Psa. lxxxix. 25).
3. Possessing the Gate of their enemies (Gen. xxii. 17).
4. Unconquerable (Isa. liv. 17; Micah v. 8).
5. Blind to their origin (Isa. xlii. 18, 19; Rom. xi. 25; Hosea ii. 6).
6. Lending to many nations but never borrowing (Deut. xxviii. 12).
7. Dwelling alone securely (Numb. xxiii. 9; 2 Sam. vii. 10).

When these seven identifications have been carefully studied we can then consider whether the facts of our being ruled over by a lineal descendant of King David, of our national heraldry, of our State Church with its Eastern position, our national Israelitish liturgy, our being called in Isaac's name, etc., etc., are merely coincidences, analogies, or, as we believe and teach, identities. If it be only analogy that Great Britain is doing Israel's work and enjoying Israel's foretold national prosperity under the new covenant, we ask where will the identity come in at all? If we do Israel's work, possess Israel's land and promises, and yet are not Israel, when the real Simon Pure arrives on the scene there will be no work for him to do, no land for him to occupy, no possession to enter into and, worst of all, no room to either blossom, bud, or fill the face of the world with fruit, as that will have already been accomplished by a previous but Gentile or outside people. No, no, the analogy objection is but the old "coincidence" objection in a new suit of clothes and its face washed. Surely the reasonable and God-honouring view is that which says the people who answer to the prophetic description are the people described. No others will have the marks, for the Lord has said, "You only have I known of all the families of the earth."

Israel's Enormous Empire.

By Alexander Dunn.

We have lately read in the newspapers the result of the census of our great Empire, which shows that it contains a population of about four hundred millions, and embraces, if not quite, very nearly, a quarter of the world. Our Empire is, as Mr. Chamberlain said at the Liverpool Street Hotel, London, on May 8th, "the greatest Empire the world has ever seen" (*Daily Telegraph* of May 9th).

Foreigners are struck as they consider the vast extent of the British Empire. The latest remarks are quoted by the *Daily Mail* of May 19th, from a Berlin newspaper, *Reichsbote*: "The whole world is gradually becoming a British Dependency."

Most extraordinary are the words of Mr. Chamberlain at Birmingham on January 30th, 1904:—"The British Empire—it is a great ideal. We speak of it sometimes as if it had been already accomplished; we know that it is only beginning" (*Standard*, February 1st, 1904).

> "Only beginning," yet to-day
> Four hundred millions own its sway;
> "Beginning," though its flag's unfurled
> Over a quarter of the world.

Many writers in secular periodicals are possessed with the strange idea that the Saxon race will at a future time dominate the earth. I have before me a music-hall song, entitled "Getting it by Degrees." After some nonsensical verses comes an allusion to old England extending her Empire, while her enemies try in vain to stop her. It concludes with these lines:—

> "We're getting it by degrees, we're getting it by degrees;
> We got a bit here, we get a bit there, the Union Jack is everywhere.
> For many years we've been the rulers of the seas,
> We haven't got all the world as yet, but we're getting it by degrees."

We who are believers in the Identity know that God promised a world-empire to the posterity of Abraham. The Apostle Paul alludes to this promise in Romans iv. 13.

Infidels say the Bible is not true because they see no Jewish Empire filling the world. Robert Ingersoll said: "God promised the Jews universal empire, and gave them exile." Perhaps he did not know what Jesus said to the Jews (Matt. xxi. 43). The nation He spoke of must be now on the earth, and must have an enormous Empire. The people of that nation must be Abraham's descendants, though they may not be aware of it. They must be the people travellers tried to trace—the people taken captive by the Assyrians seven hundred years before Christ, for whom God told David He would appoint a place where they should dwell safely: never invaded more—*not Judah, but God's people, Israel* (2 Sam. vii. 10; 1 Chron. xvii. 9).

No longer "wanderers among the nations," they are safe from their jealous enemies in their promised island home, and their "company of nations" are the world's wonder. The British are the people Daniel declares shall take the kingdom and possess it for ever. The British are "the saints of the Most High," *i.e.*, God's chosen people, Israel, whose kingdom shall extend to every spot of earth beneath the canopy of heaven (Dan. vii. 27).

> Samaria's conquerors imagined they
> Crushed Israel for ever in her youth;
> God broke her bonds, and keeps her that she may
> In all the world be witness to His truth.
>
> Safe in the promised place,
> "The islands far away,"
> Where every Gentile race
> Shall own her sway.

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The Divine Calendar:

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

VI.—INTRODUCTION TO THE SECOND HALF OF THE SIXTH SEAL.—(*Continued from page* 281).

IT has been suggested that *the thunderings and lightnings* which accompanied the promulgation of the Law at Sinai, which was the delivery of the marriage contract, were angelic ministrations to God in the vast temple of the universe. And though the terrors of the Law were spoken by the disposition of angels, the Personal Presence of the Lord Himself appears to have been always with Israel. This brings us to the consideration of the phrase which occurs in our text,

"ANOTHER ANGEL

ascending from the east, having the seal of the living God." As already premised, this other "angel" is undoubtedly the second Person of the Divine Trinity, the Lord Jesus. In a later chapter of the Revelation He is called "another mighty angel" (x. 1). The word "angel" means a messenger, or one who is *sent*. God the Son and God the Holy Ghost are both said to have been "*sent*," but God the Father is never spoken of as a messenger or one who is sent. We see this fact exemplified in Gen. xviii., when the Lord, the Holy Trinity, appears to Abraham as "three men" (or a *triad of men*, according to Hebrew scholars). But in the next chapter *two only* of these Divine beings are described as "angels" (literally "*the two angels*"), referring only to Christ, the Messenger of the Covenant (Mal. iii. 1), and to the Holy Ghost. In Gen. xxii. 15 "the angel of the Lord" is identified with God the Son. In Exod. xxiii. "an angel" is said to be sent to keep Israel in their wanderings and to bring them to the Promised Land. That this angel is Christ is evident from the fact that He possessed the prerogative of pardoning transgressions against God—a prerogative which does not belong to any created beings.

Thus we find that the chief "guardian angel" of Old Testament Israel was none other than God Himself; and His wondrous care of them through all their chequered history, is summed up by Isaiah in those pungent words: "He was their Saviour. In all their afflictions He was afflicted, and the angel of His presence saved them" (Isa. lxiii. 8, 9). That this "angel" was Christ appears evident from Paul's words when he speaks of Israel having "tempted Christ" in the wilderness (1 Cor. x. 9).

Not in their journeyings solely, but also in their captivities, the created angels, as well as the uncreated Divine One, are closely connected with the chosen people. This fact is prominently revealed in Dan. x. The exiled prophet for three weeks sets his heart to seek the Lord, and then this "man of desires" sees by the banks of the river Tigris, the Son of God, the uncreated "angel"—"for unto thee am I now *sent*"; and His words to Daniel open out a subject of mysterious interest. He tells that He came not only in answer to the prophet's prayer, but also shows that Daniel's three weeks of intercession and of fasting were contemporaneous with the invisible warfare among the unseen forces of good and evil: "the prince of the kingdom of Persia," said Christ, "withstood Me one and twenty days" (Dan. x. 12, 13). This "prince of Persia" was probably the evil angel animating Persia in antagonism to Christ. The warfare itself was in invisible realms, but its existence was very potent by contemporaneous visible events, viz., by the appearance of adversaries who opposed the re-building of the temple in the time of Zerubbabel, thereby delaying its restoration all the days of Cyrus, until the reign of Darius (Ezra iv.), and by retarding the re-building of Jerusalem in the days of Nehemiah (Neh. iv.). The raising up of such counter-forces was the work of the evil angel, "the prince of Persia," who withstood Christ; while Michael, the good archangel, is described as "one of the chief princes" (Dan. x. 13) in the sphere of angel hosts—"the great prince which standeth" for Israel (Dan. xii. 1). He "*came to help Me*," said Christ (Dan. x. 13). Wondrous thought! As He uses the power of Daniel's prayers on earth, so also He accepts the help of angels in the invisible world. What a vista for meditation this fact opens out to us! Here is a vast avenue for the enquiring mind to penetrate: *How far do the invisible powers affect the visible occurrences on our earth?* May we not be justified in believing, in the light of the foregoing Scripture proofs, that the struggles between the good and the ill down here take place contemporaneously with warfares between the holy and the fallen spiritual beings in the unseen sphere? The presence of God and the co-operation of angels at the giving of the Law were testified by the thunderings and lightnings that burst around Sinai. The fall of Satan from heaven synchronised with the disciples' victorious mission on earth (Luke x. 18); the fall of Paganism, described in Rev. xii., was the result of angelic triumphs, achieved through the instrumentality of Michael the archangel and his angels, who, we are told, fought "the Dragon," and ejected him from the political and religious "heaven" of the Roman dominion.

"Michael your prince" is the angel of warfare, "holding" with Christ in all His righteous dealings towards Israel (Dan. x. 21). He was the angel who contended with the devil over the body of Moses (Jude 9); while in "the time of trouble," which some believe to be yet future, Michael figures again prominently as the angelic agency for the deliverance of Israel (Dan. xii. 1).

Lastly, we notice that the binding of Satan by "an angel" ushers in the same-time millennial peace (Rev. xx.).

More references might be quoted showing the important part played by angelic powers in the varied scenes connected with our world's history. Too little do we realise that principalities and unseen forces are in continual conflict, striving for the allegiance of earth's teeming millions either to God or the devil; and that the preponderance of good or evil here below, is largely effected by the conflicts of those angel-spirits contending for the mastery, in regions beyond our ken.

The devil is "the prince of the power of the air" (Eph. ii. 2), and every assault that has taken place

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against his kingdom of darkness, registers, sooner or later, another fall of his gigantic strength; though oft times for a season while the battle remains undecided—for days, for years, for centuries it may be—depression may hang like a pall over the Lord's people on earth, when they cannot pierce the meaning of strange enigmas, nor perceive the drift of mysterious visitations.

Let them remember the end is not yet arrived, but that when it does come, the drama of the ages will prove that God's purposes have prevailed through it all. When the long tale of earth's sin and woe has reached its concluding chapter, it will be found indeed that the final victory is on the side of those who—whether angels or human beings, who are but a little lower than their celestial fellow-servants—have opposed the evil and chosen to do God's will. Then we shall fathom in all its depths the triumph-song, "Hallelujah! for the Lord omnipotent reigneth."

Angels live and move not only in the realms of warfare, but also in the restful, glorious presence of Him they serve. Our text tells us of angels who

"STOOD ROUND ABOUT THE THRONE."

Their standing implies their unwearied readiness and uninterrupted equipment to perform the behests of Him upon the throne, for "the chariots of God are thousands of angels" (Psa. lxviii. 17). In Daniel vii. 10 we have the magnificent vision of "thousand thousands" ministering unto Him, while "ten thousand times ten thousand stood before Him." The period is one of triumph, when the opposing thrones have been "cast down," and the Ancient of Days sits as Conqueror over all foes, and as Judge against all evil.

And if angels wait upon Him around the throne, it was indeed meet that the same ministering spirits should attend Him when He took our human form. Angel-songs first announced His birth—angel ministeries waited on Him after His temptation—evil angels fled at His rebuke—a legion of holy angels were ready to fly to His succour had He demanded their aid in His hour of darkness—"an angel" (in this case probably the third Person of the blessed Trinity) strengthened Him in the anguish of Gethsemane—angels rolled back the stone from the tomb—angels were the first to proclaim the fact of His resurrection—angels announced His coming again to the upward-gazing men of Galilee. Not less certain is the existence of angelic ministrations to the *individual child of God.* There are occasions when they are mentioned in connection with his birth (John the Baptist)—or aided him in warfare (Elisha at Dothan)—or instructed him (Dan. ix. 22)—delivered him in trial (Peter in prison)—comforted him in danger (Paul in shipwreck)—borne him to Paradise (Lazarus)—and will be employed at the end of the age in gathering in the people of God and casting out His enemies: "the reapers are the angels."

But while we realise the truth of all these facts, we must not forget

A WARNING

that stands as a danger-signal in the Word of God, bidding us beware that any worship rendered to angels—whether that of invoking them in prayer, or thinking by any means to intrude into the unseen angels' precincts—is strictly forbidden: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind" (Col. ii. 18).

Such homage is not accepted, nor even in reality paid, to the good angels, but is unknowingly offered and received by the great fallen angel and his associates, by whose influence only is such idolatrous cult resorted to. The "giving heed to seducing spirits and doctrines of demons" is a distinct heresy of these latter times (1 Tim. iv. 1). Those who pray to angels—as do those of the Roman and Greek Churches—or who allow themselves to be deceived by spiritualism or witchcraft, have not sufficiently realised the existence of evil spirits—"seducing spirits," as the apostle calls them, and who, able to transform themselves into "angels of light" (2 Cor. xi. 14), find their victims among those who "depart from the faith."

(To be continued).

The Arena.

COMMENTATING EXTRAORDINARY.

BY THE REV. F. J. HARRIS.

FROM time to time I take a dip into commentaries to see how they fit in with true Israel teaching. The process is decidedly interesting, for the surprises and apparent ignorance of Biblical truth displayed are amazing. Let me give an example taken at random from the Cambridge Bible on Isaiah by J. Skinner, D.D., Professor of Old Testament exegesis in the Presbyterian College, London. Now before we go any further let me say how thankful I am to see that we are to have an *Arena* into which opponents and perverters of Scripture are to be brought. Perhaps this contribution may find its way into that column.

Although I have no animosity against the author I am going to quote from, I don't believe that even professors of exegesis see the difference always between Israel and Judah, for if they did we should not read the following absurdity:—Isa. liv. 1—10: "Zion, addressed as a barren and desolate woman, is comforted with the assurance that *her children* are more numerous than those she formerly had as the 'married wife' of Jehovah." Here it seems we have a confusion of the two separate conditions of Israel and Judah at the time of prophecy. If the Bible be read aright, then "the desolate" is one and the married wife another; they are not two conditions of the same people. Yet, according to the commentator under question, ver. 1 is a "contrast, not between Zion and other cities, but between Zion's present and her past; even now in her widowhood and barrenness she has more children than she had before her separation from her husband." It is well to observe that spiritualisers never give any grounds for their statements; it would have been worthy of the learned professor to tell us how he comes in the first place to refer this chapter to Zion, for all British-Israel teach-

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ing declares Isa. liv. to refer to "restored Ten-tribed Israel." To support this, let us have a look at some of the references to "the desolate" and "the married wife," for, as has been said, in spite of the exegetical learning of Dr. Skinner, I venture to say that they really are not one and the same person or people. Isa. xlix. 21, refers to the "desolate one" in these words: "Who hath begotten me these, seeing I have been bereaved of my children, and am solitary and an exile, and wandering to and fro? and who hath brought up these?" Then we have the actual divorcement in chap. l. 1: "Where is the bill of your mother's divorcement, wherewith I have put her away? or which of my creditors is it to whom I have sold you?"

In these references we have a distinct mention made of a "desolate one," a "divorced," and a "married" one, yet the *Cambridge Bible* wants to teach us that they are only different conditions of the one individual; viz., "married" first, then "desolate," then restored. This is really the order of conditions of one part of God's people, but that part was certainly not Zion, meaning thereby the Jews, for God never said to Judah, "I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God." Judah never was actually separated from God even when in exile. It seems absurd to have to emphasise so common a statement, but the comments I have quoted shew how deep is the ignorance, even in learned circles, of the two distinct dynasties, two distinct captivities, and the two separate destinies, of Israel and Judah.

Let us go back again to Dr. Skinner and note his remarks on Isa. xlix. 21, "Who hath begotten me these?" "The exile was the time of Zion's barrenness; the generation of Israelites that had grown up in a foreign land are regarded as not her natural children, although legally they belong to her, having been borne *for* her by a stranger." Now, it would be interesting to know who told Dr. Skinner that the "exile was the time of Zion's barrenness," for Isaiah never said so. He seems to imply that the desolate one, the solitary one, was to be fruitful; so much so that the children would say, "the place is too strait for me; give place to me that I may dwell," which sentiment is rightly interpreted as being on a footing with the words of chap. liv.: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left, and thy seed shall possess the nations, and make the desolate cities to be inhabited." The learned professor of Old Testament exegesis, however, is not very clear in spite of his erudition; for, referring to chap. liv. 3, the words just quoted, he says—"The tent must be larger than of old, for the new community shall spread abroad (*c.f.*, Gen. xxviii. 14 and xxx. 30—43) on the right hand and on the left, *i.e.*, in all directions; inherit the Gentiles; take possession of nations (*c.f.*, Gen. xxii. 17, xxiv. 60). The reference is not to be limited to the heathen who had occupied the soil of Palestine; although the *desolate cities* in the parallel clause are no doubt primarily those of the Holy Land." Now let us try and find out what our friend the commentator is driving at; for, confessedly, his language, being professional, is not very clear. Remember that the "barren one" is referred to in verse 1 of the chapter, and that the metaphor is not changed throughout.

Dr. Skinner speaks of this "barren one" as being Zion—whether Israel or Judah he does not seem to say—although if he were interrogated his answer would probably be, "Oh, Isaiah is writing of the Jews." Let us for a while apply the "Jewish" idea to his exegesis and see how it works. Where do we read in history of the Jews becoming so numerous that prophetical language like verse 3 had to be applied to them? They are just now about eleven millions in the whole world and, correctly speaking, they have no "tent," for they are emphatically a scattered people, and never have so exceeded the bounds of even Palestine that they have been compelled to "stretch forth the curtains of their habitations." The professor refers the reader here to chap. xlix. 20, and then, when you turn to that reference in the commentary, you are referred to 2 Kings vi. 1. The stupendous wisdom of the modern commentator is past understanding. What connection is there between the sons of the prophets needing a new home and an overspreading Israel? Perhaps a spiritualiser can tell us; I cannot. This is how commentators elucidate the difficulties of Scripture, and then we wonder at the ignorance both of pulpit and pew concerning the difference between Israel and Judah, when our "guides" are so blind. But to proceed with our dissection of the "comment." For verse 3 of chapter liv. we are referred to passages in Genesis for parallels to "Thou shalt break forth on the right hand and on the left." We will have a look at the references and see if they fit in with the Jews only. Gen. xxviii. 14 is the Word of the Lord in the vision to Jacob: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed." Gen. xxx. 30 and 43 merely refer to the increase of Jacob's estate while in residence with Laban. The connection here is not very obvious, but evidently the one desire of commentators is to find a passage where the mere words are to be found, regardless of sense. Go now to Gen. xxviii. 14. A glance at this passage shews us that it has to do with "All Israel," but, as we know from subsequent passages, the multiplying of the seed was to be especially in Ephraim: "Let them grow into a multitude in the midst of the earth" (Gen. xlviii. 16 and 19). The extension of God's people foretold by Isaiah was not to be the work of an ideal Zion that Dr. Skinner talks of, but a very literal restored Israel.

Again, reference has been made to the last half of the 3rd verse, and then followed that language about the dispossession of heathen in Palestine, but which we are not to limit to these heathen there. What a good thing, for here we have an outlet if we will take advantage of it; and it will be profitable to find out what "inheriting the Gentiles" means. The commentator refers us again to Genesis, so we will follow and see where he leads. Gen. xxii. 17 says, evidently with reference to inheriting the Gentiles, "And thy seed shall possess the gate of his enemies"; and

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Gen. xxiv. 60: "And let thy seed possess the gate of those which hate them." I wonder what sort of thoughts passed through the doctor's mind as he penned these references for his "Ideal Zion." Every reader of our Magazine knows that the Jews never possessed the gate of their enemies in the sense of the passages referred to, and yet a doctor of exegesis in a Presbyterian College thinks this has reference to the heathen who occupied the soil of Palestine! Well, we must only rejoice that at last blindness has been removed from the eyes of some, and they know of a people in real truth who have all the characteristics spoken of by Isaiah. Yet they are not Jews, although of Israel, for they are descendants of the Ephraim blessed by Jacob. When I say Ephraim I do not mean that we British are descended only from Ephraim, but Ephraim in the collective sense as signifying the Ten-tribed Israel; and the only thought I would add is this—Let all read the Scriptures as they are written, and not as commentators have commented.

Rylstone, N.S.W.

Angles and Saxons.

FORWARDED BY A. E. WILLIAMS.

PERHAPS these extracts respecting the Angles, etc., may be interesting to your readers; they are taken from the wonderful old book by Aylett Sames, entitled "Antiquities of Ancient Britain":—

"The reason why the name of English prevailed above those of Saxon and Jute seemeth to be the conceit men had of something extraordinary signified by it. Engel in all Teutonick dialects is as much as an angel, and E in Englishman, as it is pronounced Engelisce, or Engelshe, as it is written, signifieth word for word an angel-like man. Upon this account, perhaps, our ancestors were fond of this title, which is not extraordinary to be supposed, considering that the like hath happened in other nations. The French, when they would express some action done by any of their nation, usually say it was done like a French man, and this from the Teutonick Frank, signifying free and noble, altho' the Franks a German nation whose name hath universally prevailed, were but a handful in comparison of the native Gauls, not to instance in other matters of the like nature; why may not therefore the more rugged Saxon and Jute give place in the opinions of the inhabitants to that of English, or angelick-men. This conceit of our ancestors was furthered by Gregory the Great upon this occasion. It happened during the time of the Heptarchy, Ella then reigning in Deira, a province belonging to the crown of Northumberland, that certain youths named Angles, in Britain, transported to Rome, and there, exposed to sale, attracted the eyes of all by their exceeding comliness, and amongst the rest Gregory, not yet Pope. He enquired of them what nation they were, to which they answered Angles. The similitude of name with angels easily drew a natural reflection from the good old man, who replied, 'That not without reason were they so called, having faces more resembling angels than men.' The conversion of the Saxons in Britain, ensuing upon this happy interview, gave reputation to the name of English, or Angles, which (without question) daily grew into great credit and increased with that Christianity it had so luckily occasioned, insomuch that whereas before by our own writers this island was still called by the name Britain, and by foreigners Saxonia Nova and Saxonia Transmarina (that is, new Saxony and foreign Saxony), King Egbert, who first brought the Heptarchy into one entire kingdom, by public edict (as I have already cited), ordained that it should be styled England and the inhabitants English; if not in memory of its conversion, yet certainly for some opinion the inhabitants had conceived of that name above the rest" (p. 416).

AFFINITIES.

"Concerning such who may and ought of right to cohabit and remain in the kingdom of Britain, the Britons of Armorica (Britain in France), when they come, ought to be entertained in the aforesaid realm and protected in the same as good citizens. Of old they went out of the body of this realm—of the blood of the Britons of this realm. Likewise the Gutes, when they come, ought to be entertained and protected in the aforesaid realm, as sworn brothers, as near kinsmen, and proper citizens of this realm, for they proceeded of old from the *noble* blood of the Angles, to wit, out of the city Engra, and the Angles from their blood, and they are always esteemed one people and one nation" (p. 426).

GENEALOGY.

"The Scripture catalogue, as far as it goeth:—Noah, Sem, Aram, Hull, Arphaxad, Sala, Heber, Peleg, Reu, Serug, Nahor, Terah. — Ina, Eppa, Offa, Alchumid, Egbright, Adelwolph, Alured, Edward the Elder, Eadmund, Edgar the Peaceable, Edelred, Edmund, Edward, Margaret, Maud, Henry the Second, from whom it can be carried to our present sovereign, Charles the Second. This catalogue, or genealogy, I found in a manuscript in the King's library, the author inscribed Abbas Reivalensis" (p. 426).

HELPING JONATHAN.—The field service kit of the United States Army is to undergo reorganisation at the hands of Mr. G. V. Winter, the head of the well-known firm of London military tailors. Mr. Winter, as an expert in field service equipments, has advised the Egyptian, Swiss, Russian, and Japanese Governments. He considers the United States soldier second only to the British rank and file in smartness of appearance. "The American Army spends more in uniforms than our own," he says, "and for that reason my task will be easier. I propose to use khaki of a greener shade than that which we use. In the cavalry I shall suggest longer skirts to the coats, breeches of a 'baggier' cut, and an improvement in the existing collars and other accessories. Altogether, I hope to considerably smarten up the uniforms. There is no reason why a uniform should not fit perfectly, look smart, and at the same time have the necessary amount of looseness to render it suitable for field service work."

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MISCELLANEA.

THE LATE PREMIER OF NEW ZEALAND.—A great Colonial leader and a great Englishman has died in Richard Seddon, and all his compatriots at home will read with gratitude the nobly-earned eulogy which his Sovereign has added to the messages of condolence sent to his family. King Edward speaks of the "permanent place" that Richard Seddon has won "among the statesmen who have most zealously aided in fostering the sentiment of kinship, on which the unity of the Empire depends." We shall hope that some suitable memorial of so sturdy and strong an Englishman may soon be raised in the country of his birth. Very few Colonial statesmen have succeeded in getting hold of the British public as Mr. Seddon did; none, with the exception of Cecil Rhodes, has ever appealed so vividly to the imagination of the British democracy. Richard Seddon, or "King Dick," as he was popularly called, was a man after the heart of the democracy of England.—*Daily Telegraph*, June 12.

⁂

THE WORLD'S CABLE FLEET.—The steady growth in the development of submarine cables has, according to the May issue of the *Archiv fur Post und Telegraphie*, called into existence a fleet of 52 steamers for cable laying and repairing purposes. Of these, 29 are owned in Great Britain, 2 belong to the Canadian Government, and 1 to New Zealand; the remaining 20 being distributed among various other States.

⁂

GLASTONBURY LAKE VILLAGE.—The excavations which have been in progress for several weeks past at the Glastonbury Lake Village have yielded some very satisfactory results. Not only have many important relics been added to the already great collection, but structurally the work has produced items of considerable interest. Nine dwellings have been uncovered. One was of exceptional size. At the base, laid out on the peat and brushwood, a circular platform of timber work (chiefly alder) served as the foundation of the dwelling. The earlier inmates appear to have lived on this timber-work superstructure, for a clay hearth was uncovered in the centre. The timber having sunk in the course of time in the swamp, a clay floor with another hearth was placed upon the timber, and examination showed that no fewer than eight other clay floors were superimposed by successive occupants. The remains of the wall-posts and outlying piles were found in great quantities, mostly arranged in circular form; and the threshold and doorway to the lower floors were clearly traced. In one of the other dwellings a peculiar depression was found in the hearth, where it is believed that iron, and perhaps bronze, was "worked." Much iron slag was found, and fragments of crucibles, one having bronze adhering to the sides. Among the relics in bone, a perfect needle was found, and the bronze discoveries included two perfect finger-rings, a needle, several rivet-heads, a link of unusual form, and an elaborate harness ornament. These and other "finds" will be exhibited at the County Museum at Taunton.

BELGIAN "COLONISATION."—Colonisation is only a benefit to the people if the colonisers are at the same time civilisers. Now in the Belgian Congo the European element does not civilise. It does not even colonise. It exploits.—*Le Petit Parisien.*

⁂

VALUE OF FULFILLED PROPHECY.—"Let me especially remind the Christian believer that he is most deeply concerned in the fulfilment of Scripture. All his anticipations are involved in its yet unfulfilled promises. It is, therefore, a matter of infinite moment with him to enjoy a valid guarantee that he has not believed a cunningly-devised fable, and this guarantee we conceive he possesses and may find in so much of the sacred Word as is fulfilled."—*Dr. Redford.* [We take this from the *Life of Faith* (June 20th), which is a magazine opposed to our Hebrew origin; and the quotation is therefore more suited to our pages than to its.]

⁂

THE WORLD LANGUAGE OF THE FUTURE.—In the current *Munsey* Professor Brander Matthews announces that if there is to be a world language in the future it will be English. Already English is the speech of the two expanding nations. Half of the American continent and the whole of the Australian speak it, naturally and officially. Moreover, it is fast gaining ground as the literary language of Europe. It is beginning to be adopted in preference to their native tongue by authors of the "little nations"—Maarten Maartens, for example, and Joseph Conrad, the Pole.

⁂

THE BIBLE OF JOHN MILTON.—The mention of Wilson's *Bible* (BANNER, No. 1,498); Hine's *Bible* (BANNER, Nos. 1,470, 1,471, 1,472); Glover's *Bible* (BANNER, No. 1,477); Balfour's *Bible* (BANNER, No. 1,501); Israelite *Bible* (BANNER, No. 1,499); Burns' *Bible* (*Rock*, No. 2,050); Mormon *Bible* (*Rock*, 23 February, 1904); Shakespear's *Bible* (*Rock*, No. 2,051), and Simeon's *Bible* (*Christian Globe*, 2 September, 1897), may be suitably supplemented by a notice of Milton's *Bible*. A Bristol bookseller possessed this Milton *Bible* (*Athenæum*, 10 March, 1850). On the margin of the page of 1 Maccabees xiv. is written: "Mr. Hartlibe to Mr. Milton, sendeth the 12 booke of the Greeciane volumes and is obliged to hime, Oct 17, 1640, London." Under this is a profile in ink with: "Myself, 1640." On the title of the *New Testament* is: "Johne Miltone, 16, A.M. 40." At 2 Maccabees is a long marginal note in MS., apparently by Milton (Scott: *The Archivist*, December, 1893, vol vi., No. 24, p. 59). A. B. G.

⁂

NATURAL WEALTH.—Important deposits of ore have been located in Furness, which are officially stated to be of great magnitude and of excellent quality. The tests show that the mineral covers a very considerable area. Shafts are to be sunk, and extensive plant and pumping machinery put down, costing £30,000. The discovery will be of the greatest value to the Furness district.

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Unconscious Evidence.

By James Coyle.

In supplement to your correspondent, J. R. White, in your issue of the 13th June, I would say that I have for a long time had the same thoughts. Having bought, through a second-hand bookseller, eighteen of the first vols. of the Banner, formerly belonging to the late C. Piazzi Smyth, and having just scanned through them, what a tremendous number of splendid articles I find worthy to be read by the wisest and most learned of men, and yet the humblest, as they might have been written for the latter. Also, in the "Nation's Glory Leader" there are many fine articles. There is one which went through several numbers of the "Glory Leader," entitled, "Britain (or Israel): The Fifth and Last Empire," beginning at page 268, vol v.; and which, if reprinted, would be most enlightening.

I have in my possession an article on the same subject in a book entitled, "The Kings of the East," chap. 18, and one writer might have written both articles; but the latter book was issued in the year 1849, with no author's name. But if any of your readers have the book, I may say the writer's name is Edwin Heycock. Having bought another and later work of his, entitled, "The Prophetical History of the Church and the World," I find he says he is the author of the former book, and it is the best "blind evidence" work I have seen yet. I will give only the headings of the contents of this book "Kings of the East" — (1) The Drying up of the Mystical Euphrates; (2) The Locality of the Dominions of the Kings of the East; (3) The British Isles Commanded to Renew their Strength; (4) The British Isles Draw Near to God and Speak to the Nations; (5) The Nations of India given to the British East India Company; (6) The East India Company "Made to Rule over Kings"; (7) The Princes of India and their armies given as dust and stubble to the Arms of the East India Company; (8) The East India Company "Come upon Princes as upon mortar, and as the potter treadeth clay"; (9) Righteousness — a Foretold Characteristic of the East India Company; (10) The East India Company's Empire "Fastened that it should not be moved," by the ready co-operation of their subordinate agents; (11) The way which is being prepared, by the drying up of the Euphrates, for the Kings of the East; (12) The Proclamation for the Restoration of the Jews to be issued by Britain; (13) The Promised Ensign lifted up by Britain upon the Mountains; (14) Britain, the land of Tarshish; (15) Russia, Persia, Egypt, and France, form an alliance to thwart the Settlement of Syria, and Restoration by Britain; (16) Prophecies concerning the Mystical Babylon; (17) The Impossibility of Britain being one of the Ten Kingdoms which were predicted to arise out of the Western Roman Empire, demonstrated; (18) The British Empire the Empire of the Stone; (19) Britain foretold as the Deliverer of the Jews and the Light of the Gentiles.

Such are the headings of the contents of the book, which will give your readers an idea of its character. Let me give an extract from chap. xviii., page 436: "Again, if we refer to the interpretation of the first vision in Dan. vii. (for the 13th and 14th verses are given as a distinct vision, and in plain language, requiring no interpretation to make them clearer) we learn that the saints of the Most High were to possess the kingdom of the Beast and of the Horn which had eyes. That is, of the Empire of Rome and the dominions of the Papacy. The question is, what people are meant by the saints of the Most High? And it is answered by the 21st verse: 'I beheld, and the same horn made war with the saints of the Most High, and prevailed against them.' This shows that the saints of the Most High are the people whom papal Rome persecuted, which were the Protestants who exposed her lying miracles and protested against her gross impositions; and, though she prevailed for a time against them, yet it is added, 'the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom (of the Papacy) 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. 26, 27). Here it is stated that the people of the saints of the Most High shall possess the kingdom. In chap. ii. ver. 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, and in both cases the kingdom is to endure for ever. Yet it is to serve and obey the Most High; for 'all nations and languages shall serve Him.'"

Is not the above grand blind evidence, seeing that it was written so long before the Identity of the kingdom and the saints of the Most High was brought forth? But there is much more to the same effect.

The same writer, in his later book, which I have mentioned above, the "Prophetical History of the Church and the World," published in 1872, in chap. xv., which has for its heading—Daniel, Chapters ii. and vii., writing on the same subject, says, page 256: "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," he observes, speaking on the Coronation Stone, "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 19th 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 *eclat* to his

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coronation. The Irish called it the "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 succesfully 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 part of 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."

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

Every up-to-date worker in the cause should possess themselves of the new up-to-date catalogue Messrs. Banks have just issued.

The Chiel learns with much satisfaction that the North of England Council in conjunction with Messrs. Banks are issuing a "Guide" to British-Israel literature for the benefit of all students and "beginners."

The guide not only gives title, price, and publisher, catalogue fashion, but also classifies each work under heading of general, prophetical, historical, expository, etc.

It is the joint production and compilation of Rev. L. Hills and Mr. T. W. Plant, of Doncaster.

Three excellent pamphlets are now "on the market," and should be in the hands of all workers. One is "Good News for the Patriot," another is the reprint from the *Bath Chronicle* of Mr. De Ridder's striking article on "The Need of Religious Education;" and the third is Mr. Robt. Adcock's "Blind Unbelief."

All of these would be of the greatest service for distribution by keen Anglo-Israelites when on a holiday. They are cheap, neat, bright, forcible and most readable. Try them.

The Chiel hears on good authority that the Northerners are already arranging for the great united conference at Halifax, Yorks. 1907.

Southampton Association have matured plans and fixtures for a 10 days' Identity campaign in November; and on all sides there are tokens of earnest work on the part of local Associations.

The Bible was not divided into chapters until the thirteenth century, and not until 1548 were the chapters subdivided into verses.

According to the *Christian Banner*, published May 19th, 1906, "R. T. S.," there are only 5,000,000 Jews in the world.

God's Word is the best possible security: it is the unchangeable Word of the unchangeable "I Am," "therefore ye sons of Jacob are not consumed" (Mal. iii. 6).

"Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well."

Correspondence.

THE CONFERENCE.

To the Editor of the "Banner of Israel."

Dear Sir,—I quite agree with my friend, Mr. J. D. Reid, about the third item in the Agenda, but did not think it worth while replying to, because all details will have to be revised at the Halifax Conference.

I may have been a little to blame, as I did not give the Secretary a copy of my Amendment. There is nothing to quibble about; all will come right next June, if we all gather together in a Christian spirit.

I notice you suggest the next National Conference should be held in the New Year, but Yorkshire and Lancashire say not before June, 1907, so that all Councils can hold their annual meetings prior to the same.

There was nothing said as to who would be expected to arrange the Halifax Conference. Will it be left with the President and Secretary of the British-Israel Association, or will the District Officers where the Conference is held be expected to make all arrangements? These are points which will need attention?

Yours truly, D. Parker.

Sowerby Bridge, June 19th, 1906.

[We note that Lancs. and Yorks. want to hold the next Conference in June, 1907, and expect that at this rate of progress the National Council will be in full working order at the Millennium. The Exeter Hall Conference should have fixed the date as well as the place of the second meeting.—Ed.]

To the Editor of the "Banner of Israel."

Dear Sir,—As one who was present and took an active share in the discussion of the Agenda submitted by the British-Israel Association to the historic meeting of delegates who assembled at Exeter Hall on May 3rd and 4th, may I be allowed to give what I think all will agree is a correct report of what took place.

Paragraph 1 was amended to read as follows:—

"With a view to ensuring more united action amongst the various Associations already in existence for the propagation of British-Israel truth, or that may hereafter be formed, it is submitted for the consideration of delegates assembled in conference: 'That all such Associations should be *represented on a National Council* with a view to giving cohesion to the Cause.'"

Paragraph 2 was passed unaltered, but it was pointed out that it was almost superfluous, or at any rate should come later, and would be dependent on there being a sufficiently strong local feeling to organise a District Council, because it began to dawn on those present that paragraph 3 was the real live paragraph. Paragraph 2 was really dealt with on Friday afternoon when the question of representation and districts was discussed.

Paragraph 3 was altered as follows:—

"It is further submitted for consideration whether, with the view of ensuring synthetical action of all Associations, there should be a *National* Council formed of representatives from each *Association* and District Council and *also* from the British-Israel Association. And that this *National* Council should hold

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its meetings at different centres once annually, or oftener if deemed necessary. The *National* Council would thus meet once a year at least, for the purpose of consultation and exchange of views. The *National* Council would exercise no control over the District Councils or local Associations."

[N.B.—The words in italics are the alterations as agreed to by the resolutions.]

"Our friends from the North," as Mr. Onslow called them, were very decided in their opposition to the following sentence, which was in about the middle of paragraph 3, and which followed the word "necessary":—"The officers and staff of the British-Israel Association acting also on behalf of the General or National Council." We felt it would cripple the action of the National Council, and that it certainly would not allow the National Council to have a free hand in the election of its own officers and the control of its management; and no one could foretell what duties or work the Council might desire to undertake. When, therefore, the discussion was getting somewhat involved I rose and read out the resolution proposed at the annual meeting of the North of England Anglo-Israel Council, held at Liverpool on Easter Monday, and which was there carried unanimously, disapproving of this clause, and I suggested to the chairman (Mr. Onslow) that it should be omitted, and he, on behalf of his colleagues and himself, willingly agreed to its omission, the paragraph to read as above. Mr. D. Parker then proposed, and Mr. J. D. Reid seconded, its adoption as amended, and it was carried unanimously.

The further consideration of the Agenda was postponed until Friday, May 4th, and the report which appears in the BANNER of May 23rd of the Friday afternoon Conference is correct.

British-Israelites have, therefore, an absolutely free hand, and as you, sir, say in your issue of June 20th, "it gives to federation a popular basis, on which we can all assist to build; and if we do not build worthily the fault will be with each of us, not with the British-Israel Association or its officials."

I agree with you that June next year, at Halifax, is far too long to wait before making a start, and think that a meeting might be arranged *this Autumn*, or *early* in the New Year, to get to work, or at least to discuss proposals and ways and means, because no one really believes that arranging for an Annual Conference in the seven Districts mentioned in rotation, at which two Delegates from each Council or Association may attend, is all that the National Council with its prestige ought to undertake. Among other duties I should like the National Council to undertake would be the following, each branch of work to be under the management of a separate elected committee:—

(1) *A Publicity Committee*, whose duty shall be to see that the Identity subject shall get into print *outside our own periodicals*, and who shall undertake controversy in the public Press on any phase of our views that is touched upon. This Committee ought to have control of certain funds to be used for this purpose if necessary.

(2) *A Publication Committee*, whose duty shall be to receive notice from any investigator desiring the re-publication of any book or pamphlet that may be out of print, and they shall decide if the re-publication is desirable, and, if so, shall take the necessary steps.

(3) *An Advertising Committee*, whose duty shall be to advertise our publications in the public Press and to issue various lists of suitable recommended books to all Clergymen, Ministers, M.P.'s, Government Officials, and laymen likely to be interested in the subject. All such advertisements and lists to have the name and address of the Secretary of the Committee at the foot, with a notice that the books or pamphlets advertised can be had from him, so that the Committee shall be able to judge the effect of their advertising efforts, and shall also reap any monetary advantage that may arise on the sale of the publications, and should devote such profit to pay for further advertising. This Secretary to have a central office in London if possible.

(4) *A Lecture Committee*, to arrange for public lectures in all parts of the United Kingdom on agreed terms with local friends, and also, if possible, to arrange for suitable speakers to P.S.A.'s, Bible Classes, Debating and Literary Societies, whenever and wherever such openings may present themselves.

Aggressive offers of lecturers to be printed in both papers, and openings should be *found* for lectures, not *waited for*.

Full reports of all work done to be printed once a quarter in the BANNER and *Covenant People*, both of which shall be enlarged for the purpose for that issue if necessary, but shall not be increased in price.

I had the above suggestions with me at the Conference and should have submitted them, but felt that my doing so would only confuse the resolutions under discussion, and there was such an eager desire on the part of delegates to reach unanimity, and, shall I say it, to adopt something easier and leave all larger schemes in abeyance, that I felt the time was not opportune, and that the duties of the National Council could safely be left to the members of that Council when formed, and the responsibility would then be theirs. It certainly will not do for the National Council to rest contented with an Annual Conference, it must undertake definite aggressive and administrative work, and the sooner it gets to work the better support it will receive from its affiliated Associations and Councils. It must not be allowed to go to sleep for 11¾ months in the year, and nobody to hear of its existence between Conference and Conference. This is not the ideal some of us dream about in our castle-building moments. No! it must organise, control, and develop every means of publicity open to us.

Yours faithfully, THOS. W. PLANT.

Doncaster.

THE BRITISH-ISRAEL ASSOCIATION AND UNSECTARIANISM.

To the Editor of the "Banner of Israel."

SIR,—I am glad to see "R. E. C.'s" sensible letter. It is a timely reproof to certain members of the British-Israel Association. Mr. John Spencer Cooper, who has just called here, states that "in 1870 an Unitarian occupied the chair at one of Mr. Hine's lectures." Mr. Hine did a great work, whatever his enemies may say to the contrary. Whether he was correct in all his theories is another question. Allow me to say I am not an Unitarian, neither am I a Trinitarian. I am—to coin a word—a Biblearian. It has been asserted that I am a Christadelphian, Plymouth Brother, etc., etc. Once for all—I never was a member of any sect, as the readers of *The British Ecclesia* now know.

Yours faithfully,

WILLIAM THOMAS WISEMAN, F.R.G.S.,
Editor of *The British Ecclesia*.

"Canfield," Knollys-road, Streatham, S.W.

JEREMIAH AND BARUCH.

To the Editor of the "Banner of Israel."

SIR,—Will you kindly inform me in a future BANNER whether Jeremiah was carried captive to Babylon, as Mrs. Rogers, in her admirable book, "The Coronation Stone," says he, with one of Zedekiah's daughters and Baruch (his secretary), went to Ireland, and took the Stone with them; and this Princess was married to one of the Princes of Ireland and crowned on this Stone, as were all their Kings, until Scotland wrested it from them and crowned their Kings thereon until the battle of Dunbar was fought, when Edward I. brought it away and laid it in its last and final resting-place in Westminster Abbey, never more to be moved. How long, sir, did Jeremiah remain in Ireland? as I read in the 10th chapter of Nehemiah that he and Baruch were among those who sealed the covenant. Or was there more than one Jeremiah? Sorry to trouble you with these queries.

I am, sir, yours respectfully, JOHN SAUNDERS.

Colehill, Wimborne, Dorset, June 19th, 1906.

[Jeremiah was taken to Egypt, not Babylon, as may be seen from Jer. xliii. How long he remained in Egypt cannot be ascertained, but there is strong evidence that he migrated to Ireland with at least one of the Jewish Princesses, and died there. Part of this evidence is given by Mrs. Rogers. The Jeremiah of Neh. x. is not the same person. Jeremiah was a common Hebrew name, and there are at least half-a-dozen different Jeremiahs mentioned in Scripture. The Baruch of Neh. x. 6 was the son of Zabbai (iii. 20); but Baruch the scribe was the son of Neriah (Jer. xxxvi. 4).—ED.]

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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"Bringing the Blind."

BY T. W. PLANT.

IN the BANNER OF ISRAEL for June 27th the Rev. Leonard Hills comments on a letter issued by twelve leaders of widely diversified religious denominations in the hope of furthering Christian unity; and from the Identity standpoint it is very suggestive of coming events which may come to pass in, at present, quite unlooked for ways, and the Rev. Leonard Hills certainly makes the best possible use of it. His quotation of Isaiah xlii. 16—20 is most apt, and its aptness to my subject must be my excuse for commandeering his title as above, with all due apologies to the rev. gentleman, and I think he will be the first to agree that there is no copyright in Biblical quotations.

Students of the fulfilment of Biblical prophecies along the lines of the identification of national origins and foretold destinies with the present-day positions and obvious tendencies of the chief nations of the world cannot but be interested in the following letter, which appeared in the *Pall Mall Gazette* of June 14th, 1906. Surely such an inheritance as ours, and the religious relationship in which we stand to the world, is not the result of blind chance. There *must* be something deeper underlying it all, and that *something* can only be logically accounted for when we admit our Israelitish origin. *Then* all is clear as noonday.

But I must hasten to quote the letter. Here it is:—

THE GOSPEL AND THE EMPIRE.

To the Editor of the Pall Mall Gazette.

SIR,—It is not without a certain significance that on the occasion of the King's opening of the new chapel to the Order of St. Michael and St. George in St. Paul's Cathedral on Tuesday the service was conducted and the sermon preached by Bishop Montgomery, the Prelate of the Order. For not only is the Bishop Prelate of the Order of St. Michael and St. George, but he is also the secretary of the oldest Anglican missionary society in the world—the Society for the Propagation of the Gospel.

In his own personality, therefore, he constitutes a remarkable link between the Empire and the Bible. And as secretary of a great missionary society, which is co-existent and co-extensive with the Empire, although it often stretches far beyond the bounds of the Empire, the greatest the world has ever seen, it is singularly appropriate that he should be the chief religious official of an Order which is primarily conferred upon those who have spent their lives in the service of a King upon whose dominions the sun knows no rising or setting.

But speaking personally, no man is more admirably suited for the double post of honour he holds than Bishop Montgomery, whose lofty and high-souled Imperialism is only surpassed by the deeply spiritual, wide-minded and essentially scientific view he takes of the much-vexed question of the Christianisation of the multi-coloured races who bend beneath the sceptre of their King and Emperor, Edward VII.

In Bishop Montgomery's view the noblest Imperialism is but the outcome of the loftiest Christianity, and the ideal missionary is the ideal builder of Empire. And this surely is the right view, although one is always confronted by the problem how far it is advisable to tamper with anything so deep-seated in the life of a nation as its religion; how far one is justified in upsetting one civilisation to build upon its ruins another.

But at all events the spirit of to-day, both Imperial and religious, deprecates the ruthless or insolent methods which too often characterised both the soldier and the priest in less tolerant and less informed ages. And the scientific cast of mind which is so vividly characteristic of men of Bishop Montgomery's type realises swiftly enough that not only are the religions of conquered nations worthy of respectful sympathy, but that, widely differing as they do the one from the other, the methods to be adopted for their destruction or absorption must vary in each and every case.

To appeal to the stone-age man, hurling his javelin in the West African forest, or the primæval savage of far New Guinea, gazing wonderingly at the distant battleships passing slowly from one civilisation to another, by the same methods and arguments with which one would seek to destroy a theology as ancient and

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systematised as that of Buddha, or one as widespread and universal as that of Mahommed, is a mistake that no modern missionary would ever dream of making. But, notwithstanding all this, the Bishop realises that much has yet to be accomplished ere the Empire of the Gospel becomes as established and, I trust, as beneficent a fact as the Empire of King Edward. And with this object in view the prelate of the Order of St. Michael and St. George, in his capacity as secretary of the Society for the Propagation of the Gospel, is summoning a great Pan-Anglican Congress for the year 1908, at which will be discussed the most pressing missionary problems of to-day.

For this purpose he and his brother bishops have sent out questions as to the best methods of dealing with all these problems to every Anglican missionary diocese in the world, and to these questions the greatest missionary experts of the day are giving all their anxious attention in order that two years hence they may, at the great Congress here in London, discuss the whole matter from the most scientific as well as from the most expert point of view.

It is a fine and statesmanlike project, for in effect it will do as much as anything to help to solve those problems which are also most pressing in different parts of the Empire and in every part of the world. For, as I would suggest, the Empire of the Gospel promises one day to exceed in its magnitude even that of the British Empire, and it therefore becomes a matter of vital importance on the one hand how far the denizen of the forests of New Guinea is capable of comprehending the theology of Christianity, and, on the other, which is the most probable or desirable—the Christianisation of Japan or the Japanisation of Christianity. Problems not readily solved either by the Angel Michael or the soldier of the Empire, St. George.

Faithfully yours,

June 12. RAYMOND BLATHWAYT.

There seems to be a glimmering coming over the minds of our foremost thinkers and writers that, for some unaccountable reason, the position of the Anglo-Saxon race is different to any other. They often admit that we do not deserve to be placed on such a pinnacle of advantage and to enjoy such opportunities of service, and they deplore our unworthiness; but still they cannot but admit that accomplished facts point to the fact that we are at present, and are likely to continue to be, the best qualified for these tasks, and that we are endowed by wealth, national greatness, and geographical position to such an extent that these tasks fall almost naturally into our hands.

WHY IS THE GOSPEL AND THE DISSEMINATION OF THE SCRIPTURES SO INEXTRICABLY INTERWOVEN WITH OUR EMPIRE?

Truly "it is not without a certain significance," and the attempt to answer it correctly and logically, if undertaken with the help of a close study of national destinies, as foretold by divine revelation, will unerringly lead you to see that such a privilege and responsibility was promised to what the orthodox would call the Jews, but whom we call Israelites.

Nothing can be more clearly stated than that the Jews (viz., the descendants of the southern kingdom of Judah), should (nationally) remain true to the Mosaic Covenant and Temple worship until the second advent, and that the northern House of Israel should become so idolatrous that permanent banishment was the only adequate punishment, but that this banishment would result in the re-covenanting of Israel (not Judah) to Jehovah under the new covenant of Christianity *during* the Christian dispensation (Hos. i. 9—11), and that it was to be through the instrumentality of this same Israelitish nation that the Gospel should be preached to the world and the world won for Christ. And also, in order to qualify them for this mission, Jehovah foretold that after a certain event took place (viz., their removal from Palestine) He would so bless them materially and protect them nationally that they would be acknowledged as "the chief of the nations," having the chief sources of agricultural and mineral wealth, and would develop before the second advent into a nation and a company of nations of apparently Gentile origin, one portion of whom should break off and become a great separate republic; also that these Israelites should become exceedingly numerous, should hold the chief strategic positions of the world, and should have their headquarters in the Isles of the West.

Can our portrait be more accurately drawn? Remember, we are dealing with *Divine foreknowledge* and these statements are either true or false. They certainly are false up to the present if you narrow the Israelitish nation down to the Jews, and God has failed up to the present to keep His promises and covenants; BUT they are *gloriously* true if you adopt the Biblical dissection of the Israelites into (1) the northern House of Israel, alias the ten tribes, alias the kingdom of Ephraim, and (2) the southern House of Judah (the Jews), keeping their captivities and destinies separate and noting that they cannot have national amalgamation until their final and *permanent* occupation of the promised land, which extends from the Nile to the Euphrates. Queries: If we are not the northern House of Israel, why are we slowly but surely obtaining possession of the heritage promised for their united occupation at the end of this dispensation? Perhaps we are *only* being guided to do it for the fun of the thing and shall willingly give it *to*, not share it *with*, the Jews when the time comes for their return to occupy it *permanently*, and from Jerusalem to rule the word for Christ? Far, far better is it to admit the incontrovertible evidence producible that the Anglo-Saxon communities are the descendants of the northern House of Israel. You are then on safe ground and can harmonize Bible prophecy with historical facts, and the Bible becomes a new history of England (England in its widest sense) and the world.

But to return to the letter and its admissions. In the 2nd paragraph Mr. Blathwayt speaks of our missionary enterprise being "co-existent and co-extensive with the Empire, although it often stretches far beyond the bounds of the Empire, the greatest the world has ever seen." This sounds like a foreshadowing of what we shall ultimately become, viz., "a kingdom of kings and priests unto God," for "in the place where they say unto you, Ye are not My people [which cannot refer to the Jews], there ye shall be called sons of the living God" (Christians), also, "Ye are My witnesses"; and amongst other passages that readily occur to us foretelling Israel's condition during the Christian dispensation, we quote the following: "I will pour My Spirit upon thy seed, and My blessing upon thy offspring" (Isa. xliv. 3); "He hath brought out a blind people who have eyes, and the deaf who have ears" (Isa. xliii. 8, Young's translation); "Ye shall be the chief of the nations"; "If thou wilt return, O Israel, return unto Me; and the nations shall be blessed" (Jer. iv. 1, 2); "Shout,

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because of the chief of the nations" (Jer. xxxi. 7) (The Speaker's Commentary remarks: "Israel is the chief of the nations"; so our views are justified, because the Jews are certainly not); "In the coming times Jacob [Israel] shall strike root. Israel shall blossom and bud, and they shall fill the face of the world with fruit" (Isa. xxvii. 6), or, as Young translates it, "Those who come in He causeth to take root: Jacob doth blossom, and flourished hath Israel, and they have filled the face of the world with increase" (This sounds still more Anglo-Israelitish); "God be merciful unto us (emphatic), and bless us, and cause His face to shine upon us (emphatic), that Thy way may be known upon earth, Thy saving health among all nations" (Psa. lxvii. 1, 2). These and many others I could quote are only fulfilments of the original promise to Abraham, "In thy seed shall all the nations be blessed," or rather, "shall bless themselves."

In paragraph 3 of the above letter Mr. Blathwayt speaks of "the multi-coloured races who bend beneath the sceptre of their King and Emperor, Edward VII." This certainly agrees with Deut. xv. 6, "Thou shalt reign over many nations, but they shall not reign over thee." After reading paragraph 4 we shall agree that it is not at all unlikely that the nation to become kings and priests unto God would make ideal missionaries.

Paragraph 5 is very considerately expressed in its reference to the various religions of conquered nations, but none the less its conclusion is very emphatic and certain of ultimate success; it rivals the Monotheism of the Mohammedans, and we ought not to be surprised if it does so, because, nationally, we are descended from Abraham, Isaac and Jacob, while the Arabs, Turks, etc., are descended from Ishmael, Esau, and the other sons and grandsons of Abraham who were sent eastward. No wonder, therefore, that the old Monotheistic ideals and Protestant proclivities show themselves in Abraham's numerous descendants; heredity is difficult to eradicate.

As to paragraph 6, I think if we agree with the views advocated week by week in the BANNER, we shall see that, *ultimately*, the Empire of the Gospel and the beneficent Empire of Britain will merge into one and the same thing, after the second advent of Christ, when "He shall sit on the throne of His father David, and of His kingdom there shall be no end." Query: Why are we supreme at sea? Is it because "His seed shall dwell in many waters"? and "I will set his hand also in the sea, and his right hand in the rivers"?

Regarding the methods and arguments for demolishing these various religious systems, the conference may find better ways to do so, but unfortunately may *not* discover the statement in the Bible that it will be Jehovah's dealings with us as the pivot nation of history and prophecy, and of His dealings with them as subservient or antagonistic to Israel, that will convince the world He is the one true and only God: and Him only shall we and they serve. Why this continued blindness in the light of our national history?

This proof will, unfortunately, necessitate the literal fulfilment of all the terrible wars and punishments foretold to close this dispensation, and some wonderful deliverances and victories will be vouchsafed to us, not without severe punishments for our national sins, for the promises still hold good, "Israel shall never cease from being a nation before Me for ever"; and, speaking of the institution of the Davidic monarchy, "See, I have this day set him on *My* throne in *My* kingdom, and of this kingdom there shall be no end"; "David shall never lack seed to sit on the throne of Israel *for ever*." Our King knows, and his mother, Queen Victoria the good, knew, of the Davidic ancestry of our Royal House, and I sometimes wonder if this knowledge has anything to do with the marvellous foreign policy of King Edward VII. At any rate, such knowledge would give him confidence and a sense of pre-eminence, which he somehow seems to possess.

It is difficult to cease commenting on this interesting letter from Mr. Blathwayt, but I will conclude by referring again to the title of this article, viz., "Bringing the Blind," and I think it must be acknowledged by all that there is a power behind the hurly-burly of the world controlling and guiding the destinies of the nations; and that this power can be no other than the Jehovah of Israel, who is putting us under "the most favoured nation clause." As this becomes more and more pronounced, as it inevitably must do, we shall be compelled to admit our Identity, and we "shall loath ourselves in our own sight for all our filthiness and all our uncleanness"; marvel at what we might have been had we never forsaken Him in Palestine; and still more marvel at what He has done for us "for His own holy name's sake." Truly He is "bringing the blind by a way they know not"; and, for purposes of comparison by those interested, I will quote from Young's translation the same passage quoted so aptly by Rev. Leonard Hills, viz., Isa. xlii. 16—20, adding a few other verses from the same chapter; they read as follows:—

6. I, the Lord, called thee in righteousness;
   Yea, I lay hold on thy hand, and keep thee,
   And give thee for the covenant of a people,
   For the light of the nations.
7. To open the eyes of the blind,
   To bring out from prison the bound one,
   From the house of restraint
   Those that sit in darkness.
9. The former things, lo, have come,
   And new things I declare:
   Before they spring up I cause you to hear.
10. Sing ye to the Lord a new song,
    His praise from the end of the earth,
    Ye who go down to the sea, and its fulness,
    Isles, and their inhabitants.
12. They ascribe to the Lord honour,
    And His praise in the isles they declare.
13. The Lord as a mighty One goeth out;
    As a man of war He stirreth up zeal:
    He crieth: yea, shrieketh:
    Against His enemies He sheweth Himself mighty.
16. And I have caused the blind
    To go by a way they have not known;
    In paths they have not known

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I cause them to tread :
I make a dark place before them become light,
And unlevel places become a plain :
These are the things I have done to them,
And have not forsaken them.
18. Ye deaf, hear : and ye blind, look to see.
19. Who is blind but My servant ?
And deaf as My messenger I send ?
Who is blind as him who is at peace :
Yea blind, as the servant of the Lord ?
20. Seeing many things, yet thou observest not,
Opening ears, yet he heareth not.

What foreknowledge and awful omnipotence is claimed by Jehovah in the above passage. Verily, "All the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth ; and none can stay His hand, or say unto Him, What doest Thou ?"

"These are the things I have done to them."

"Prove It."

By the Rev. Leonard Hills.

The almost incessant travel during the past three or four months on Identity work has brought under my notice many provincial and local newspapers which otherwise I do not see. They are as varied as humanity itself, but I have been struck with one great point of similarity in all, and that is that the correspondence columns are largely taken up with expressions of opinion relative to the educational difficulty now before us. By far the majority of these letters are written from the severe and often bitter partisan standpoint, and hence are beyond the scope of this journal to deal with ; but here and there one finds in this tangled undergrowth of biting bramble and twisted creeper a sturdy sapling erect and reaching toward the light. For instance, in the *Birmingham Gazette and Express* of last week I find the following over the signature of "Vastly Perplexed" from Worcester :—

"There are no proofs that any one of the standard religions of the world have been directly given over to man by the Creator. Although the Christian religion in its purity has many points to recommend it, yet, after it has been torn into shreds by being subdivided into several hundred sects in this country alone, the mind stands aghast at such profanation ; and then there is that awful unaccountable silent gap of nearly 2,000 years, during which time no communication whatever has taken place between God and man."

There is much else in this reverent and thoughtful letter of "Vastly Perplexed" that is germane, but, as it would involve the space of an entire issue of the Banner to deal with, I purpose touching the two great points of this writer's perplexity only, as expressed in the extract quoted.

First. No proofs.

Second. Two thousand years' silence on God's part.

Is it merely assertion on this writer's part, or is he justified by the facts of the case, in stating that "there are no proofs that any one of the standard religions of the world have been directly given over to man by the Creator" ?

We are inclined to grant him this much. For while all the standard (whose standard — the world's ?) religions, and all the rest too for that matter, claim divine origin, the non-production of proofs has—not only in the case of "Vastly Perplexed," but in hundreds of others as well—been a fruitful source of doubt, perplexity and unbelief. A claim to be admitted must be established by undeniable credentials. Before you can claim the estate you must produce your title deeds. The fact that you cannot produce them does not necessarily involve the conclusion that you are an impostor and not the genuine heir ; but if you are the rightful heir, then you *ought* to be able to produce your credentials. So it is with the Church to-day. We use the word in the Scriptural sense—God's *ecclesia*—and not as representing any of the standard or non-standard sects of to-day. Rome's claims are patent to all students of history and prophecy to be, without a shadow of doubt, as baseless as the audacious hypocrisy of the Great Harlot (Rev. xvii. 5) can make them. Judged by its fruits, Rome is proved to be the enemy of liberty, morality and conscience—the foulest blot upon God's fair earth—compared with which the ancient philosophies of the East and the modern revisions of Buddha, Confucius, Mohammed and Brahma are clean and fragrant. Our British Church—the one which *has* the proofs, but has never produced them—bases her claims not upon her being the continuation of Israel, but upon her being the *substitute* for it ; consequently her attitude is one which in effect says, "God's purposes concerning His elect people failed. He couldn't do with Israel what He had intended to do—nay, more, what He swore with an oath to Abraham His friend, and David, the man after His own heart, he would do. He therefore cast off His people Israel and substituted a Gentile Church in place of the seed of Isaac. We are that Gentile Church, and we claim succession to the apostles."

When we search the Bible for proofs we find God's Word giving the lie to a Gentile parenthesis. He has not cast off His people. He has not altered one word of the expressed plans for using His people and His people only as His witnesses. His oath was to Abraham and his seed for ever. The tokens of His faithfulness are the sun, moon and stars—daily and nightly ever-present visible tokens.

No wonder that thoughtful minds are perplexed at the position of a great National Protestant Church which claims divine birth, yet trembles to its very depths at the thought of the possibility of that which God has said the gates of hell shall not prevail against, being not only prevailed against but overthrown by an Act of Parliament ; a Church which liturgically admits—nay, claims—to be Israelite and in the same breath denies anything of the kind, but claims to be Gentile and non-Israelite.

In the fulness of time—when the mists roll away ; when the eyes of the blind are opened ; when the full answer comes to the cry, "Lighten our darkness, we beseech Thee, O Lord"—no longer will the proofs be wanting of the divine origin of God's Church, no

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longer will Christianity be torn to shreds by the subdivison into warring sects, and no longer will the minds of thinking people be perplexed vastly and stand aghast and aloof; no longer will Scripture be of private interpretation, but so positive and patent will be the proofs (and remember they are existing to-day) that the very heathen will say, "The Lord hath done great things for them."

Apply the test of British-Israel literal interpretation of the words of the Holy Scriptures, and unanswerable are the proofs then manifested but now hidden through "blindness of heart and contempt of His holy Word and commandment."

A word about the second point raised—that of the awful silence of 2,000 years. The establishment of the proofs answers at once both queries. The proof in the first instance that God has never left His people, never denied Himself, never altered the thing that has gone out of His mouth, shows unmistakably

(1) The claims of the historic Christ as the Redeemer of Israel and Confirmer of the promises made to the fathers; hence

(2) The work of the Holy Spirit amongst the holy people; hence

(3) The voice of God to the world to-day and every day since the day of the close of the personal witness of Jesus Christ through that people, that nation, that kingdom of God.

If "Vastly Perplexed" will bring his perplexities—as many another perplexed soul has done before—to the Word of God, read in the light of the fact of Great Britain's identity with the chosen race of witnesses, he will find ample proofs also to the establishment by God of His everlasting kingdom *of* heaven *on* earth and the daily communications of the God of love to the world He so loves through the witness of the people of His choice.

The Divine Calendar:

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

VI.—INTRODUCTION TO THE SECOND HALF OF THE SIXTH SEAL.—(*Continued from page* 290).

THE evil machinations of fallen angels are revealed in Holy Writ with as equal force as are the duties of the unfallen hosts. Both are prominently brought to view in the Apocalypse.

Scripture shows the cause of their fall was pride (1 Tim. iii. 6), and the chief channel of man's transgressions is the same sin with which "the father of lies" appears to have inoculated humanity to its downfall. And from the time of Eden onwards, ceaseless have been the labours of the fallen angel and his "principalities and powers, and rulers of darkness" (Eph. vi. 11—13), to withstand which "the whole armour of God" is essential to the Christian, though such superhuman strength cannot be vanquished except by Christ in His Atonement, who, having "spoiled principalities and powers" (those of the devil and his angels), "made a show of them openly, triumphing over them in it" (Col. ii. 15). As a consequence of which Divine "triumph," the devil and his angels are but "the Lord's servant," to execute His judgments (see R.V., 2 Tim. ii. 26); and just as the holy angels are sent by God on missions of mercy or retribution, so also are "evil angels" used by Him for the punishment of the disobedient: "He cast upon them the fierceness of His anger . . . by sending *evil angels* among them" (Psa. lxxviii. 49). We know how "an evil spirit from the Lord" (1 Sam. xix. 9) troubled Saul; how "lying spirits" were permitted to deceive Ahab (1 Kings xxii. 23), while the pages of the New Testament give many sorrowful glimpses of the sufferings of those who were tormented by the indwelling of devils. The casting out of these by the Lord, or by the power of His name, is a pledge and assurance of the future final victory of God's people over all the principalities of evil, when the arch-deceiver shall be sent into that lake of fire "prepared for the devil and his angels."

In the meanwhile—for the time of his everlasting defeat (and let us note there is a set time even for that—Matt. viii. 29) has not yet arrived—he never rests from his relentless ferocity of a roaring lion, or from those wiles and blandishments which entitle him to the name of "the tempter"; his angels never lack employment, and are never at a loss for suitable disguises wherewith to deceive, if it were possible, even the very elect. Against such colossal strength we—whether as individuals or as the people of Israel—are powerless; but we have the assurance that neither "angels nor principalities . . . nor any other creature shall be able to separate us from the love of God which is in Christ Jesus (Rom. viii. 38, 39).

The purposes of God, whether they concern the child of God or His chosen nation of Israel, will have their full accomplishment in due time.

I have entered at some length into these Old and New Testament revelations of good and evil angelic forces, because of the light thus thrown on several mysterious passages of the Divine Calendar. Indeed, all the above-quoted unfoldings of the world of spirits are recapitulated in the Apocalypse itself. Angels surround the throne in adoring praise; angels restrain the storms of devastating judgments; seven angels "which stood before God" sound the trumpets of warfare; seven angels are entrusted with the outpouring of the bowls of God's wrath. All these references show the employment of angelic ministry in our world's history.

John himself, who through all the long series of visions may be regarded as a representative personage, is vouchsafed the interpreting instructions of angels. One of these spiritual intelligences explains to him the meaning of the innumerable white-robed company; another carries him away in the spirit and tells him the mystery of "Babylon the Great." Is it any wonder that the apostle, in the wonderment of the marvels pictured before him, and in the ecstasy of glorious revelations into mysteries he had never dreamt of, should have succumbed for a moment to the overflowing emotions of his enraptured soul and fallen down to worship before the feet of the angel who showed him these things? Quickly came the gentle rebuke, which we shall do well to remember—"Then saith he unto me, See thou do it

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not: for I am thy fellow-servant . . . worship God" (chap. xxii. 8, 9).

Not less evident in the pages of the Apocalypse is the existence of the counter-forces of evil angels, and all the several mentions of them breathe an intense personality. Apollyon, the angel of the bottomless pit, is king over the hordes of the Mohammedan woes. The dragon, which deceiveth the world with his angels, is represented as animating pagan Rome, and later inspiring with a distinct phase of individuality *papal Rome* (chapters xii., xiii.). The decided personality which appears in the words describing the casting down of the Beast and the False Prophet (which, as we shall see in a later "study," represent the political and the ecclesiastical aspects of Romanism) in chap. xix. 20, led the Rev. E. H. Bickersteth to entertain the thought that the judgments there portrayed, fall "not only upon apostate men, but also upon rebel angels; that as the dragon personally inspired and represented pagan Rome (chap. xii.), some second and subordinate evil spirit may act under him as his vicegerent in animating papal Rome, and some third evil spirit as their common associate in directing the papal hierarchy; and that it is of these pre-eminently the apostle writes that they were cast down, not to Hades, but immediately to Gehenna" (see "Commentary" on this passage by Rev. E. H. Bickersteth).

The whole argument of the Revelation proves the triumph of the God-angel—Christ Jesus—and His hosts over the devil and his legions; the cry of complete victory, yet future, will synchronize with the defeat of the invisible principalities of darkness. The overmastering Divine counsels above all the enemies' attempted frustrations, is exemplified in the vision of the sealing of the 144,000, which will come under our consideration in my next chapter.

Examined independently of the rest of the Apocalypse, this portion of the Divine Calendar appears to be but a partial fulfilment of the eternal purposes against Satanic oppositions. But viewed as a mere link only—as it really is—in the long chain of the foreknowings and foreordainings of immutable Providence, then it stands forth indeed as an undoubted evidence of the everlasting truth—"The Lord God Omnipotent reigneth."

Let us now turn our attention to the vision itself of elect Israel.

(To be continued).

The Yorkshire Association and Federation.

THE Yorkshire District Anglo-Israel Association held its Quarterly Meeting at the Protestant Hall, King Cross, Halifax, June 23rd, 1906. The chair was occupied by the President, Mr. J. Barnes, who opened with prayer. The minutes were read by Mr. J. Norris, the assistant-secretary. The Chairman and the Representatives gave the report of the Liverpool Conference, which showed that the North of England Council had accomplished a good work during the year.

The Representative of the Yorkshire Association then gave his report of the London Conference. He remarked that a general good feeling prevailed amongst all the representatives, and that after an exchange of views it was resolved that a National Council be formed of representatives from all Associations and Councils in the United Kingdom.

It was afterwards resolved that the Yorkshire District Association recommend for the consideration of the National Council the following suggestions:—

1st.—That the United Kingdom of England, Scotland, Ireland, and Wales be divided into ten District Councils, viz.—

1st.—South-East England District Council.
2nd.—South-West " " "
3rd.—Mid " " "
4th.—East " " "
5th.—North " " "
6th.—East Scotland " "
7th.—West " " "
8th.—South Ireland " "
9th.—North " " "
10th.—Wales " "

2nd.—That the National Council be called the Annual Assembly of Representatives of the British-Israel Associations, to be held in consecutive order in the various districts at towns to be selected at the previous annual assembly.

OFFICERS.

3rd.—That a president, secretary, treasurer, and twelve members for committees, shall be elected by ballot from the representatives, all of whom must be financial members of some Association or Council, and shall constitute the executive committee.

That the president be elected from representatives of the district where the National Council will be held (if practicable), thus creating an interest each year in various districts. The secretary should stand three years if willing so to do.

All Identity believers who are not representatives shall be welcome to attend, but not allowed to vote.

MEMBERS.

4th.—The members of the National Council shall be its officers and representatives who are members of some Association or Council.

REPRESENTATIVES.

5th.—The representatives shall be elected within four weeks of the annual assembly of the National Council; each Association and Council shall be entitled to one representative for every ten or twenty members or fractional part thereof.

REVENUE.

6th.—The revenue of the National Council shall be derived from the profits on supplies of literature, etc., and such per capita tax upon the membership of the Associations and Councils as may be determined by at least a two-third vote of representatives present at the annual assembly of the National Council.

The capita tax not to exceed 2d. or 3d. per member, annually, for the annual working expenses of the conference.

If more should be required, a special appeal shall be made to each Association for voluntary help—say, 3,000 members at 2d. each, £25.

JURISDICTION.

7th.—This National Council shall have the jurisdiction over all Associations and Councils under its supervision throughout the United Kingdom of England, Scotland, Ireland, and Wales, for organising and regulating the means of spreading the Identity, and to receive and decide appeals.

REPORTS.

8th.—All Associations and Councils shall make out a report of progress at the end of December each year, as per forms provided for them, showing the numerical strength from year to year, and an account of work accomplished.

PROPAGANDA WORK.

9th.—Each Association shall make special efforts to raise funds by collecting-books, or otherwise, for propaganda work, the same to be sent to their own District Council, or accounted for at the end of the year, showing the amount of work done thereby.

W. TULEY, *Hon. Sec.*,
Yorkshire District Anglo-Israel Association.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

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MISCELLANEA.

THE JEWISH ENCYCLOPEDIA—IN ENGLISH. — For thoroughness of workmanship, for learning and research, for editorial supervision and co-ordination of the whole contents into a system, this Encyclopedia may be favourably compared with any encyclopedia in any language. It is a significant thing also that the book should have been written in the English language, for that testifies to the fact that in the opinion of the Editorial Board and of the publishers an encyclopedia published in the English language is likely to reach a larger circle of interested readers than if it were published in any other language. English readers may find some legitimate pride in the fact and in what is implied in the fact.—*Aberdeen Free Press.*

INDIA'S DARK SPOT.—Like other good things British India has its seamy side. It has given the country peace and justice and continuity of government, and a material prosperity hitherto unknown to it, but it may well be doubted if all this has altered very much the essential character of its civilization. We have abolished the Suttee, but the remarkable disparity between the numbers of males and females shown in the census must apparently be taken to prove that we have by no means done away with the practice of female infanticide. It is an institution as old as the system of caste itself. But the tyranny of this extraordinary system, which has to bear the burden of so much suffering and crime, has also, be it remembered, its redeeming points. As Mr. Low points out: "The caste organization is to the Hindu his club, his trade union, his benefit society. There are no workhouses in India, and none are—as yet—needed. The obligation to provide for kinsmen and friends in distress is universally acknowledged." After all, there is much to be said against destroying a social edifice which avoids so many of the evils against which Europe is in perpetual protest.—*Daily News*, May 14.

CEYLON'S PEARLS.—In view of Mr. Churchill's statement yesterday that the net value of this year's Ceylon pearl fishery is approximately Rs.11,25,000 (£75,000), it may be pointed out that this indicates an exceptionally good yield of mature oysters. There are no records showing the results of these fisheries during the rule of the Portuguese in Ceylon, which extended from the early part of the sixteenth to the middle of the seventeenth century, but of the results of the Dutch fisheries there are ample details. From these it appears that there were far longer periods of unproductiveness in that time than during British rule. Twice there were intervals of thirty years' duration in which no oysters were taken from the banks, whilst in ordinary years the value of the pearls taken ranged from £4,913 to £8,848. During three years, however, ending with 1749, the amount realised by the Dutch Government was £140,355, after which there were no valuable fisheries until the island passed into the hands of the British. The better management of the fisheries and the greater care bestowed upon the Aripu banks led to very important results during the first three years of the new administration (1796-9), when the total value of the fisheries was as much as £310,000. From that period to the year 1809 the value of the fisheries ranged from £18,696 to £57,063, whilst in 1814 it was as much as £87,045. Thenceforward there was a gradual irregular decline to £38,207 in 1835, £23,555 in 1836, and £9,397 in 1837, after which there was a long break extending to 1855 without fisheries. From that date until the present time the amounts realised by sixteen fisheries have reached a sum of more than £500,000 sterling, after deducting expenses.—*Glasgow Herald*, June 16.

HUDSON BAY REGION.—The latest news of Hudson Bay is that brought by William Beech, of Winnipeg, a prospector, who has just returned from an exploration trip of several months' duration. He has brought back samples of copper, mica, plumbago, and iron, and reports having seen particles of gold in the possession of a Hudson Bay Company factor. Copper, he says, abounds in the vicinity of Chesterfield Inlet, and is chopped out of the rock in large chunks by the Eskimos and explorers. The natives hammer it into pipes, trinkets, and dishes, or use it to patch guns. The plumbago deposits in the neighbourhood of Fort Churchill he declares to be very valuable, and a Winnipeg newspaper pronounces his samples of very fine grade. Mica is also common, both white and brown. Near Churchill he found samples of iron ore, but the value of the deposit is not yet known. One important point is that the ore is on the shore of the bay, and could be loaded in vessels direct from the mines. To Beech belongs the distinction of staking the first mining claim in Hudson Bay and registering it with the Dominion Government.

THE DISCOVERER OF ANILINE DYES.—Dr. William H. Perkin, the discoverer of the dye "mauve," is to be honoured with a public dinner in a few weeks' time, because it is just fifty years since, as a boy of eighteen, he "invented" a new way of producing the colour. Dr. Perkin's experiments led him to treat sulphate of alinine, a product of coal-tar, and from this he drew the aniline dyes. He and his father then set up a manufactory of the dyes at Harrow, and in this country, for many years, they were exclusively made, though now Germany turns them out in equal quantity. The difficulties in the starting of the industry, which is now said to be valued at £20,000,000 a year, were enormous. New kinds of apparatus had to be found for the operations, and most of the partners in the business had no technical knowledge of chemistry works. Thus the dye, which was the great decorative luxury of the ancient world, which the Romans had to buy at such a price for the colouring of their robes, extracting it laboriously from a shell-fish, became a thing to be manufactured with ease.

ISA. XIX. 25.—The Gospel is making rapid progress in Egypt and the Nile Mission Press now publishes a religious magazine. It is called *Blessed be Egypt.*

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Reviews.

The Hope of Israel. A Choral Hymn. Words and music by the Rev. Walter F. G. Clatworthy. Robert Banks and Son. Four quarto pages. Price 3d.

It is well known that music hath charms, and equally notorious that hymns have had a large share in the triumphs of religious movements. Yet British-Israelites are strangely neglectful of the songs prepared for their especial use and seem to prefer old-fashioned pieces which, excellent though they may be in themselves, teach no lesson to the rising generation, while they convey no meaning to the risen generation beyond what was instilled into it from childhood. This is a serious mistake, which cannot be accounted for on the ground that our particular hymns are inferior productions, because they are quite on a par with the average church hymn, and many of them are infinitely superior. *The Hope of Israel* is evidence of this both as regards words and music. Some of us can write hymns and some can compose tunes, but Mr. Clatworthy can do either—and well. The music, although easily remembered, is original and most pleasing, while the words are all that can be desired. The hymn—which ought to be in every Anglo-Israel home—is accompanied by the tonic sol-fa notation, in addition to the ordinary "staff," and consists of five verses, the first two being given below as an indication of their merit and nature :—

"Out of the distant ages,
Out from a far-off clime,
Prophets, and bards, and sages
Send forth a Voice sublime ;
Charming away life's sadness,
Calling our hearts from pain :
'Over the world—in gladness—
Jesus will come to reign.'

Jesus, the King of Glory,
Cometh to earth again ;
Tell ye the thankful story,
Shout ye the glad refrain.
Come with your songs to greet Him,
Strike a triumphant chord ;
Haste ye, go forth to meet Him,
Welcome the mighty Lord.

What is the promised token?
What is the pledge they give?
'Surely, the Lord hath spoken—
Israel again shall live' ;
This is the hope eternal—
This is the morn's bright ray :
Promise of joys supernal—
Star of the coming day.

Jesus, the King of Glory," &c.

The Kings of the East and the Great Day of Jezreel. By Col. J. Garnier. Robert Banks and Son. Price 1s.

We have read Col. Garnier's latest book with mingled sensations, part of it being written from the British-Israel standpoint and part from the standpoint of an opponent. Nearly two hundred years ago Dean Abbadie held that the ten Gothic nations which overspread Europe were the Ten Tribes, and even this is more than most of us are able to entertain. But it does not satiate Col. Garnier, for, while he denies that the modern Germans are Israelitish, he throws his lasso much farther afield and hauls in the Japanese, the Afghans, the northern tribes of India, &c. Spurgeon asked his coalman to bring the coals and the slates in separate bags, and we sincerely wish that Col. Garnier had published his British-Israelism and his Asiatic-Israelism in different volumes. Because Chap. I. and the greater portion of Chap. III. constitute a good exposition of our case and might have been extremely useful to us ; but yoked as they are with so much contentious matter, they cannot be freely circulated. The book, in fact, is not consistent with itself ; for in Chap. I. we are taught with great emphasis that, as the British are inheriting the blessings bestowed on Joseph, they must be Ephraim ; and in the following chapters it is claimed that the Afghans also are of Ephraim, although their condition is quite the reverse of what Ephraim's had to be. Again, in Chap. I. the author lays stress on the religious qualities of "the one great Protestant nation of the world" in which the Bible is "a household book" (p. 18) ; but when for the sake of his Japanic-Israel theory it is desirable to reduce as far as possible the enormous gulf between the religious life of the British and that of Japan—the scene changes, and the majority of the British nation are "no better than Israel at the time it was cast away." We can only say that if this is so, if we are no better than the Japanese (p. 85), and not much better than our pagan or papal ancestors (p. 80), our "household book" must be of a very worthless description, and it is time we tried some other moral tonic. It is a pity that Col. Garnier should have adopted a view which leads to such quagmires as this, and the equally curious idea that we are still under the old covenant. Nothing could be more fallacious than his reasoning on this subject; but as St. Paul has failed to convince Col. Garnier that the new covenant was ushered in by the death of Christ, we feel that no arguments of ours are likely to succeed.

Cyrus, the Great King. An Historical Romance. By Sir Edward Durand, Bart., C.B. Robert Banks and Son (Fleet-street, E.C.) and Sidney Appleton. Price 10s. 6d.

This fine work takes us, in dramatic form, through the wonderful career of Cyrus, from his birth to his tragic death. Astyages, Cambyses, Belshazzar, Daniel, Tomyris and Crœsus all appear, but Cyrus is of course the central figure ; and both history and legend are utilised in the creation of a great poem. The author is a British-Israelite and not by any means afraid to show his colours, for even in the opening "Argument" he relates of Cyrus: "He now makes his fatal mistake by declaring war against God's chosen people Israel, for the powerful Saca tribes upon whom he advances are the direct descendants of those who were deported at the time of the first captivity. Originally settled in Habor, Halah, and the cities of the Medes, as the grip of Babylon was loosened over these regions, so did it relax over the lost children, and Israel had now grown powerful, shaken off all vassalhood, and in sturdy independence the tribes are drifting to the North, through the land of Roos. Cyrus meets the Saca Queen and falls wounded by her hand." Sir Edward Durand is a true poet, and gives us graphic pictures of the Saca "Lo Ammi,"

"Disowned of Him who, from the unfathomed deep,
Watching a thousand suns in order sweep,
Sees time concentred in a single ray,
The æons past as nigh as yesterday,
Till cycles roll, when each revolving year
Shall cause her shackles fall, her eyesight clear,"—

of Belshazzar's Feast, the taking of Babylon, and other topics which are usually narrated in cold prose. Lovers of literature will welcome this book, while to British-Israelites it is particularly valuable, and we heartily commend it to all such.

A Monograph of Benjamin. With an Appendix on Levi. By Landseer MacKenzie. Robert Banks and Son. Price 3d.

Mr. MacKenzie's writings are always pointed and original, and his treatise on Benjamin is no exception. Its contents are much more comprehensive than its title, but the author holds that just as "all roads lead to London," so "all Biblical roads lead to the thrice-happy conclusion that the British race is the latter-day development of Israel." The road we travel over in this pamphlet certainly does. Mr. MacKenzie has ingeniously made Benjamin a peg on which to suspend a considerable amount of Identity material. The disruption of the Hebrew nation, the meaning of "All Israel," the composition and transfer of "the kingdom," the distinction between Israel and Judah, the question of who returned from Babylon, the fate of the Ten Tribes, Christ's mission, and the destiny of Benjamin, are among the subjects brought up for treatment ; and after reading it no one will be inclined to deny Mr. MacKenzie's statement that the pamphlet "develops a conclusion of some importance."

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[COMMUNICATED.]

The Prince of Judah. The Days of Nehemiah Re-dated. By "Lumen." Robert Banks and Son; and Elliot Stock, Paternoster Row, E.C. Price 2s. 6d.

WE have lately had the pleasure of reading a very remarkable book, bearing the title of *The Prince of Judah*, in which the author has attempted to re-state the historical facts surrounding the period of the Babylonian captivity, with a view to solving the problem of the *true* dates of Nehemiah and his work in connection with the restoration of Jerusalem. That such a problem exists to be solved may not be apparent to the average reader of the Old Testament; but how it transpires that the critics have either failed to perceive it, or *ignored* it, is a matter for surprise. According to the commentators, Nehemiah undertook his mission to Jerusalem from the Persian Court in B.C. 444, this being the date assigned to the "twentieth year of Artaxerxes" (said to be Darius Longimanus); and Nehemiah himself tells us that at the time when the WALL of the city was finished building, "the houses were not builded" (Neh. vi. 15, vii. 1—4). Now the same authorities—the commentators—assign the date of the completion of the TEMPLE building to the year B.C. 520—*i.e.*, seventy-six years before Nehemiah saw the wall completed. But some time before the Temple was rebuilded the prophet Haggai had reproved the inhabitants of Jerusalem for contentedly dwelling in their "ceiled houses," while the Lord's house "lieth waste" (Hag. i. 2, 4). Here, then, is the problem. If in, or about, B.C. 520 the people were dwelling *in houses*, how is it that in B.C. 444 Nehemiah records that the houses *were not built?* Evidently the commentators have missed a point somewhere, and we hail with pleasure the appearance of a book which not only honestly tackles the chronological difficulty, but—to our mind—successfully solves it by methods at once consistent and reasonable. "Lumen," the author of *The Prince of Judah*, deserves well of the reader for the manner in which he has collated and compared the details of the secular history and reviewed them in the light of the sacred narrative, thus presenting the reader with a well-drawn and complete picture of the period he deals with. The book presents a startling feature in regard to Cyrus, "the Jews' deliverer," whose astonishing solicitude for their welfare is accounted for by the novel—but highly probable—claim that he was the son of that "fair Jewess," Queen Esther. The case is thoughtfully and logically reasoned and seems to be incapable of successful refutation. Certainly the objector will find a hard task indeed who attempts to drive "Lumen" from his position.

Now Hastes away the Darkness.

"Lo, the day breaketh and the shadows flee away."

Instead of that it was said unto them, Ye are not My people—Lo Ammi—it shall be said, Ye are Sons of the living God—Ammi.—Hosea i. 10.

Tune—"Jerusalem the Golden."

Now hastes away the darkness,
Dawn brightens into day,
The day of Israel's gladness,
When sighs shall flee away.
When truth and peace resplendent
O'er all our land shall shine;
And grace illume our people
With radiancy divine.

Lo Ammi now no longer,
Ammi our name shall be;
All nations then beholding
Our high estate shall see
Our great Redeemer's glory
In us made manifest;
His praise shall fill the nations,
Who through us shall be blest.

Lift high your grateful anthems,
Ruhamah Israel:
Mercy again obtaining,
Loud let your praises swell;
The triune God of Jacob,
Praise, praise, with gladsome songs,
To Him alone—Jehovah—
Our heart's best praise belongs. Amen.

W. H. MASON.

Correspondence.

THE PROPOSED CHURCH AT SOUTHAMPTON.

To the Editor of the "Banner of Israel."

SIR,—How timely is the warning of Mr. Johnson, offered to those who would establish a Church in connection with our community. I know of nothing that would weaken our cause more. We should not only become a "sect," but should probably be classed with such unenviable sects as "Christian Scientists" or "Mormons." Rather let us intermingle with all denominations, showing that we do possess a broad-minded spirit, and in that way we shall be able to sow far greater and effectual seed, and our attitude will be such as will appeal to the masses.

Yours faithfully,
J. K. DOUGLAS BEDWELL.

Branksome, Hills Road S., Cambridge, June 30th, 1906.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is true, as H. Hollway points out, that it does not seem consistent to explain the term Shiloh, as used by the patriarch Jacob in his blessing to Judah, as meaning a person—the Messiah—when every other allusion to Shiloh indicates a place or the people of Ephraim. Shiloh was situated in the territory of Ephraim, about twelve miles South of Shechem and nine and a-half miles North-West of Bethel, and was the first settled resting-place for the Tabernacle and Ark of God. It was there that Joshua cast lots and settled the land for the remaining seven tribes (Josh. xviii. 1—10, xix. 51). It was under an oak by the Sanctuary of the Lord that Joshua, after his last exhortation to the people, set up a stone as a witness to their covenant that they would serve the Lord (Josh. xxiv. 26). In the time of the judges, Shiloh would seem to be quite the national as well as the religious gathering-place for all the tribes of Israel. The virgins of Jabesh-Gilead were brought to the camp at Shiloh and given to the surviving men of Benjamin, and because there were not enough wives for all the rest of the Benjamites they were advised to be at Shiloh, at a certain yearly feast, to hide themselves and lie in wait until the daughters of Shiloh came out for their dances; then each man to take his wife, and the judges would see that they were not condemned for so doing (Judges xxi. 12—25). For about 300 years Shiloh was the resting-place of the Ark of God—from the time that Joshua set up the Tabernacle there until the time of Eli, who made the mistake of allowing the people to carry the Ark of God before them when they went to war against the Philistines, but it was taken by the Philistines and the two priests slain (1 Sam. iv.). In the words of Psalm lxxviii. 60, because the people had so tempted and provoked the Most High "He forsook the Tabernacle of Shiloh, the tent which He placed among men." From that time the Ark of God, the symbol of His presence, was taken from Joseph, and after being about sixty years in the house of Abinadab at Kirjath-Jearim, King David made a Tabernacle for it in his own city. David's dynasty reigned over the kingdom of Judah about three hundred and fifty years; then the people had so fallen away from God that He told His prophet Jeremiah to proclaim to them that for their wickedness He would do to them as He had done to Shiloh and their brethren, the whole seed of Ephraim (Jer. vii. 12, 15, and xxvi. 6—10). From these two passages, also from Psalm lxxviii., it seems that Shiloh and the seed of Ephraim are almost the same. Jacob's words to his twelve sons were to come to pass in the last days, so if we take the Shiloh of the Old Testament as a typical picture of the Shiloh which Jacob alluded to, it would be the house of Ephraim, settled in a place of their own, with none to make them afraid and with God's presence visibly amongst them, all which we recognise in the Anglo-Saxon race; but we know that even when Shiloh does come the sceptre will not then depart from Judah, for God promised

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by later prophets that so long as the sun and moon and day and night endured, the seed of David should rule over Israel. According to St. Paul in Rom. xi. 25, 26, the fulness of the Gentiles, viz., Ephraim, must first come into the kingdom and be nationally saved; then all British-Israel, with London as its capital, is as Shiloh was of old—Ephraim's headquarters. For many centuries it has been the gathering-place for God's Israel who, for various causes, have been routed from Europe; even now, in the great influx of Jews, do we not see Jer. iii. 18 being fulfilled? And there is little doubt but that when the land of Palestine is again in our possession, the Anglo-Saxon race will take the lead. "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 (the British): publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel" (Jer. xxxi. 6, 7). I see by the "Oxford Bible Help," Shiloh means rest, so that grand time will be when the people are restored and rejoicing in God's favour and power, because the Lord in the midst of them is mighty, rejoicing over them with joy, resting in His love and joying over them with singing (Zeph. iii. 17). That, indeed, will be the days of Shiloh.

Yours faithfully, M. JERRIM.

June 22nd, 1906.

P.S.—If the newspaper idea is carried out and a fund started, I will (D.V.) promise £1 in the course of a few weeks.—M. J.

To the Editor of the "Banner of Israel."

DEAR SIR,—Your correspondent, Mr. H. Hollway, says he is puzzled with Shiloh in Gen. xlix. 10; is it a Person or a Place?

This prophecy has not yet been fulfilled in the Lawgiver, nor in the gathering of the people to the Person Shiloh; but the departing of the sceptre from Judah may be yet in the future also, and the Person Shiloh would be of some other tribe than Judah. That excludes Christ from being the Person Shiloh, for Jacob had been conversing with Joseph in the 48th chapter and adopting Ephraim and Manasseh to be his sons as Reuben and Simeon (verse 5); and this made thirteen tribes without Joseph. Here, then, Jacob was making the second dream of Joseph possible of fulfilment in the last days of this dispensation (see Gen. xxxvii. 9—11), when Ephraim and Manasseh will have fulfilled their respective blessings of Gen. xlviii.

The Person Shiloh is the Prince of Israel, who has power with God and with men and has prevailed (Gen. xxxii. 28), and this blessing was put upon the head of Joseph for his hidden issue to fulfil in the last days of this present dispensation (see Gen. xlviii. 6, xlix. 26). So that from this issue of Joseph we have the Shiloh, the Prince of Israel, and also "Israel My servant" (Isa. xlix., li. 16)—a subordinate representative of Christ on the glorified earth among the unresurrected people of the saints (Dan. vii. 27; Micah ii. 13; Zech. ix. 14; Luke xiii. 35). Shiloh, the Prince of Israel, "My servant," comes in the name of the Lord Jesus, the Christ.

JAMES PAYLOR.

99, Hunslet Road, Leeds, June 27th, 1906.

THE B.-I.A. AND UNSECTARIANISM.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly allow me to express my sympathy with our friend "R. E. C." I think it of the utmost importance that each and every one of us should never forget that our work is quite unsectarian, and we must in no way strive for the pre-eminence. All the sects have in the past been necessary in order that every truth should be kept alive. By-and-bye "we shall all see eye to eye," then there will be "one Lord, one faith, one baptism" (Eph. iv. 5). In our infantile Association we have among our members those of the Established Church, Baptists, Wesleyans, Methodists, Congregationalists, Brethren, and one or two none of these; and it is only by dint of great caution that we go on smoothly. We have had two little ruptures on Church matters from those who are entirely at one with us on Identity Truths, and as this Truth belongs to the nation at large and not a section of it, how much easier it would be to keep the unity and to extend the work if *all Church doctrines* were excluded from our gatherings. These are from man and likely to err, whereas British-Israel teaching is from God *and is truth.* I am enclosing a list of our subjects for the next quarter's meetings, which if it will help the cause in any way I should be pleased to see in the BANNER. We have arranged to have Rev. L. Hills again in November for ten days, and have got openings for him in both Church of England and Nonconformist places. Eight are already settled, and when the full list is ready will send you one. I am, dear Sir, yours truly,

M. J. CRAMPTON.

(Hon. Sec. and Treasurer Southampton, Woolston and District British-Israel Association).

Inglefield Cottage, Obelisk Road, Woolston, Southampton, June 25th, 1906.

ABUSING THE GREAT PYRAMID.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is with deep regret that I write to call the attention of your readers to the fact that the London Press recently gave publicity to a lecture delivered at Ilford upon the Great Pyramid, in which statements were made predicting the end of the times of the "Gentile" dominion in the world and the commencement of the millennial reign. It was fearlessly stated that this is to take place in 1914 A.D., and was duly reported in the bald and business-like fashion peculiar to the modern newspaper. The unfortunate part of it is that the Great Pyramid is quoted as the authority for this.

Those of us who are interested in the Great Pyramid in the light of British-Israel Identity, and who from time to time speak on the subject, wish to make it quite clear that we have no sympathy with those who prophesy in this rash and reckless manner. It seems to show a lack of reverence to make such statements concerning the Almighty's plan and design. It is as though the finite creature were dictating to the Infinite Creator.

We have nothing to say against these people, who are probably acting with the best of intentions, but wish to entirely disassociate ourselves from any who are committing what we consider serious errors of judgment.

Faithfully yours,

S. ALLEN WARNER.

148, Goddard Avenue, Swindon, Wilts.

Southampton and District Association.

List of Subjects for Three Months ending September 21st, 1906.

July 13th—"Parable of the Rich Man and Lazarus from a British-Israel point of view."—Mrs. M. J. Crampton.

July 27th—"Who are the Redeemed?"—Mr. T. A. Cole.

August 10th—"God's design respecting Israel."—Mr. Goodridge.

August 24th—"Fulfilment of Prophecy."—Mr. E. Draper.

September 7th—"Is the United States of America, Manasseh?"—Mr. R. S. MacDonald.

September 21st—(To be arranged).

All meetings to be held at Inglefield Cottage, Obelisk Road, Woolston.

BRITISH MEASURES AND ITALIAN SHIPPING.—An Order in Council has been issued exempting Italian ships from re-measurement in this country for the payment of Tonnage Dues, Italy having adopted the British system of measuring merchant vessels.

THE IDENTITY AT BATTERSEA.—We had another visit from Mr. Marchant on Saturday week last and had a splendid Bible-class in the evening, when one of the spiritual leaders in this neighbourhood was with us. He acknowledged that our argument was ingenious, but inconclusive; still we have great hopes for him yet. On the Sunday afternoon and evening we had two fine meetings at the foot of the Railway Bridge, across Wandsworth Common, where we usually hold our summer campaign meetings. Both these meetings were excellently attended, and we have to thank Mr. Marchant for his lectures. We beg to thank Miss Rush and others for literature.—W. PILCHER, 85, St. John's-road, Clapham Junction, S.W.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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"We Must Agree to Differ."

BY COLONEL G. W. DEANE, C.B.

IT is not unusual when people have been engaged in argument on any topic, and each party fails to convince the other, for one of them to try and close the discussion with some such ending as the above. Experience shows that when the literal *versus* the spiritual Israel of Scripture is the subject, it is generally the spiritualizer who adopts this "catch phrase," and it has occurred to me it may be of a little interest to the readers of the BANNER to attempt an answer to the questions—"About what must the agreement be to differ?" and—"Between whom will the difference be found to exist?"

About what must we agree to differ? Sample illustrations will clear the way to the answer. The world *is!* So far there is no room for any difference, but for centuries people, and even still a small minority, differed and differ as to the shape of the globe. Every day tides flow and ebb on our coasts. Their existence is indisputable, but scientists differ as to their cause and laws. That a man called Jesus of Nazareth existed is beyond controversy, but He Himself asked the question, "Whom do men say that I, the Son of Man, am?" and the answers given showed wide differences of opinion. It is quite clear that we must differentiate between facts, patent or established, and deductions drawn from or based on them.

Apply this to the teaching known as British-Israelism. It is a mathematically established fact that "the whole is always greater than a part." About this there is no room for difference of opinion. It is a Scriptural and historical fact that there were Twelve Tribes of Israel, divided in the reign of Rehoboam into two Houses—Judah and Israel. It is a Scriptural and historical fact that the word Jews meant primarily sons of Judah, and was applied later to the House of Judah: that this word has never at any time, past or present, been applied to either the House of Israel or the whole Twelve Tribes. So overwhelming is the Scriptural and historical evidence on these points that it would be quite as reasonable to try and prove mathematically that a part equals or represents the whole as to prove the contrary. I had the pleasure of meeting recently in London a well-known author and erudite scholar before whom I placed this point. His answer was, "Anyone who speaks of or identifies the Jews of to-day as representing the Twelve Tribes of Israel does not know what he is talking about." Those who expound the word Jews as applying to the Twelve Tribes of Israel must agree to differ not with British-Israelites, but the writers of the Old and New Testament, with all the synagogues of Jews throughout the world, and with history.

That the sun, moon, and stars, and the sequence of night and day and day and night, have existed uninterruptedly, is beyond dispute. There is no room for any difference of opinion. When, therefore, their bare existence is quoted as evidence, any agreement to differ as to its value can only apply to the authority of the writers who depend on their testimony.

If the writers of the book of Jeremiah and of the 89th Psalm had no authority to quote such evidence in support of promises they record in the name of Jehovah, then the inspiration of their writings is called in question at once. If the record of these writers be true, then the literal House of Israel reigned over by a lineal descendant of the House of David must exist somewhere among the leading nations of the globe. If not, their record, according

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to the evidence adduced, is false. Any agreement to differ on this point is a farce.

The attempt to maintain (for proof is never adduced) by bold assertion that Christ at His First Advent and by His spiritual reign in this dispensation fulfilled the promise of the literal, lineal dynasty of David is equally farcical. British-Israelites will not accept any agreement to differ on this point. Historical facts are too stubborn.

King Zedekiah was dethroned about B.C. 585 (authorities differ as to the exact year), and Scripture does not record how the dynasty was continued beyond a guarantee of its maintenance in the solution of the riddle in Ezek. xvii. 22—24. History shows this continuance was not through the line of descent of our Lord either in Matthew or Luke; and as the sun and moon remained faithful witnesses throughout this period, we must either find the explanation in secular history or be forced to the conclusion writers have recorded in the name of Jehovah promises He could not have made. "I change not," therefore any promises He made must be fulfilled in the terms specified. A promised unbroken dynasty to show a gap of 585 years—ridiculous!

Now, take the good olive tree of Rom. xi. and follow the learned Doctor of Divinity who in the most scholarly fashion shows that this tree represented the literal Israel in respect of religious privileges. Through this good olive tree the root nourishes any number of wild grafts. Any gardener will tell you that such a thing as a root nourishing grafts through any medium but a living tree, or bush, or plant, is an impossibility; it would be a breach of a law of nature, and this law is equally applicable to Rom. xi. Yet this learned Doctor refuses to allow that this tree —this literal Israel—must be alive! He does not see that the root (Christ) can only nourish grafted wild olive branches, not Hebrews, through the medium of a living, literal tree (Israel). It is no breach of courtesy or of charity to apply to such the old adage, "There are none so blind as those who won't see."

Take the Epistle to the Hebrews. Commentators may differ as to the writer, but there is no room to differ as to whom are addressed—Hebrews. And what is addressed to them must apply to them. Those who agree to differ must agree to do so with the writer of the Epistle, not with British-Israelites. The same thing applies to the Epistle of James—"To the Twelve Tribes scattered abroad," and what he says to the Twelve Tribes must apply to them. It is too absurd to read the contents of Epistles to Hebrews and to the Twelve Tribes as referring to a Church made up of non-Hebrew peoples, barring a small admixture of Benjaminite disciples and a few of the tribes of Judah and Levi.

Take one more example. Among the nations of the world to-day the British throne, people, and empire, occupy a position analogous in every respect with that promised on oath by Jehovah to the literal House of Israel and the lineal throne of David. So far there is no room for difference of opinion. Opponents at times concede this, and urge that this is accounted for as being a mere coincidence. Very well, be it so. Let us agree to differ, and leave it to be decided in the future whether this resemblance be merely a coincidence or proves a fact. But that will only delay the proof of the truth of the Bible as being God's Word. It will not help us to combat the spread of unbelief already widely held as to the verity of God's promises on oath to Abraham and David. This so-called "agreement to differ" in no way disposes of the points at issue. There are questions raised, as shown above, on which there is no room for difference of opinion, and, if asked to put in a nutshell the crucial tests of variation, I should say:—British-Israelites and their opponents agree to differ as to the authority of many of the writers of the Old and New Testament. The Bible must be either true or false. The writers were either inspired or they are no better than other secular historians. Their record can only be tested by reference to the solid facts of nature and of history. The promises made to a literal Israel can only be fulfilled in a literal Israel according to the evidence quoted in Scripture.

Opponents may agree to differ as to the identity of the British nation with that of Israel, but that does not free them from the *onus probandi* of showing some nation that more fully agrees with Scripture. The gauntlet has been thrown down over and over again, and British-Israelites are still waiting for reasonable proof to show they are wrong. They are pounded freely with assertions, but proofs—none. "We must agree to differ" from an opponent may be safely held to mean—"I have a bad case, but mean to stick to it," and the final word of the British-Israelite can always be summed up in the expression —*Magna est veritas et prevalebit.*

Shiloh.

By Thomas W. Plant.

In your issue of June 6 there appears a letter from Mr. H. Hollway asking for information about the above word, and it is in the hope of pointing out something of the *divine foreknowledge* enshrined in Gen. xlix. 10 that I venture to reply to your correspondent. In order to clear the ground it is better to begin with the fact that Shiloh *always* refers to a place and *never* to a person. With the single exception of Gen. xlix. 10, all the best authorities agree that Shiloh always refers to a place, the said authorities generally making this single exception, partly because of their inveterate spiritualizing habits, and partly because of its mis-translation, but I do not think we shall be landed into any difficulties if we go one step further and include Gen. xlix. 10 in the list of "place, not person"; at any rate, it is worth testing, and the result should prove if it is correct or otherwise. Therefore keep to place *only and always*, and begin your studies by reading the pamphlet, "Shiloh, the Site of Ezekiel's Temple," by Oxonian; published by R. Banks and Son, 2d. You will find some exceedingly interesting reading in the pamphlet, throwing light on several other obscure prophetic passages, and the concluding sentences will give you the desired information. They are as follows:—

"For, having descended upon the scene of His great enemy's last dread attempt upon the Holy City, the Lord will naturally go next at once to the centre

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of disturbance, and destroy the rebel forces gathered at Shiloh. Then will be fulfilled the ancient prophecy, mis-rendered, 'until Shiloh come.' Of that passage (Gen. xlix. 10), as the writer of the article in Smith's Bible Dictionary shows, the simple translation is, 'The sceptre shall not depart from Judah, till he shall go to Shiloh.' Good reason will He—the King of Israel, of Judah's Royal House—have for going on the day of His return to Shiloh, for there will be the site of Ezekiel's temple, to be profaned, alas, by Antichrist."

We thus begin to dimly realise the amount of divine foreknowledge *condensed* into this one verse of Gen. xlix. 10 in the distant past, and as we unfold its meaning and see how accurately it agrees with the various phases of the grand climax of the world's drama to be enacted about the time of His second advent, we shall readily admit that "*all inspired Scripture is from God*" (another correction of a mis-translation in the Authorised Version of 2 Tim. iii. 16).

The series of prophecies in Gen. xlix. are of necessity summaries of the evolution of the national life of the descendants of the twelve patriarchs, and are quite undated and, no doubt, will be very uneven in the dates of their consummation, but one of the longest is certainly in verse 10, and upon closer examination you will find it is a rapid survey through the ages of the perpetuity of the Royal House of Judah until the kingdom is taken over by Christ Himself at His second advent. When given, and during the subsequent history of Israel, there did not appear much likelihood of its fulfilment, there being no necessity for a Royal House, as Jehovah was their King, but His foreknowledge knew the time would come when they would revolt from Him and choose themselves a king, and He *knew* that by *His* instructions to Samuel, *He* would select David, of the tribe of Judah, to be the founder of the *only* indestructible dynasty in the world. But this verse merely states the promise of the perpetuity of the succession—a succession which could not begin until centuries after, when the selection of King David had been made by Jehovah, and made, be it noted, without any reference to, or approval of, the Israelites.

This literal succession of the Royal House of Judah is guaranteed until "He shall go to Shiloh"; hence, we are face to face with one of the most vital and interesting arguments that an Anglo-Israelite can use, viz., the necessity of proving the transference of the Davidic line from the southern kingdom of Judah to the transplanted northern kingdom of Israel by the connecting link of the eldest daughter of Zedekiah, the only survivor of the Royal House.

A great deal can be dug out of this verse 10 if we keep God to His literal promise, and you will find everything fits with marvellous accuracy. Because there is so very much that flows out of a promise contained in verses like verse 10, and the right understanding of it in its fulness is so very much dependent on a wide knowledge of the filling in of details by the later prophets—details that are themselves dependent on the fulfilment of other prophecies, and whose fulfilment must, of necessity, be contemporaneous, until we arrive at a more complete view of the marvellous way in which Jehovah has never relaxed His governmental control of the inhabitants of the earth, and of the equally marvellous way He has revealed His intentions to mankind. This study makes the Bible grow in sacredness and importance, and is undoubtedly the key to unlock its meaning.

But we have not finished with ver. 10 yet, for we have its concluding statement, "and unto Him shall the gathering of the people be." I think there will be no doubt about the importance of *that* gathering, so briefly stated here and so amplified by later prophets. For in this brief statement we have, on the one hand, the gathering of the forces of Antichrist to the battle of Armageddon (Russia and her numerous allies, as detailed in Ezekiel xxxviii., xxxix.); and on the other hand will be the Anglo-Saxon world—England and her colonies and America, plus the Jews. Truly "to *Him* shall the gathering of the people be," when they will be present to witness and take part in the governmental and religious upheavals in the world, brought about by the brief but awful triumph of rampant atheism, and, fortunately, to be succeeded by the Personal reign of the Prince of Peace on earth during the millennium, to be inaugurated after He has gone to Shiloh.

There is a great deal to happen before this takes place, and in the meantime *our* Davidic monarchy is divinely guaranteed—a perpetual succession of the literal seed, and Jehovah will fulfil His prophecy to Judah and His covenant to David, that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until He shall go to Shiloh."

"He Taketh Hold of the Seed of Abraham"

(Heb. ii. 16).

By W. H. Huxtable.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. xxviii. 12). The first man, Adam, having fallen, the world must wait until the heir is come (Rom. iv. 13) before the work of redemption can be commenced. And from Adam to Abraham, outside the line of the patriarchs, all flesh had corrupted its way upon the earth, and the awful consequences of the fall are manifested by a world overwhelmed with a flood; and all mankind, except Noah and his family, destroyed. But after that it seems as if the Lord began to limit Satan's power over the human race by taking those angels who had sinned in taking to themselves wives of the daughters of men, and casting them down to hell, to be reserved in everlasting chains under darkness unto the judgment of the great day, never again to be permitted to repeat such an offence; and their unholy progeny having been swept away, there shall no more be a flood of water to destroy all flesh. Nor shall the ground be cursed any more for man's sake (Gen. viii. 21, and v. 29). While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Thus it appears that man has been given more favourable conditions under which to live since the flood. And to prevent mankind from again being

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corrupted *en masse*, the different families of the sons of Noah are dispersed abroad to be the *nuclei* of the future nations of the earth. Their dispersion and the confusion of their language would, for a time, be a check, but would not be a sufficient barrier when those nations became strong and filled the earth. To provide for this emergency, God makes choice of one people, Israel, and makes them a great and mighty nation, and places them 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. But at the same time to be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men. Strong to put down oppression and violence, to bind their kings with chains and their nobles with fetters of iron; but at the same time to be a blessing to all the nations of the earth. And wherever the nation is to-day that is carrying out this *rôle*, that nation must be Israel; for the gifts and calling of God are without repentance. God is not a man that He should lie, neither the Son of Man that He should repent.

Remove the extinguisher which Satan has placed on the lamp of God's Word, and we shall behold the glory of God and His faithfulness to Israel in planting them in Great Britain, the appointed place, and there making them the chief of the nations, above only and not beneath all the nations of the earth, and the channel of blessing to all nations—the ladder set up on the earth with its top reaching to heaven.

To this end God calls Abraham, and promises to make of him a great and mighty nation (Gen. xii. 1, 2), and changes his name from Abram to Abraham, saying, "a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee" (Gen. xvii. 5, 6). And because He could swear by no greater, He sware by Himself, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice" (Gen. xxii. 15—18).

And when the fulness of the time was come, God sent forth His Son to be a minister of the circumcision for the truth of God, to confirm the promises made to the fathers (Abraham, Isaac and Jacob). And blessed are our eyes, for we can see what many prophets and righteous men have desired to see—the fulfilment of those promises in the Anglo-Saxon race, now become a nation and a company of nations of the seed of Abraham, making him the father of many nations. And these, as God has said they should, possess the gate of their enemies, and are the ambassadors of Christ, carrying His Gospel to all nations, till all the nations are blessed in Abraham's seed. But the great crisis is approaching when British-Israel will have to meet the world in arms; when the other great powers will throw off all restraint and ignore all treaties, and will say in the words of the Psalmist, "Let us break their (British-Israel's) bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

The nations may rage and imagine vain things, but the Lord will bring the counsel of the heathen to nothing, and will set His King upon His holy hill of Zion. The Lord, Who knew the end from the beginning, took into account, among other things, the present state of the world, and made full provision for it when He called Abraham out of Ur of the Chaldees, and made his seed as the sand which is upon the sea shore, a company of nations, spread abroad to the west and to the east, to the north and to the south, as we can see them to-day, but bearing another name, as God had said they should.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, "For he looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 8—10). "And there came unto me one of the seven angels which had the seven vials," &c. (Rev. xxi. 9—11), "and spake to me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain" (that is, to a great empire—the little stone had become a great mountain and filled the whole earth), "and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light like unto a stone most precious, even like a jasper stone, clear as crystal," &c., "and had twelve gates . . . and names written thereon, which are the names of the twelve tribes of the children of Israel [Abraham's seed]. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb," all Israelites.

St. John, having been carried by the spirit to this great empire, he there sees, symbolically, the Lord's return from heaven with His resurrected and raptured saints; for them that sleep in Jesus will God bring with Him. These, having suffered with Christ, will now reign with Him, will be His consort, the bride, the Lamb's wife, the great city, the holy Jerusalem. And what Abraham looked for, he will there be in the blissful enjoyment of. Your father Abraham, said Christ to the Jews, rejoiced to see My day; and he saw it and was glad. We are surely meant to understand by this that Abraham was permitted to see the Christian dispensation, the Messiah's day, when his seed would become a great and mighty nation, right on to the time when the Lord would return to reign, and it was to him a thing to rejoice in anticipation of.

Adam fell, and this unique position was reserved for a man who could endure the Divine test. "Take now thy son, thine only son Isaac whom thou lovest, and get thee unto the land of Moriah, and offer him there for a burnt offering upon one of the mountains that I will tell thee of." This was the Divine command. "And by faith Abraham when he was tried offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called;

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accounting that God was able to raise him up, even from the dead; from which also he received him in a figure." Abraham stretched forth his hand: and took the knife to slay his son. That was enough, and a voice from heaven stays his uplifted hand, "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. And the angel of the Lord called out of heaven a second time, saying, 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."

This proclamation from the atmosphere, Satan's realm (Eph. ii. 2), must have spread dismay throughout the ranks of the powers of darkness, for devils believe and tremble. And those exceeding great and precious promises made to Abraham and confirmed by an oath to his seed for ever, subject to no conditions, as those had already been fulfilled—"because thou hast obeyed My voice"—are, there can be no doubt, the cause of the gravest alarm to Satan and his angels. Satan had heard his doom pronounced in Eden; but now he sees that preparations are being made to carry out the sentence there passed on him. So from that time forth, while keeping the rest of the nations in darkness, all their efforts must be directed against Abraham's seed, to, if possible, procure their destruction.

In Egypt he embittered their lives with cruel bondage, but the Lord heard their cry, and with a mighty hand and an outstretched arm, He brought them out of the house of bondage. In the wilderness he made them such rank idolaters that the Lord said He would have destroyed them had not Moses His servant interceded to turn away His wrath from them. And in the land which the Lord their God gave them, so utterly did they corrupt themselves that He plucked them up and scattered them among the heathen. But (Mal. iii. 6) "I am the Lord, I change not (My covenant with Abraham will I not break), therefore ye sons of Jacob are not consumed."

Another proclamation is made from the atmosphere (Matt. iii. 17): "Lo a voice from heaven, saying, This is My beloved son, in whom I am well pleased." And Satan is now brought face to face with Israel's Messiah, the Son of God, Who has come to save His people from their sins, and to establish His kingdom upon the earth. The Prince of this world cometh, says Christ, and hath nothing in Me.

This time he is completely baffled, and Israel, redeemed from the curse of the law, becomes a great and mighty nation, and bearing a new name (British) goes forth on her divinely appointed mission to loose the bands of wickedness, and undo the heavy burdens, and let the oppressed go free, and break every yoke, making the wilderness and solitary place glad, and the desert rejoice and blossom as the rose, carrying the glad tidings of salvation to all mankind, till all the nations of the earth are blessed in Abraham's seed, to the glory of our covenant-keeping God.

"And I heard," says St. John, "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."

This will be the grand consummation; Israel has now become the bride of Christ, the heathen His inheritance, and the uttermost parts of the earth His possession. The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be among them, their God.

Caravan News.—III.

By the Rev. Leonard Hills.

These notes are written in the Van, now at Shepherd's Bush, W. Our "send off" has at last been an accomplished fact. Reading was left at 7.30 on Friday morning, and by 3 p.m. we were camped and ready for the first meeting, which took place on the Green at 8 p.m. Many of the friends we met at Exeter Hall from various parts of London were present, and the arrangements were in the capable hands of the energetic Secretary, Mr. J. H. Hunt, who, with Mr. Norman Cole and President Westwood, gave addresses to a large and very attentive crowd that waited on us the two hours and a-half that the meeting lasted. The back platform proved very commodious, and all that could be desired to speak from, being some 3ft. 6in. above the roadway. The weather was perfect, and there were many applications for literature. Everybody is delighted with the handsome and attractive appearance of the Van, its light build, compactness, and lighting and ventilating arrangements; and none more so than the writer, who can only pray that this God-given opportunity may be used to the full to preach the Gospel of the kingdom. Sunday was a very full and busy day, all workers distributing literature and invitations to the meetings. The great gathering from 7 till 10 on Sunday night will long be remembered by us all as one of the most encouraging "open-airs" on record. A move (D.V.) will be made further south in a day or two, and soon we hope to be right in Arcadia.

Sunday Observance.—The Joint Committee of the two Houses of Parliament have agreed on their report regarding Sunday Trading in the British Isles. They admit that Sunday Trading is on the increase in certain districts, and that the present law is practically inoperative. It is recommended that penalties be increased and that local authorities should have power to deal with exceptional cases, such as those of the Jews, who close part of Saturday. Places of refreshment and tobacco dealers are to be allowed to open, under proper conditions, just the same as public-houses.

Errata.—Page 243 (June 6th), in article "Keen Blades," please read "Sabbath day's journey = about one English mile"; delete the words "or 33½ Eastern miles," which obviously refer only to the "*day's*" journey mentioned in the previous line.

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MISCELLANEA.

OCCUPYING THE SINAI PENINSULA.—When speaking of the Tabah incident, we remarked that any attempt to oust us from Egyptian territory would simply result in our grip being tightened, and the truth of this is now abundantly evident. The dispute has really opened a new era for British-Israel in the Sinai Peninsula, and strong military measures have been taken for its future garrisoning. In proportion as British contingents arrived to swell the army of occupation in Egypt, bodies of Egyptian troops were told off for service in the peninsula. Two Maxim guns and a Krupp gun are mounted at Nakhl, where a powder magazine of considerable proportions is being formed. A minimum of 12,000 ball and 200 shell will be constantly held in this magazine. Large supplies of munitions are at Al Arish, with a camel corps, a company of Guards, five guns, and a wireless telegraphic apparatus. The once neglected state of Sinai, alluded to by Lord Cromer in his recent report, is a thing of the past.

PAUL'S VISIT TO BRITAIN.—Williams says that at Merton College, Oxford, there was preserved a very ancient MS. containing a series of *Letters* between Paul the apostle, and Seneca, the Roman philosopher, and that they made mention of Paul's visit to Wales. See Pointer, *Miscellany*, p. 214, and the *Cambrian Quarterly Magazine*, Vol. IV., p. 468. Some say that these *Letters* are not genuine; but they may have been written by Paul, though, of course, they are not inspired writings, but mere ordinary letters between two learned contemporaries. Certain of the *Welsh Triads* are also called *Paul's Triads*. See the *Ecclesiastical Antiquities of the Cymry*, 1844.—A.B.G.

INDIA AND AFGHANISTAN.—A new strategic railway is being constructed from a point near Peshawar to the Afghan frontier. It actually commences at the small fort of Kachi Garhi, near the existing Peshawar-Jamrud line, and rails are now being laid to the foot of the mountains in the direction of the Mohmand Hills. So far no opposition has been experienced from the tribesmen, a large number of whom are, as a matter of fact, engaged on the construction works. No engineering difficulties have, up to the present, been met with, as the section of the line traverses a plain, and it is expected that the extension to Ursak, where the plains terminate, will be opened at an early date. It is beyond this point that difficulties may be expected, not only from an engineering point of view, but also from the tribesmen, as it is well known that the Mohmands and their neighbours regard the further extension of the line with great suspicion and distrust and will do all in their power to stop it. The projected terminus of the line is to be between the Kabul River and Lundi Kotal, it being proposed to pierce the mountains by means of a tunnel.

THE GREATEST TIMBER BELT IN THE WORLD.—The northern forests of Canada stretch from Labrador to Alaska, a distance of 3,700 miles, and have an average breadth of 700 miles. Of the trees east of the Rocky Mountains, we have a northern group of twelve species, a central group of sixty, a southern of fifteen, and a western group of eight, making a total of ninety-five species. The total tree-growing portion of Dominion territory is about 1,200,000 square miles, of which one-third may safely be taken as timbered lands. In this vast extent of country the white and black spruce, now becoming so valuable for pulp, are everywhere likely to be met with, as they extend from beyond its southern limit up to the verge of the timber line. The other varieties of this northern forest are the larch or tamarack, the Banksian pine, balsam fir, aspen, balsam poplar, canoe birch, willow, and alder.

RESTRICTING VIVISECTION.—When the Dogs' Bill came before the Standing Committee of the House of Commons on Trade, an amendment to the effect that no dog shall be given or sold for the purpose of vivisection, and that a register of all sales of dogs shall be kept by the police, was added to it.

THE SAYINGS OF CHRIST.—Papias, a disciple of St. John, states that "Matthew composed the 'Logia' of the Lord in the Hebrew tongue." Certain critics, interpreting "Logia" according to its primary meaning of "saying," inferred the statement to be that Matthew compiled a book of Christ's discourses. In point of fact, "Logia" means here, as in Rom. iii. 2, "oracles," not "sayings." The statement referred to is to the effect that Matthew composed the "oracles"—that is, the Scriptures—"about the Lord": in other words, the Gospel. There is no evidence as to any book called "Logia," and the habit that has grown up recently of applying this title to a series of pretended "sayings" of Christ discovered at Oxyrhyncus is unwarrantable and mischievous.

FATHER OF GERMAN CULTURE.—During the recent tour of about fifty German editors through England they visited Stratford-on-Avon, where Dr. F. Derenburg, of the *Berliner Tageblatt*, said in the course of a speech:—"From time to time in the history of mankind there appears a man, the greatness of whose genius makes him stand out in human history colossal and alone. Such a one was Shakespeare. Who could adequately appreciate the greatness of Shakespeare? Even among the prophets and poets he stood solitary and apart. Shakespeare was the standard and measure by which we could judge the greatness of other men and other times, and we are filled with astonishment that such a man could have existed. Germans owed more to Shakespeare than any other people. Every German is educated in Shakespeare. To him we owe the Renaissance of German culture; from him our classical authors have derived their inspiration, and we who are here assembled round his grave can say with justice that we bear him in everlasting affection, and are at home in Stratford-on-Avon. In Stratford, alongside this grave, we are not only friends and guests of England, but sons and comrades, and as such we reverently bow our heads before this immortal."

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

(Revised from Third Edition.)

Note by the Editor of the "Banner of Israel."

The above valuable contribution to British-Israel literature by Bishop Titcomb has long been out of print, and many requests have been made for its re-publication. Some time before his death Bishop Titcomb carefully revised and added to the last issue of the work, and this amended copy it is our intention to print by weekly instalments in the Banner of Israel. We are sure our readers will welcome its appearance, and hope that many of them will assist in extending our circulation by sending or giving regularly a marked copy to a friend. Additional copies may be ordered of a local bookseller, or at any bookstall, or direct from the publishers.

It must be understood, however, that we do not agree with Dr. Titcomb in every respect, and certainly take exception to the remark in his preface to the first edition that the Identity is "a subject on which no absolute proofs can be given"—that it involves a "question of contingencies and probabilities." Different minds have different methods; and this hesitating statement of the case is characteristic of the doctor's polemical style. Every cause has its doubting Thomas, and Titcomb was the Didymus of the Identity. Yet we hardly think he did his convictions justice when he penned the words we are noticing, for it is difficult to believe that he could write so much, lecture so earnestly, and endure so willingly a good deal of odium on behalf of what he considered a mere "probability." Still it cannot be denied that he walked warily, and that his views were a slow growth, though it is satisfactory to know that they grew in the right direction. As years wore on he gave up his Teutonic-Israel theory; and the last words in his last book* show no sign of the earlier mental diffidence. Referring to the establishment of an Anglican bishopric at Jerusalem, he observes: "It is but another 'sign of the times' added to those already named, on the progress of Ephraim in the direction of her covenanted home, before she acts as 'God's Messenger Nation' (p. 54) to bring back Judah to his last inheritance." Had Dr. Titcomb been living to-day we imagine he would have held with us that, to those who have faith in prophecy, our identity with Israel is capable of the most absolute proof—proof as plain as the demonstration that two and two make four.

PREFACE TO FIRST EDITION.

These Letters were written for a friend, in order to bring the subject before him in an interesting and beguiling manner. The Author must therefore apologize for the somewhat playful turn of thought in many parts. It is a subject on which, as he has said throughout, no absolute proofs can be given. It involves, after all, a mere question of contingencies and probabilities. Accordingly, the aim of these Letters has been to show that the Anglo-Israel Theory presents (1) no insuperable *Difficulties*, on the ground either of Philology, Physiology, or History; (2) many strong *Probabilities*, on the ground of Scripture predictions, which are thus much more easily to be interpreted than on any other principle; and (3) some singular *Confirmations*, resulting from a number of independent facts. This little volume makes no pretensions to exhaust the field of inquiry. On the contrary, certain final conclusions upon the subject are still left undefined and unsettled. Its chief design is to show the folly of those who refuse to look into the subject and who regard the whole Theory as ridiculous. Its spirit is neither dogmatic nor imperious, but simply painstaking, open-hearted, candid, and argumentative; and in one or two particulars the Author believes that he has presented the subject in a somewhat new light. Whether the reasonings it contains will stand the light of freer and fuller inquiry, remains to be seen. In the meantime, it is floated before the public for the purpose of receiving the most searching criticism which any of our ablest critics may condescend to bestow upon it.

South Lambeth, December, 1875.

PREFACE TO SECOND EDITION.

In issuing a Second Edition of this book, I have to record my grateful appreciation of the manner in which it has been received, not only by those who agree with the Theory which it propounds, but by those also who differ from it. Some of the latter class (and especially those to whom the subject was new) have expressed a regret that the Scientific Difficulties should have been made to precede the Scriptural Probabilities, inasmuch as, by such an arrangement, they were forced to wade through a series of arguments, the full bearing of which they could not perceive until they had nearly reached the end of the work. There is so much force in this objection that, while still maintaining the necessity I was under of dealing with the subject in that order, I shall now call the attention of my readers to a few Scriptural considerations which will, I trust, open the question to them in such a way as to furnish a key-note to all that follows.

Every reader of the Bible must be familiar with the promises which were originally given to Abraham, Isaac and Jacob—viz., *their inheritance of Canaan, their birthright of Messiah, and their increase into a multitude of nations.*

Now what I wish especially to press is, that each of these patriarchs held all those promises in his own person. How, indeed, could it have been otherwise? They were transferred from one to the other, simply because there was no one else among whom they could have been divided—Ishmael being excluded in Abraham's house, as the son of the bondwoman; and Esau in Isaac's house, as having sold his birthright. These three promises, therefore, descended to Jacob in his own person quite as fully as they had been originally conveyed to Abraham.

At Jacob's death, however, the case became greatly altered; for that patriarch had twelve sons, and of them came the Twelve Tribes. We must, consequently, pause for the purpose of inquiring whether any *subdivision* of these promises took place within the range of that large family. And here a most interesting discovery opens to our view—a discovery which is not only of the utmost importance to any clear perception of God's purposes toward the Hebrew people, but is the pivot upon which the whole Theory may be said to turn that is discussed in the following pages.

As to the first of these three great promises—viz., *the inheritance of Canaan*—there is no dispute. The land was to be subdivided among all the Tribes—none were to be excluded. But it was not so with the other promises. For the second—viz., *the birthright of Messiah, through whom "all families of the earth were to be blessed"*—was conveyed in a most distinct and exceptional manner to Judah alone (see Gen. xlix. 10; Rom. iv. 16; Gal. iii. 14). But now let us come to the third promise of the patriarchs—viz., *their increase into a company or multitude of nations.* It had been said, for example, to Jacob, "A company of nations shall be of thee" (Gen. xxxv. 11). Now, on reading this, we might, at first sight, suppose that the reference was to the division of Jacob's family into Twelve Tribal nationalities. But the word "*goim*" seems to forbid this; for that word, when used in the plural number, is in Scripture always applied to nations beyond the territory of Palestine; and there is not a single instance in any of the sacred books of the Tribes being described as "*goim*." This portion of the original patriarchal promise therefore (whatever it means) must refer in some way to the enlargement of Jacob by a future aggregation of nationalities in furtherance of the Messianic kingdom. The question then which we have to ask is, whether this covenant promise was conveyed on Jacob's death to the whole of the Twelve Tribes, like the land—*i.e.*, to be enjoyed by all as one united inheritance—or whether (as in the case of the promised birthright of Messiah, which was limited to Judah) this increase of Jacob's seed into "a company of nations" was assigned to any Tribe in particular. The question is one of which it is almost impossible to exaggerate the importance; because if it were really the determined purpose of God to make over this special part of Jacob's covenant to any one particular Tribe, and from want of discernment we assign it

* "A Message to the Church from the Nineteenth Century."

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either to some other line or attribute it to the whole nation, it is clear that we shall fall into an ignorant blunder at the outset and so miss the whole point of God's providential dealing with His people.

Now, upon a careful perusal of the sacred text, nothing can be clearer than that this promise of enlargement was expressly ordained to descend through the House of Joseph, and not Judah. "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall" (Gen. xlix. 22). Again, "He blessed Joseph, and said, God before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads, and let my name be named upon them (*i.e.*, Ephraim and Manasseh), and *let them grow into a multitude in the midst of the earth*" (Gen. xlviii. 16).

The question, however, now arises whether each of these two sons was to inherit this blessing equally. And here the Scripture is once more explicit; for, in the sovereignty of God, Ephraim was placed before Manasseh and received the promise with more especial and emphatic distinctness: "His younger brother shall be greater than he; and *his* seed *shall become a multitude of nations.*" Thus, there was to be a tripartite division of the three great patriarchal promises. The *land* was to belong to the whole of the Twelve Tribes; *Christ*, the promised Seed, to *Judah* only; and the possession of a "*company*, or *multitude of nations*," to Joseph's House through the special line of *Ephraim*.

Consistently with this we find that Moses was also directed to speak of the enlargement of Joseph's House: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 17). Let us observe that there is here a continuity of Jacob's blessing. Ephraim, as Joseph's representative, was not only "to become a multitude of nations," but was to acquire territory for its enlargement by "pushing the people to the ends of the earth." In other words, this Tribe was specially destined to grow into a multitude of peoples who should displace other nations and settle themselves in the most distant part of the globe.

It has been the misfortune of Bible interpreters to overlook the definitions of these purposes of God towards Ephraim on the ground that all nations of the world (including even these nations springing from Ephraim) must *spiritually* inherit their Messianic blessings only through Judah. Our commentators have assigned *all* the patriarchal promises to that Tribe and have thus robbed Joseph of the special inheritance which was allotted to *him;* for, be it observed, this promise of "becoming a multitude of nations" was quite as much tied up to Ephraim alone as Messiah's birthright was to Judah; and just as no mention of any birthright of the Messiah was made *except* to the House of Judah, so no mention of any enlarged nationalities was made *except* through the House of Joseph. As surely, therefore, as God fulfilled His purposes of redemption through the one, so surely must His purpose of raising up a multitude of nations to Jacob be fulfilled through the other.

In perfect accordance with this priority of Judah and Ephraim over the rest of the Tribes, we find these two placed first in order as soon as the nation entered upon its inheritance in Canaan (see Joshua xv., xvi.). That Judah's borders should have been marked out first was natural, because Judah held the chief covenant promise of the patriarchs—viz., the birthright of Messiah. But why was Ephraim's border allotted next? Ephraim was only nephew to Jacob's sons. His position therefore, by natural descent, would have placed him rather last among the Tribes than second; yet he stands exalted in the very next position to Judah. Why? When we reflect upon this precedence of Ephraim over all the remaining Tribes, it becomes evident that a dignity so great could only be accounted for on some very special ground. And what ground so natural as that on which I have been insisting? For, if it were generally understood that Judah and Ephraim were chosen channels for the fulfilment of Messianic promises in a manner which none of the other Tribes were, then their joint priority in the settlement of the land must have been at once apparent. Judah having to give birth to the Messiah, and Ephraim having afterwards to become a company of nations in the kingdom of Messiah, it would only be right that their inheritance should take the lead of the rest. This fact, therefore, throws a light upon the circumstance which would otherwise be wanting, and which, while it by no means proves the point, yet strikingly confirms it.

These remarks will, I think, give a key to the whole subject; for they prove that, notwithstanding all Gentile converts are spiritually of the "seed of Abraham," through union by faith in Christ with the House of Judah, there must, nevertheless, be found a "company, or multitude of nations" in the world springing out of Ephraim, who, though saved by virtue of the same spiritual union in Christ with Judah, are yet a standing testimony to the fulfilment of the Abrahamic covenant, and are working out the destined purposes of God toward His ancient people for the ultimate regeneration of mankind. It is the purpose of the present volume to show that this company of nations is more reasonably to be looked for among the Anglo-Saxons than among any other. The nature of the evidence is not actual demonstration. But it is confidently submitted that the opinion is neither unreasonable nor visionary, and that, until a better Theory can be propounded, it is worthy of our fullest belief.

PREFACE TO THE FOURTH AND REVISED EDITION.

In writing a Preface to the Fourth Edition of this work, I shall not add much to what has preceded. The success of the original publication was much more due to the interest and grandeur of the subject than to any merit in its composition. It was written twelve years ago under a strong sense of duty, in order that I might give public witness to a belief, the truth of which I believed every year would bring to light more and more clearly. And such has proved to be the case.

For example, when the First Edition was printed I ventured to suggest the probable approaching occupation of Egypt by the British nation (p. 107). This was not long afterwards accomplished. Other confirmations have also appeared. Cyprus has been added to the Gates of our Empire. Armenia has been placed under our protectorate. North Borneo, New Guinea, and Upper Burma have been added to our possessions. The Federation of our Colonies has also become a topic of general debate, and of almost universal approval. And, above all, in a national crisis, when the disruption of our Empire was threatened by Mr. Gladstone's Home Rule policy in Ireland, God has granted us deliverance from the peril, having endowed our electors with wisdom in the choice of their Representatives, and given democracy itself a true understanding of the times. All this is a fresh revelation of the truth for which we have been contending, and marks us off with a distinctness which cannot be gainsaid from the restless anarchy which disfigures the democracy of the Continental nations.

There is only one more point to which I must allude. It will be seen on p. 145 of the previous editions that I stated my opinion as having been in suspense upon the question whether all the Teutonic and Keltic races of Europe belonged to the Israelite stock. I have now seen reasons for deciding it in the negative, both ethnologically and Scripturally. Without entering into the former of these considerations, the latter alone appear to be decisive. For, in Deut. iv. 27, 28, it was plainly predicted that, during the heathen exile, while the Israelites were worshipping gods of wood and stone, their numbers were to be *few*—a fact which is wholly inconsistent with the interminable hordes of Teutonic and Keltic races which are represented in history as ravaging Europe. It seems, therefore, necessary to regard the exiled Israelites who were among those people as only affiliated to them, but not genealogically one with them. Yet, according to Amos (ix. 9), they could not be absorbed by or lost among them. On the contrary, in the wonder-working and sovereign Providence of God we are to believe that, while partaking of their language and, perhaps, even moulding and modifying their heathenism, and so assimilated to them by manners and customs as to be apparently the same people, yet they were still kept distinct and separate. Hence when we read of the Kelts and Teutons entering Britain by various migrations, we have reason for supposing that these waves of an overflowing population from the Continent were the affiliated Tribes just spoken of (European by affinity, but not by consanguinity, and undistinguishable from the main stock left behind), but who were being thus led forward, according to the inscrutable wisdom of God, in order to occupy the Isles of the west and form the na-

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tion which He had designed from the beginning. No true believer can say that this was beyond the power of divine sovereignty. It seems, indeed, not only credible, but necessary. For without this faith—if I have any faculty of judgment—I am of opinion that the ethnologists would be able to crush our views to pieces.

But while the numbers of these immigrants to our shores in their heathen state were *few*, comparatively speaking, their gradual increase after conversion to Christianity, and their prodigious increase during the last few centuries, together with their expansion into vast colonies throughout the whole world, presents us with a unique picture in the history of nations, separating them from all other races, and exactly harmonising with the predictions concerning Joseph's birthright in holy Scripture—predictions, too, be it remembered, which were expressly tied up to the "latter days."

12, Holland Park Gardens, W., August, 1886.



The Caravan.

THE Rev. Leonard Hills has now entered upon a nomadic career, and we are able to give our readers a copy of the bill by which he announces the approach of his van. We are sure he will be followed wherever he goes by the prayers and good wishes of all his fellow-believers :—

BRITISH-ISRAEL CARAVAN MISSION.—INAUGURATED 1906.

BY THE REV. LEONARD HILLS.

We do NOT represent any new sect. We do NOT represent any old sect. We do NOT represent any sect at all.

We do represent the United British or Anglo-Israel Association, which consists of Christian Believers and Members of the Church Protestant (*Ecclesia Testans*) who, while agreeing to differ upon many points of detail in relation to Church government and methods of work, all agree upon these great principles, viz. :—

(a) One God the Creator, true, eternal, unchangeable Love; and His Holy Spirit, the Spirit of Truth, the Comforter; and One Lord Jesus Christ, in whom dwelleth "all the fulness of the Godhead bodily" (Col. ii. 9).

(b) The Bible to be His Divine Revelation, containing all things necessary to Salvation.

(c) The manifestation of His love through our LORD JESUS CHRIST, who came to be

The Saviour of the world (1 John ii. 2).

The Redeemer of Israel (Luke i. 68).

The Confirmer of the Promises made by God upon Oath to Abraham and the Fathers (Rom. xv. 8), and that "Neither is there salvation in any other, for there is NONE OTHER NAME under Heaven given among men whereby we must be saved" (Acts iv. 12).

(d) In order that the world might know and believe these things, God chose, ordained and predestinated Israel to be His elect Nation, and specially equipped them so that they might proclaim the knowledge of His love to the uttermost parts of the Earth.

(e) That Israel, the chosen Nation, in the latter days (according to the *unconditional* covenant made with Abraham—Gen. xxii. 16) were to be

A Great Nation (Gen. xii. 2, xviii. 18). A Nation with a Great Name (Gen. xii. 2).

A Company of Nations (Gen. xvii. 4; see also margin). A Nation multitudinous as the stars and the sand (Genesis xiii. 16, xv. 5). A Nation that should possess the gate of their enemies (Gen. xxii. 17, xxiv. 60). A Nation established by the unconditional and "everlasting covenant" sworn on oath by God to Abraham (Gen. xvii. 7).

(f) That our Blessed Lord and only Saviour *confirmed* this when He said to the Jews, "Therefore say I unto you, The Kingdom of God shall be *taken from you* and given to a NATION bringing forth the fruits thereof" (Matt. xxi. 43).

(g) That the Jews represent the House of Judah only, and that before they can return to Palestine they *must* first "walk to Israel" (see Jer. iii. 18), "The House of Judah shall walk to the House of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance to your fathers."

(h) That the English-speaking race answer *in every point* to the marks whereby lost Israel was to be known in the "last days" (Gen. xlix. 1), and that God, being a God of truth, never can

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break His Word; therefore that people who answer to the Biblical description of Israel are indeed His people.

(i) We do NOT teach that the British are Jews. All Jews are Israelites, but no Israelite is a Jew unless he belongs to the Tribe of Judah. The term "Jew" applies only to the House of Judah, never to Israel apart from Judah, and the word does not occur in the Bible till 2 Kings xvi. 6, long after the Twelve Tribes had been divided into the two separate and distinct Houses (1 Kings xii. 16, *et seq.*).

(k) The Jews are our brethren and are "walking to" Israel (Jer. iii. 18), and it will be in British ships and under British rule and protection that they will return. Note:—The word "Brit" is pure Hebrew, and means covenant. Aniia=ships. Hence, Britaniia=The Ships of the Covenant rule the waves.

(l) The reason of Great Britain's supremacy is that she is the Israel of God, the nation raised up to gather and protect the Jews, colonize the "desolate heritages," and "establish the earth," "causing the desert to blossom as the rose" (Isa. xxvii. 6, xxxv. 1, xlix. 8, *q.v.*).

(m) Hence, when asked "What's the good of it?" we reply:—

(1) It proves the Bible to be literally true.

(2) It proves God to be faithful.

(3) It silences infidelity.

(4) It explains the reason and ensures the continuity of Great Britain's position as "chief of the nations" (Jer. xxxi. 7).

(5) It settles once and for all the vexed question of Church *v.* Dissent.

(6) It explains how and why it is that we are the only successful colonizers, and why the United States occupy the position they do.

(7) It explains why we live under a Monarchy and why our beloved King Edward, the Peacemaker, is a direct descendant from King David (see 2 Sam. vii. 12—16 and Jer. xxxiii. 17—26).

(8) It explains why we have a State Church with an Eastern window (1 Kings viii.), whose Liturgy is purely Israelitish, and whose doctrines are Scriptural, but whose practices are prone to ornate ritual.

(9) It excites a keen interest in all things touching the Church, the Throne, and the Empire, and enkindles Missionary zeal, at home and abroad, "to the Jew first," and then to all the world.

(10) It gives the key to the Education Difficulty and the Alien Problem, makes the Prophets indeed a "goodly fellowship," and the Bible a Book not only to be loved and reverenced, but read and studied with intelligent and connected interest.

(11) It kills pessimism.

(12) And finally causes us to pray and "sing with the spirit and *with the* UNDERSTANDING *also*" (1 Cor. xiv. 15).

Correspondence.

MRS. ARTHUR (Shanghai).—We have received your letter with remittance and passed them on to Messrs. Banks, who will forward BANNERS, etc.

FRIENDLY CONCESSIONS TO JUDAH.

To the Editor of the "Banner of Israel."

DEAR SIR,—The following paragraphs, taken from past week's papers, ought surely to be of interest to all British-Israelites:—

The *Tribune*, speaking of the third Court of the season, held on Thursday, the 28th ult., comments on the exception to the recognised rule that such functions should be held on Fridays. "The alteration, it need hardly be said, has been made in accordance with the command of the King. His Majesty's object is to enable the Chief Rabbi and members of the Jewish community to attend. In consequence of the rigid observance of the Jewish Sabbath, which, as everyone knows, begins at dusk on Friday, orthodox Jews are prevented from taking part in ceremonials on that day. It was for the express purpose of enabling them to do so that the King made a change, which there is good reason to believe will for the future be an annual one."

Then the *Liverpool Post*, speaking of the arrangements for the unveiling of the Queen Victoria Memorial by her Royal Highness Princess Louise, says: "A few days ago her Royal Highness intimated that the 29th September would be the most convenient date for her, and the committee accepted that date. It was afterwards discovered this date was a Jewish fast—the Day of Atonement—and this would prevent Mr. Louis S. Cohen (the vice-chairman and one of the largest subscribers) and other members of the Jewish faith from being present. . . . Under the circumstances, the Lord Mayor made a representation to Princess Louise, and on Wednesday received a telegram stating that the date for the unveiling ceremony could be altered to Thursday, 27th September."

Surely such considerations for our Jewish brethren shown by our Monarch, by one of our Princesses, and by the Lord Mayor of the greatest seaport, is worthy of notice.

Yours sincerely, GEO. A. SQUIRRELL.

4, Silvia-street, Kirkdale, Liverpool, 2nd July, 1906.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In last week's BANNER there were replies by three different correspondents to my letter concerning the word Shiloh in the 10th verse of the 49th chapter of Genesis, and all three replies interpreted it to mean both a place and a person—and that person Christ. This explanation may be right; but how can it be made to harmonize with the reading of the verse?

Is it not well known to Scripture readers that Zedekiah was the last king of Judah? and his tragic end is told in 2 Kings xxv. 4—9. This took place about 599 years before Christ was born, and Judah and the Jews have never had the sceptre of dominion for one day since the time of Zedekiah—no, not for an hour. Who that has read history does not know that Judah was held tributary to a great number of foreign princes, that when Christ came Herod, who was the last of them and an Edomite, a creature of Rome, held nominal sway over the Jews? And we cannot get over the fact that the Jews at present are a scattered, despised, persecuted, down-trodden people, a proverb, a taunt and a curse, and as the prophet Hosea says in chap. iii. 4, "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without Teraphim." As the prophet Isaiah says, "The shew of their countenance doth witness against them."

Our good friend, Mrs. F. Thompson, states that the sceptre did not go with Judah into captivity. We simply ask, Where then did it go to, or who swayed it? My impression is that when we speak of a sceptre it is with someone swaying it. Query: was not this sceptre transferred from the House of Judah to the House of Israel? Did not Christ tell the Jews that the kingdom of God should be taken from them and given to a nation bringing forth the fruits thereof. What nation is that but our own?

The prophet Jeremiah says in chap. xxxiii. 17, "For thus saith the Lord, David shall never want a man to sit upon the throne of the House of Israel." Are we not the House of Israel, and is not King Edward a lineal descendant of King David? Will our good friend Mrs. Thompson, or others, kindly write again and give us a little more light?

Yours respectfully, H. HOLLWAY.

2, Albert Place, Bideford.

FEDERATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—As one who was unable to attend the Conference, may I be allowed to say that I think the clearest statement and the best proposals are contained in Mr. R. S. MacDonald's letter in last week's BANNER (July 4th), and I hope they may eventually be carried out.

By all means let the National Council purchase the BANNER OF ISRAEL, let it be well advertised, and in time enlarged and illustrated. The force hitherto has been too centripetal; let us endeavour to make it expansive, to the praise and glory of God, who "giveth strength and power unto His people."

Yours truly, J. M. LAWRENCE.

Brooklyn, Hendon, N.W.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,
(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; H. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

Prophetic Medallion Portrait of Israel in the Christian Era.

BY W. H. MASON.

SCATTERED through the Scriptures we have many views or phases of Israel which, being all put together, give such a portrait of the chosen but temporarily outcast and lost nation as cannot fail to lead to her identification by the earnest and candid enquirer. One Scripture, however, is so remarkable and presents such striking features of the nation as to constitute of itself a portrait—a two-sided medallion portrait of Israel which is so unique as a national portrait as to be quite unmistakable, and certain, it would seem, of recognition when compared with the long-missing original. The passage in question presents us with but two features of Israel, but they are so remarkable from their apparently antagonistic and utterly irreconcilable nature that, being found in any people anywhere, they must stamp that people as Israel, however unlikely such a conclusion would seem from all other considerations.

On this account the term medallion portrait is chosen, for a medallion can give two separate and distinct views of an object and so can exhibit these two most opposite phases of the national portrait. One face of our medallion represents Israel as most peaceful, gentle and beneficent—a source of life and blessing to surrounding nations; the other exhibits her as fierce, warlike, irresistible—the ravager and destroyer of nations. Both these most opposite characteristics are moreover found in Israel at the same time—not one character succeeding the other. Israel is described as being at the same time life-giving and life-destroying to the nations. This is moreover to be Israel's character in the Christian era. Therefore, within the nineteen centuries fast drawing to a close, such a nation must have been seen in the world.

Let us look at the symbols by which these characteristics are represented. The obverse of our medallion shows us the gentle dew falling noiselessly,

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imperceptibly, upon the parched eastern landscape, infusing life, beauty and vigour into the withered, blackened vegetation, changing death into life, blackness into beauty, and sterility into fruitfulness. The reverse presents us with a view of flocks of sheep worried and destroyed by a young lion against which the poor sheep have no protection. The dew and the lion both represent Israel, and Israel in the Christian era. This latter fact is evident from the context of our medallion passage. Now that we get a correct idea of what is meant by the dew and its influence, let us look at a passage which appears to fully explain the term. The song of Moses, given in Deut. xxxii., supplies our need in the second verse with first clause of the third verse: "My doctrine shall drop as the rain, my speech shall distil as the dew, &c., *because* I will publish the name of the Lord."

Can we imagine any other reason than this why God should compare Israel to dew upon the grass? Can anything be here meant besides the proclamation of the Gospel? Would not Israel be hereby fulfilling her covenant work as Abraham's seed, carrying the glad news of *the* seed, which is Christ, to all the nations and all the families of the earth? Would she not thus be fulfilling the purpose of her being as a nation, the end and aim of her calling, training, and preservation as declared by Isaiah, "This people have I formed for Myself, they shall show forth My praise"? Yea, surely, and thus in truth would Israel be among the nations as dew from the Lord, carrying life and beauty and fertility to sin-blighted, withered, and dying people.

Now let us look at the medallion. It is given in Micah v. On the obverse we have Israel thus described in the 7th verse:—"The remnant of Jacob shall be in the midst of many people as dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."

On the reverse is given the following picture of the same nation:—"The remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep who, if he go through, both treadeth down and teareth in pieces and none can deliver."

Examine these passages carefully, see what they really mean, and say if you would have thought it possible for one nation to bear at the same time such opposite characters.

Yet many long years before Israel went into captivity to Assyria the prophet declared that in the far distant future these should be Israel's characteristics.

When Micah thus described Israel of the then future she promised to be among the nations anything but life-giving. That she should ever proclaim the name of the Lord to the blessing of the nations seemed the most unlikely thing possible. She was then entirely given up to idolatry and had utterly repudiated the service of Jehovah. More than 200 years had elapsed since Jeroboam set up the worship of the calves at Bethel and Dan, and but about 30 years of grace were yet to be allowed the wicked and obstinately impenitent nation before they were, for this very thing, cast out of their own land and sent forth to serve strangers in a strange land.

From Ezekiel xx. we learn further that they were obstinately determined, even after this heavy punishment, to cling to their dearly loved idol worship in spite of all the efforts of God by His prophets to reclaim them. How unlikely, then, was Israel to be "as dew from the Lord among many peoples." Nor were they any more likely to be as a lion among the flocks of sheep, among many nations, for they were now being brought very low, and just at this very time the king of Assyria carried away a great portion of the people into that captivity from which they never returned. Yet were they to be among many peoples as "dew from the Lord," and at the same time as "a young lion among flocks of sheep."

When should this be? The immediate context shows that it should be after their deliverance from Assyria, and the earlier part of the chapter shows that it must be after the birth of Christ and the return of Benjamin to his brethren, the house of Israel, while many Scriptures show that it cannot be after the return. These most unlikely and remarkable traits must then be found in Israel in the period between the Assyrian captivity and the yet future return, now probably not very distant.

Is it possible for such a nation to be playing such a part in the world and yet be hidden, unseen and unknown? Surely not! Where, then, has been or is seen this wonderful, all-conquering, and at the same time life-giving nation? Where is the nation whose hesitating military character is so aptly described by that expressive "if"—"if he go through." That is to say, when he is in earnest he is irresistible as a lion among sheep, but he is not always in earnest, and therefore his vacillation affects his invincibility. Have you read of such a nation during the Christian centuries? Is there such a nation in existence now? If there has been or is such a nation, and only one such, surely that must be Israel, however unlikely the case may otherwise appear.

Let us look a little more closely at our portrait and see distinctly who is therein delineated—"The remnant of Jacob." Who is here meant? Is it Judah—the Jews? If it is we must at once admit that the prophecy has failed of fulfilment, for since the prophet spake, even until now, we know the history of the Jews and know well that neither of the figures applies in any degree to them, at any period of their history, though an attempt has been made to apply these passages to the Maccabees. Are they, however, alluded to by this title—"The remnant of Jacob"? The title must surely belong to Jacob's heir! Was that Judah? No. Judah was not the firstborn, therefore not heir on that account. Was he, then, chosen and appointed heir, as Jacob himself in preference to his elder brother Esau; as Isaac before Ishmael; or as Abraham before his brethren? No. 1st Chron. v. 1 and 2 tell us distinctly that he was not, though he should be the progenitor of the chief ruler. The heir, however, we are told was to be Joseph, and after him his second son, Ephraim, with a portion of the birthright to Manasseh, the eldest son of Joseph; these two in this order having been indeed adopted by Jacob under Divine inspiration, as related in the forty-eighth chapter of Genesis. We need not, then, look to the Jews or try to trace in them the outlines of our medallion portrait. The remnant of Jacob

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must be the descendants of Ephraim, the Divinely-appointed firstborn or heir, and, perhaps, of his partial fellow-heir Manasseh. As Ephraim became head of Ten-tribed Israel, who was carried captive to Assyria, we must look for them if we would find the "Remnant of Jacob." This people must also have been reduced to "a remnant" before they exhibit the features of our portrait, but we are not therefore to expect them to remain a remnant few and feeble. From the remnant must arise a people whose future must exhibit the features of our portrait, and who must therefore of necessity have become a numerous and great people, even as other Scriptures declare Israel was to become, and as is indeed declared of Ephraim and Manasseh by the dying Jacob—"Let them increase as fishes do increase." Not, then, the few and feeble Jews, but "the remnant of Israel," become a great people, shall be the dew and the lion of our medallion. This, too, must be in the Christian age. Verse 2 is the passage quoted to Herod by the Scribes as indicating the birth of the Messiah, and the following verse tells us that in spite of this gracious purpose and promise of Jehovah to send the Messiah, He would yet give His people up till the birth of the Messiah. Then the long-separated brethren of Israel—the tribe of Benjamin—should return to their own house and brethren of Israel, and that nation, in the strength of the Lord their God, should become great unto the ends of the earth and become to many nations as a dew from the Lord; as a young lion among flocks of sheep, being themselves delivered from their idolatries and fully reconciled to their God, who alone should henceforth be their strength and their confidence. Where, then, is this people? Has there ever been such a one? There is a nation in the West which came from the East—from the very country about the Caspian Sea where Israel was captive. They were a people few in number when they left the East, and though they afterwards greatly increased their numbers, yet at the period of their early settlement in their present home they were again but few in number—a real remnant. They were gross heathen and remained such for centuries, but at length were brought under the power of the Gospel—"the bond of the covenant," as Ezekiel expresses it. They became in later days a missionary people, carrying the Gospel to all parts of the world; yet were they also a warlike people, actually realising the "if" of the prophet. "If he go through"; if he be in earnest he is invincible, irresistible, ever victorious. Thus is found a people bearing the very remarkable characteristics of Micah's prophetic medallion portrait of Israel in the Christian era. Are not the two peoples, then, one and the same? Is not Israel England and England Israel? England, and England alone, among nations ancient or modern, bears the features of Micah's Israel. She alone, by her missionary agency, "proclaiming the name of the Lord" to many nations and peoples, as dew from the Lord, as showers upon the grass, carrying life and fertility to the dying, sin-withered nations, making the barren deserts to bud and blossom as the rose; she alone among nations is at the same time like a lion among the beasts of the forest; like a young lion among the flocks of sheep; she alone among nations is at once to many peoples life-giving by the Gospel and death-dealing by her sword: she alone bears the most opposite and antagonistic features of Micah's medallion portrait of Israel in the Christian age; therefore Israel she must be; and therefore heir she must be of Israel's most glorious future as declared by the prophets of Jehovah, the God of Israel.

[The above article appeared in the "Banner of Israel" for 1887 and is republished by request.]

The Belfast Campaign.

By the Rev. Leonard Hills.

By the Committee of the Belfast British-Israel Association I am asked to record my own impressions of "Belfast Week," 1906. I do so with pleasure and gratitude. Our first meeting will live long in the annals of Irish Identists. Owing to a great storm of rain about half an hour before the time of meeting, the brass band and workers were not at the historic Steps to the advertised time. Finding a crowd some hundreds strong, however, I determined to commence straight away "off my own bat." Did so, and speedily the hundreds became a dense mass, a sea of men's faces packed close from the top of the Steps away right across the square to the landing-stage shelters. After about half an hour's vigorous talking—and it needed vigour to make that vast crowd all hear—strains of martial music were heard and the band hove in sight, preceded by a banner with the strange device—"Stupendous Religious and Political Fact! Lost Israel Found in the British Race!" and my own name in heavy black six-inch letters. Of course the band was followed by yet another large concourse of people, and then the trouble began.

There was another meeting at the other end of the Steps, supposed to be Socialists, but of that I "hae me doots," for they most certainly did not *act* in accordance with equality and the rights of man; for on the arrival of the band they made a wild rush and tried to throw me down the Steps. I must in fairness state that the band, after its arrival at the Steps, only played one *verse*, and then I stopped it, as I did not want to drown the other speakers. They beckoned me to where they stood, and I immediately went over to see what their grievance was. Immediately I was surrounded, hustled, struck, and my hat "concertined." There was no time to wait, so I put up my hand to the great mass of people, now made larger than ever by the expectancy of a riot, and shouted out, "Men of Belfast, I come here from the South of England to the North of Ireland to preach the Gospel of the kingdom of God. Am I to have here what I always have in Old England—fair play?" A roar from hundreds of throats—"Yes, sorr, go on!" was the reply; so I had it and went on. From that moment the success of all subsequent open-airs was sealed. In the evening at the same place another grand meeting, without brass band, but with a goodly representation of the local British-Israel Association.

Monday night found us at the Central Y.M.C.A., and the company of about 100 seemed very small after the huge open-airs of the previous day. Major Fielding's excellent map came in very useful for my

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lecture on the "Nation of Prophecy," and the literature so kindly sent by Miss Rush and Mr. Loveland was very eagerly sought for.

Tuesday found us in another part of the great city of Linenopolis—at Salem Church, to wit—where we continued the second part of our Monday's lecture.

Wednesday (27th) saw us again in the open air in a well-billed district, and in the centre of another great gathering, who clapped, applauded, but withal remained throughout the whole fifty-five minutes I was addressing them.

Thursday (28th). Crossing Long Bridge about 12 noon, I was stopped by a man who begged my pardon for striking me on the previous Sunday, produced one of our leaflets, said he had looked it up, and, though not a scholar, had got a Bible and was inclined to believe we were right. Anyway, would I forgive him for his blow? Needless to mention the handshake and long walk and talk that ensued. At 1.30 I went to Queen's Island, and during the men's dinner-hour addressed the employees of Messrs. Harland and Wolff, shipbuilders, who gave me a most hearty reception and attentive hearing. Meeting in the evening at Albert Hall (Presbyterian), Shankhill Road; made appeals all through for questions, but not one was forthcoming, either then or at all during the mission.

Friday found us at Ballymagarrett Y.M.C.A., where we were much encouraged by the presence of a number of young men. Mr. R. Aitchison Adair, brother of the Hon. Sec., was in the chair.

Saturday. Shaftesbury-square, where—in spite of Volunteer, Army, Salvation Army, and Orange bands—we had a capital gathering.

Sunday found us again at the Steps. No band and no row, but torrents of rain, so only spoke for half an hour. Weather continued very bad, but we turned up as a forlorn hope at 7, and (wet as it was) was rejoiced to see a crowd awaiting us. This heartened us and we went on till 8.5, and the crowd stood it the whole time. God bless them.

Monday was our farewell, or, as the good friends in Ireland preferred to call it, our "reception." My kind host, Councillor Jas. Young, was in the chair, and music was supplied by Mr. and Mrs. Spence and Mr. Oliver G. Young—piano, violin and 'cello. A very interesting presentation was made by Col. Young on behalf of the local Association of a handsome what-not souvenir in Connemara marble and silver; and also of a very beautiful brooch for Mrs. Hills, which I accepted on behalf of the lady who at present is not known by that name. The good Belfast friends had taken it for granted that I was a married man, but I took their gift in anticipation of that being so in the near future. To sum up, Belfast responded nobly to all our outdoor meetings, and I suppose, taking the time of year into consideration, we had excellent indoor gatherings as well. The local branch is alive and at work, and not the least interesting was the visit of Mr. and Mrs. Davies and niece from Dungannon, ardent but isolated workers, who came up to Belfast and stayed in the town the whole time of the special effort.

Considering that eight months ago there was no Belfast Society, I record with gratitude the manifest hand of God in opening this cause, which, under His continued guidance and blessing, will reach out through all Ulster and through all Ireland.

Literature for the summer work is needed, and I can personally guarantee that it will be prayerfully, wisely, and methodically used and followed up. Belfast is a splendid example of what a few poor men and women—strong in the faith and united for the glory of God and the preaching of the Gospel of the kingdom of His dear Son—may accomplish. They dared to launch out, and, as a result, the news of our Identity has been made known to thousands of people, many of whom expressed their gratitude and appreciation, asked for further information and literature, and state their intention of "following it up." As to myself, volumes could not express my sense of indebtedness to my kind host and hostess and family, who did everything to make the work fall as lightly as possible and the visit to be what it certainly was—a never-to-be-forgotten time of fellowship and help.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

(Revised from Third Edition.)

Letter I.

INTRODUCTORY.

London, January 1st, 1875.

My dear Anthony,—I am told by our friend Jones that you think I am getting ready for Hanwell, or St. Luke's Asylum, Old-street, or some other similar retreat where over-heated brains find time for cooling down into a restored condition of common-sense. And why? Not because I march about my house with a crown upon my head, imagining myself the King of Siam; not because I sit crossed-legged on the floor, conceiving myself to be one of the seven tailors of Tooley-street; but because I have at length yielded to the belief that the British people are descended from the Ten Tribes of Israel. I say "at length" yielded; for you know through how many years I argued against and resisted the opinion. I could easily recall my own jokes upon the subject if I were disposed, and give you even a longer list of them than you would care to read. I can well recollect the banter with which I used to say that Cook's tourists must certainly represent the *Gaddites;* and how the early Evangelicals must undoubtedly have been *Simeonites.* My quips and querks, as you know very well, were endless; I never lost an opportunity of throwing ridicule upon what I then considered to be an absurdly extravagant theory. If I have changed my opinions, therefore, it is not because I have brought to the investigation any views which were predisposed to the reception of that theory. Still less has it been that my brain has become softened. "I am not mad, most noble Festus." I do but now see what I could not before discover, and enjoy, as an inheritance of reason, that which was previously a dark and unresolvable riddle.

But as to the "why and wherefore." Would you

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like to know all about it? Would it please you to tread the track of those reasonings by which I have challenged your pleasant railleries, and run the risk of being called an idiot by many others? If so, please write by the next post and tell me; I will then take care that, in due time, Her Majesty's mail bag shall deposit at your house a series of short, common-sense Letters, in which I will endeavour to remove your prejudices.

Believe me, yours most faithfully,

To Anthony ——, Esq. ARTHUR.

LETTER II.

THE PHILOLOGICAL DIFFICULTY.

London, January 10th, 1875.

MY DEAR ANTHONY,—I find by your reply that you take me at my word. The die is cast, therefore, and I am in for what may, possibly, be a long correspondence. On your side it is only a joke. I am quite aware of that. You wish to see, I suppose, what sort of stuff I shall write about a subject which you have condemned beforehand. Be it so. I will do my best to shew you that there is "method" in my "madness," and that there is "more of reason than is dreamt of in my philosophy."

How, then, shall I begin? There are two methods. The one is Constructive, the other Explanatory; but both equally argumentative. As I do not wish, however, to write a set treatise upon this question (for that, I fear, would weary you, and only make you gape, and vote your friend an old bore), I shall give up the Constructive process and adopt the Explanatory. In other words, I propose to explain to you the process by which I have been led to alter my former views and yield to new opinions. This will, doubtless, be interesting, even if it be only as a study of psychology; for there is always something pleasant in tracing out the workings of thought, though we may think them foolish: especially when there has been a transition from black to white, or a leap, as it were, from the Arctic zone to the tropics.

You will credit me, I feel sure, with sincerity; because no reasonable man will incur the ridicule of his friends, or expose himself to the charges of instability and credulity, unless he feels driven to do so from a conscientious motive. Receive what I have to say, then, with candour; and do me the justice to weigh the considerations which I shall put before you with the best powers of your mind.

After these preliminary remarks, you will fully understand that I am not about to rush into any systematic essay upon what is called the "Israelitish Origin of the Anglo-Saxon Nations." That would be the Constructive method, which I think unsuitable for a friendly and familiar correspondence. I am rather about to take you into my confidence, and trace out, inch by inch, the steps along which I trod in coming to my present conclusion.

You are aware, I believe, that my first and greatest difficulty in regard to this theory used to be the Philological one. I could never understand how a Semitic race, like that of ancient Israel, had so entirely lost their original language as to become an integral portion of the Aryan, or Indo-European, family of nations. The answers to this difficulty used never to satisfy me. I was told, for example, that a very large percentage of Hebrew roots might be found in the Anglo-Saxon and Keltic tongues. Doubtless, and so far, good. But, then, are there not a number of Hebrew roots in other languages also? I have traced a considerable number in the Greek, and not a few in the modern Romance group of dialects. The truth is, that common roots of certain primeval words are everywhere distributed through the nations of the world, cropping up among later roots, just as the granite does among the newer fossiliferous strata. Besides, the real test of consanguinity among languages is in their grammatical construction, rather than in their vocabulary; and certainly there is no grammatical affinity between Anglo-Saxon and Hebrew. Thus the first argument failed to convince me.

In the next place, I used to be told that there had once been a decidedly similar case of linguistic obliteration when the Jews in Babylon exchanged Hebrew for Chaldaic. But this, again, did not satisfy me; for, albeit this change in language may have been decided, yet it was merely a transition from one Semitic tongue to another; so that it seemed to me no proper parallel with the case in point, which involves a radical change from the Semitic to the Aryan.

Once more, it was alleged that the Jews in Poland have, to this day, lost their Hebrew as a vernacular, and speak in some German language. But to what purpose is that argument? For, although the Hebrew be lost as a vernacular, yet it is still retained by the Polish Rabbis in their synagogues; whereas in the case of the ancient Anglo-Saxons, and Keltic peoples, there was no trace of any Hebraic form of speech in their worship. This case, therefore, appeared to be equally inconclusive.

I only recur now to these old arguments for the purpose of shewing you that I have not been led away into what you call new vagaries through any blindfold readiness to adopt an opinion at haphazard, or from a willingness to be influenced by merely superficial considerations.

You will say, then, "What in the world *has* altered you?" I will tell you. I was thinking one day over the subject—anxious to do it full justice—and really desirous of discovering truth for its own sake, without any prejudice or bigotry, when it occurred to my mind that it would be only fair to look to what the advocates of this theory said respecting the *state* of the Ten Tribes in their captivity. I then found, to my surprise, that Scripture evidence was adduced which attempted to prove that these Tribes became in course of time totally Paganized during their exile. Under these circumstances, I acted as I dare say you would have done. I did not think it worth while to examine, in particular, the Scripture evidences adduced; but said, "Very well. Let me assume that this was so. Will that furnish any new clue to the possibility of an entire transition of language from the Semitic to the Aryan?"

Obviously my first duty, in any such inquiry, was to ascertain the ethnic character of the people among whom the Israelites were taken captive, for, if *they* were not an Indo-European race, the last remnant of this argument must, of course, be shivered into

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pieces. Accordingly, I made the inquiry. And, so far, I felt bound at once to acknowledge that these sentimentalists (as I used to call them) had some slight bottom to stand upon; for, consulting Max Müller's Genealogical Table of the Aryan Family of Languages, I found "Old Armenian" among the number. There, then, it stood before my eyes, that, in the very place where the Ten Tribes were located, the language with which they must have first come into contact was Aryan! Klaproth, too, I found displaying the verbal connection of "Modern Armenian" and Indo-European idioms in a vocabulary occupying sixty-seven columns of his *Asia Polyglotta*. Professor Neumann I also found referring to the *old* speech of Armenia, or part of the widely-dispersed Indo-Germanic family; while, with regard to Media, the Zendic nature of its tongue proved it unmistakably of the same family.

Such being the case, my next duty was to inquire whether the assumed fact of Ephraim or any other of these Ten Tribes having become gradually Paganised (and by that means utterly indifferent to the old Hebrew Scriptures) would account for their complete renunciation of Semitic speech. At this point I fell back upon the patent facts of the day in connection with modern Judaism. I said to myself:—"Do we not find English Jews speaking English, German Jews speaking German, and so through most countries of their dispersion? Now suppose, for the sake of argument, all these Jews became avowedly Infidel; suppose they cast off their last hope of a Messiah, pulled down their synagogues, burnt up the Scriptures, Talmud, Gemara, Mishna, and all Rabbinical writings, would not one or two hundred years suffice to obliterate from among their descendants all knowledge of the language of their ancestors, and make them, although Semitic in their origin and customs, Indo-European in their form of speech?" I then said, "Is it not just conceivable—is it not within the bounds of at least a *possibility*—that, while the Jews who were scattered from Palestine after the destruction of Jerusalem by Titus *preserved* their Semitic speech, because they preserved their Semitic religion and religious books, many of the Ten Tribes, scattered eight centuries before, may have gradually *lost* their entire nationality, and even their language also, because they abandoned their Hebraic religion and gave themselves up to unmitigated heathenism?" The more I thought over this point, the more it occurred to me that it would be only just toward my sentimental friends not to dismiss its consideration too hurriedly. I therefore called to my assistance a Dutch Jew, whom I knew to have been many years an avowed Infidel; and without giving him the least idea of what I was driving at, said to him:—"Tell me if you can speak Hebrew." He laughed. "Why do you laugh?" said I. "Because," he replied, "I do not believe in the Hebrew revelation; and, therefore, what would be its use to me?" "But were you never taught it when young?" I asked. "No, sir," was the answer. "For my father, like myself, laughed at our synagogues, and our Rabbis." "Well, then," I answered, "if the whole of your people came to think as you do, Hebrew would soon cease from among you, and you would become merged (as far as language is concerned) into the Aryan family." "Certainly," said he; "and the sooner the better."

After this conversation it appeared to me that the whole problem was capable of solution, in a manner which was perfectly consistent, both with common-sense and with the soundest principles of scientific Philology, providing only it were true that the Ten Tribes, or the greater number of them, *really did become wholly Paganised.* For, in that case, we should not have to discuss the impossible problem of a Semitic tongue transforming itself into an Aryan; but simply of a Semitic tongue gradually dropping out of view from its non-necessity of employment.

My next step, therefore, was to investigate the evidence upon which this idea rested; for it became clear that, as everything turned upon that, I could never yield my Philological difficulties to the Anglo-Israel theory until I had first settled whether such an idea were capable of any fair proof.

You shall hear what I have to say upon that matter in my next. For the present, I hope I have written enough to show you that I am not a candidate for a madhouse. Yours, somewhat anxiously,

To Anthony ——, Esq. ARTHUR.

(To be continued).

Caravan News.—IV.

BY THE REV. LEONARD HILLS.

THE Van has had a glorious "send off" and a most eventful week's mission in West London. Great crowds attended each evening, and the Van itself proved like a honey-pot to flies, for the folks simply swarmed round, and the demand for literature ran very high. Thanks to the generosity of Miss Rush, Messrs. Banks, and local friends, we were able to judiciously keep abreast. The only opposition was of the drunken variety, which the sense of fair play in the crowd speedily silenced, though we have the very best of reasons for stating that the Jesuits were at the back of not a few series of events which, if successful, would have very materially hindered us. As it was, God opened the door and no man could shut. The local branch at West London, and especially the committee, had exerted themselves to the utmost and left no stone unturned to ensure the success of the mission and the greatest possible comfort to myself. Next week we visit Acton, Ealing, Dulwich, Peckham, etc., and then on to Sevenoaks, Kent. Will friends who are sending literature kindly send it to me, c/o I. Loveland, Esq., Shoreham, Sevenoaks. Old BANNERS, etc., *if clean*, are welcomed. Leaflets and elementary tracts most needed. One little item ought to be told to show how the Van has impressed itself. Letters were safely delivered bearing only our name and the simple address, "The Van," Shepherd's Bush. Please do not follow this, though, but address all urgent communications to c/o R. Banks and Son.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

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MISCELLANEA.

CYRUS A HEBREW.—Various evidences have been noticed in the BANNER to prove that Cyrus the Great, *the Lord's Anointed* (Isaiah xlv.), was of Hebrew descent. His pedigree gives another piece. The Medes, B.C. 709, revolted from Assyria, and chose Dejoces as their king, who built Ecbatana (*Tobit* xiv. 14). The Israelites would be the movers in this revolt, and would certainly choose a Hebrew for their king (BANNER, No. 1,529, p. 174). Dejoces, after reigning 53 years, was succeeded by his son Phraortes, called Arphaxad. His son and successor was Cyaxeres, whose son was king Astyages, who married a daughter of the king of Lydia. Their daughter Mandane married Cambyses the Persian; and their son was Cyrus the Great, who restored Jerusalem. Thus Cyrus was descended from that great Israelite, Dejoces, who led the Israelites in Media to revolt, became their first king, and built Ecbatana, apparently taking the idea from the New Jerusalem described by Isaiah (*Evidence of Profane History to Revelation*, 1839, p. 238).—A. B. G.

CROMWELL AND THE JEWS.—While Cromwell was Lord Protector, the Jews offered him sixty thousand pounds to allow them to build a synagogue in London. He appointed a day to receive a deputation of them at Whitehall. When they arrived they found an assembly of clergy, merchants, and leading citizens. Cromwell ordered the Jews to speak first. Then it was the turn of the clergy, who inveighed bitterly against them. "Why, look you now," said Oliver, "will not these men of God be some day called into the Church? Is it not every Christian man's duty to forward the good end all he can? Religion prevails in this nation; it is the only place in the world where it is taught in its full purity. Is it not our duty to encourage them to settle where they would learn the truth, and not exclude them, and have them among idolaters?" This stopped the clergy. He then turned to the merchants, who complained that the Jews would take away all trade from them—they were so false and mean. "'Tis true," returned Cromwell, "they are the meanest and most abused of all people. Can you really be afraid such a people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?" He so overruled all arguments, carried his points, and extended his protection to the Jews.—*London Opinion*, April 14th.

A MARTYRS' MEMORIAL.—In memory of the martyr Bishops Cranmer, Ridley, and Latimer, a lady has presented a large stained glass window to the English Church at Dusseldorf, Germany.

CHEAP POSTAGE TO CANADA.—Another step in the direction of Imperial unity, which Canada is at all times prepared to forward and encourage, is to be taken as the result of negotiations between Mr. Sydney Buxton, the British Postmaster-General, and Mr. Lemieux, the Postmaster-General for the Dominion. Before many months are over, we shall be able to send newspapers and magazines to Canada at a substantial reduction on the present postal rate. Mr. Limieux is prepared to go a long way to assist the British Government in carrying out this proposition of cheaper postage between Great Britain and Canada. He recognises that it will be a boon to the peoples of both countries, and will still further cement the ties existing between them. He has received an important communication from Mr. Sydney Buxton, which makes it practically clear that a satisfactory arrangement can be reached to permit the British Postmaster-General to make the necessary reduction in the rates.

REACHING OUT TO THE CORNERS OF THE EARTH.—History shows us that it is not by reason of its own excellence that a language spreads abroad and is spoken by increasing millions. Latin did not drive out Greek because it was a better instrument for conveying human thought, but because the Romans were a sturdier stock than the Greeks—because they had shortened their swords and enlarged their boundaries. Nor did French once bid fair to extend itself all over Europe and half over North America because it was a nobler tongue than Italian or Spanish, but because of the character of the French themselves, the valour of their soldiers and the skill of their diplomatists. If there is ever again to be a world language, it will be no artificial tongue made for the purpose; it will be the native speech of a masterful race reaching out to the corners of the earth. If there is to be a world language in the future, it will be English. That much is certain.—Professor BRANDER MATTHEWS, in *Munsey's Magazine*, June, 1906.

GERMAN RUSE FAILS.—The cable chainmakers who were induced by the offer of high wages to leave South Staffordshire in order to work in German factories and show the Germans how to manufacture cable chains have with some difficulty been brought back. The men were extremely well treated while in Germany, and when the secretary of the Chainmakers' Association first went over to try to get them to return they declined to come. On his second visit he was backed by the employers as well as the union, and after considerable difficulty in gaining communication with the men, persuaded them not to give Germany the chance of beating England in her own industry, and they returned.

CŒUR DE LION'S TOMB.—The British Ambassador at Paris (Sir Francis Bertie) is negotiating with the French Government for the removal of the tomb of Richard Cœur de Lion from Fontevrault to England. Several of the family of Anjou—Henry II. and his wife, Eleanor of Guienne, Richard Cœur de Lion, and Elizabeth, wife of King John—were buried there. So long ago as 1869 Lord Derby begged Napoleon III. to hand over these remains, but the Franco-German war interrupted and ended the negotiations.

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Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

Many happy returns of the day to the Southampton and District Association, which celebrates its second birthday this month.

Congratulations to the London British-Israel Association on the publication of yet another new edition of the Handbook.

There are two kinds of Identity workers—one kind that goes ahead and does its best according to the ability; and the *un*kind, who say, why wasn't it done the other way. Of which kind are you?

Liberality, that fellow-feeling, is not a giving of much, so much as the consistent giving, promptly and wisely.

Jesus said (John ix. 39), "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."

Will some of our Gentile parenthesis spiritual-Israel exponents kindly inform the Chiel whether this is to be taken spiritually, literally, or how?

If spiritually *or* literally, it is a thing hard to be understood, that the loving Christ Jesus should deliberately state the outcome of His express mission to be, while giving light to those who then had it not, should at the same time withdraw light from those who did see!

The Chiel hears with dismay that Halifax Conference is so far off as June, 1907. Will not the friends at the North let the strong unanimous voice of Scotland, Ireland, and the South be heard in their plea for November or December, 1906?

West London has been using the Van for all its worth; and, apparently, they think it's worth much, for their invitation to re-visit, early and often, was unanimous.

Sevenoaks and Shoreham are booked for the near future, and Mr. Hills informs the Chiel that even the far North are thinking of using the first opportunity.

The Chiel heard good news from Grimsby the other day. The Cause is being maintained, and plans are under discussion as to seaside work this season.

Will Mr. Kitchin of that town kindly write Mr. Hills, as the letter he sent to the Chiel is more in that gentleman's line than mine.

And now why not use the Badge—the official Badge of the United Associations—an outward and visible sign of an inward spiritual unity, faith and purpose. Many of our warmest adherents and most earnest workers have never even seen one.

The Chiel looked over the area—beg pardon—Arena railings the other day. There were the railings of Wilkinson, "Two Students of prophecy," "C. S.," and a few others equally "barren."

They blaze well, though, and not a few "common taters" will be well cooked by its genial glow. A warning should certainly be conspicuously placed, as I noticed several unguarded critics and opponents sauntering perilously near to where was our John —Shootingham.

Anglo-Israel Distribution Fund.

Two Hundred and Seventy-second Monthly Report.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

The Operation of the Fund:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been received between June 16th and July 14th, with much pleasure and gratitude:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Mrs. T. F., Dunedin (N.Z.)		0 10 0
Miss M., Wellington, „		0 10 0
"L. M. J."		0 2 0
Miss G. S.		0 1 0
J. G. C., Washington (U.S.A.)		0 8 0
H. B. B., Princeton, „		0 15 0
Miss P., Melbourne (Australia)		1 5 6
Rev. F. J. H., Rylstone (N.S.W.) ...	0 10 0	
W. H., Chesterfield		0 5 0
Sale of Books...		0 4 8
Miss G., Topsham		0 5 0
Anon. (Monthly)	0 5 0	
Mrs. W.	2 0 0	
Miss K. S.		0 2 6
J. G., Carlisle		0 2 0
Mrs. C.		0 2 0
G. E. F., St. John (New Brunswick) ...		1 0 0
H. C. C., East London, S. Africa... ...		0 10 0
	£2 15 0	6 2 8

Total, £8 17s. 8d.

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

Watford, July 14th, 1906.

GIFTS OF LITERATURE.—The Fund has greatly benefited by a splendid parcel of the publications of H. H. Pain, Esq., from the author, who has aforetime been so great a benefactor and helper in our work; a fresh gift from L. E. de Ridder, Esq., of 500 of his leaflet "Continuity of the English Church" has been warmly welcomed, and from Miss Duncan a valuable set of books and journals; all these gifts have been gratefully acknowledged, and I would send thanks to "R. C. Jackson" for a large consignment of back numbers of the

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BANNER OF ISRAEL and the *Covenant People* which arrived without an address on or in the case.—E.M.R.

SOWING THE SEED.

The Midsummer sowing has been steadily accomplished; God grant that the seed may have fallen into good ground, and may take root and spring up speedily to His honour and glory. Good parcels have been sent to various places for open-air Meetings. The details concerning the last month's distribution are as follows :—

Book-post packets of the weekly issue of BANNER OF ISRAEL, alone...	532
The *Covenant People* with a little literature, and other small packets, numbered	178
Larger packets of literature, some containing journals also, numbered	115

Letters have yielded richly this month. Very hearty thanks have come for the contributions we sent for open-air meetings in England, and for special work in Belfast, but the letters affording the most general interest have come from Canada, U.S.A., and Victoria (Australia). I quote first from a letter from the Rev. Alfred Bareham, whose name is not unknown to BANNER readers; he has left his parish, St. Martin's, New Brunswick, for Maitland, Ontario :—

"Thank you very much for the Anglo-Israel literature which arrives with such regularity. I think it is about time I wrote to you and reported progress. In my parish, which is essentially a rural one, but a district thickly settled, I am incorporating with my preaching, as occasion serves, the Gospel of the kingdom from the Identity standpoint. But as I wrote previously, I am in the vicinity of three large towns—one, in fact, is a city—the three including a population of, say, 28,000 souls; in one with ten thousand people there are three men who have become deeply interested in the subject through the literature I have sent around, and they in their turn are becoming Sowers, and continually calling on me for more pamphlets, &c."

Mr. Bareham proceeds to give some details of the celebration of "Empire Day." He had been asked to preside at the ceremony of hoisting the Canadian Ensign, a large new one, four yards long by two wide, which had been purchased by the pupils of the Maitland public school; clergy and others attended, speeches were made, and Mr. Bareham goes on to say, "you may be sure that I laid a good Identity foundation upon which the children could 'think Imperially.' Canada is intensely patriotic, and there is absolutely no Annexationist sentiment. We are British, and feel we have a Dominion whose resources, when called fully into use, will be found to equal, if not to surpass, those of the United States."

In a subsequent letter Mr. Bareham gave the names and addresses of his Sowers referred to above, adding, "I think it would help the cause if you could find time to send them each a little bunch of literature"; and he gives the name of another clergyman whose interest he has aroused. The three Sowers have now been sent to, and I hope very shortly to be in communication with the new clergyman interested, and I trust before long he also will be at work with us, opening up a fresh field, for he is living in another part of the Diocese.

Satisfactory accounts come from the U.S.A. An Elder of one of the churches in Illinois wrote:—

"The cause of British-Israelism is gaining ground in this vicinity, and the supplies you send me reach out to other points, for I give and send them even to other States. I try to distribute judiciously; I do not give indiscriminately, but only to those who will promise to give the works a careful reading. I could use to advantage more than I receive; no doubt what I do receive is as seed sown on good ground. Anglo-Israelism is quite a familiar topic here, while it was unheard of prior to my sowing; by the distribution of literature and public presentation of the great truth, it is gaining ground in a remarkable degree. I will judiciously distribute all the supplies you can send me; it is a delightful task."

In another county in the States the following words were written :—

"I have been kept so busy during the last year that I have sadly neglected my own correspondence—but, I have not neglected to read, mark, learn, and inwardly digest everything I have received at your hands in relation to 'B.-I. Truth.' I have always contended for a literal interpretation of the Bible. We have too much construction. The different Churches and missionaries put their own construction on the Scriptures, and many of the heathen (so-called), being intelligent men and women, see the trouble and prefer their own way. We claim to be the teachers, but cannot agree on a mode of teaching; we claim to be travelling to the same place, but every fellow has a different way of getting there. You have a grand lot of writers—plain, common-sense, unanswerable, as I read. I have distributed all you have sent me, and have given to preachers of all denominations here, and asked for an expression of opinion, but not one can I get. I received last night BANNERS for May, and sat up till after midnight reading an article on "Redemption and Salvation." I took some notes, and when I get up town will ask some of our preachers, that I have heard use the terms as synonymous, to explain. I see many books and leaflets I want to read; one is by Col. G. W. Deane, 'What Is the Truth to which Christ Came to Bear Witness?' I enclose P.O. for 15/-. I would be glad were the remittance larger, but my expenses since my burning have been heavy. Many thanks for past favours." The pamphlet mentioned above was, of course, speedily sent with other publications.

Our friend closes with the quaint remark, "I hope to enjoy the *find* to the end, which cannot be expected to be very far away, as 1½ miles more will put me at the 80th one." At the same time he is full of activity, and does not shirk work.

Now we will pass to a well-known mining centre of industry in Victoria, Australia, where we have more than one correspondent. It is no longer now merely the terribly rough place it used to be. The present letter gave the following:—

"Since writing you I have found several British-Israel believers in Bendigo. We have meetings in each other's houses, and have secured the services of an old believer, a gentleman who has studied the subject of our origin for over 25 years; he told me their meetings formerly were given up because of lack of enthusiasm in Bendigo. He preached the Identity on Sunday afternoon at my house; we had a well-filled room. May God prosper our efforts until our rooms are too small to contain the people that come to hear! The beautiful light, nay, the glorious truth, that has come into my life is delightful; I read my Bible with joy and understanding. This light came to me in direct answer to prayer for knowledge of God's Word, for I never could accept the spiritualising explanation of the Bible. I am anxious to spread the good news; by the Almighty's help I will. I am taking the BANNER from Miss Pick (Anglo-Israel Book depot, 77, Swanston St., Melbourne), and other books on the subject. You will hear from me again, with contributions from time to time. If any of your lecturers come to Australia it shall cost them nothing in Bendigo; we shall be all glad to receive any of you from home (I am a Yorkshire woman myself); we are sisters in the same cause, and workers for the Almighty."

So another busy month at home, and far away in various parts of Israel's possessions, has come and gone, and still we hope that our friends will support us to the best of their power that we may continue to help the many who can do little if left to themselves to spread the special knowledge we now have of the love and faithfulness of our God.—E. M. RUSH, *Hon. Sec.*

Watford, July 14, 1906.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in August:—

That while we should strive to make known our Identity claims, all believers in it may also "carnestly contend for the faith which was once delivered unto the saints" (Acts iv. 12; 1 Cor. xv. 3, 4).

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

Cards of Membership, 6d.

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Correspondence.

WHO IS THE MIKADO?

To the Editor of the "Banner of Israel."

SIR,—If the Japanese are part of Israel then there are *two* monarchies in Israel. Is the Mikado a descendant of King David? If so there are *two* branches of the House of David reigning contemporaneously. The prophet Jeremiah says (xxxiii. 17): "Thus saith the Lord, David shall never want a *man* (not men) to sit upon the *throne* (not thrones) of the House of Israel."

Yours respectfully, W. S. ORR.

20, Fernwood Street, Belfast, July 9th, 1906.

PROOF BY ANALOGY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I think that the "Clerical" gentleman at the Exeter Hall conference who would not accept the proof by "Analogy" for British-Israel truth, might have been taken on his own ground. As a "clerical" he believes in *salvation*—even for him. But he has no proof of salvation for "him," unless by "Analogy." His name is not in the Bible, but he reads "Whosoever will," and he *reasons*—"that *means me*." So should he "reason" as to the identity of Great Britain with Israel. Indeed, as the Scripture says that Israel was to bear "another name," it would be contrary to Scripture to expect any other proof for British-Israel than "Analogy." I am, yours truly,

THOMAS KERR.

Glasgow, July 10th, 1906.

A PROFESSOR ON THE CHURCHES.

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—Whilst away from home, I cut the enclosed out of the news-sheet named. I have just re-perused the Professor's words; they form very sad mental food. The days of creeds will be over when our views anent the Identity are generally received and acted upon—"When brethren dwell together in unity."

Faithfully yours, C. G. P.

Sheffield, July 10th, 1906.

"Dr. Henry Jones, professor of moral philosophy at Glasgow University, gave the annual address at the Yorkshire United Independent College, Bradford, on Wednesday, and dealt with the attacks of Agnostics upon religion and the half-hearted manner in which they were met. It was extraordinary, he said, how the truths of religion were compromised by methods that were intellectually dishonest. It was one of the signs of the growth of Agnosticism in the Churches. Among laymen the creeds of the Churches had very few defenders. Agnostic doubt had crept into the spirit of the times, and if the devout and learned laymen of to-day were to meet in conference and record those religious convictions upon which they were all agreed, he feared the result would scarcely correspond with the creeds of the Churches. In his opinion the belief of the Churches in the power of religious faith had sunk very low. The Protestant Church seemed to him to depend upon everything rather than upon the truths and the doctrines professed by it. He believed religion should apply to every sense and every art. Why was so much said about the creation of an atmosphere and so little emphasis placed upon the doctrines and truths, which were the substance? We seemed to be in a realm of twilight and ambiguity and compromise. Everything demanded that we should face the issue. It was better to have a strong faith and one or two views held tenaciously by the soul than a long creed."—*The Times*, June 22nd, 1906.

THE CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. Plant should remember that I interrupted Mr. Parker while in the act of proposing his amendment, at the point in No. 3 of Agenda where the words occur, "Including the British-Israel Association," by saying these words should be deleted, to which he agreed. "Representatives from each Association" surely includes the British-Israel Association (meaning by that the London Association). But, further, at the point where it was stated in this No. 3, "The officers and staff of British-Israel Association acting also on behalf of the National Council," there was substituted by Mr. Parker, "The National Council shall from *its members* elect a staff to carry on its work."

Now, sir, this last part was the *amendment*. It was to carry out that amendment that I travelled from Glasgow to London. In your report and in that of the *Covenant People* it is totally omitted. Why? I sent a signed copy of the amendment to the *Covenant People* during June, asking its insertion in July issue. Those who read the organ of the British-Israel Association will know that it was not inserted.

Perhaps there is an explanation of the why and wherefore that the amendment has not got publicity. I know it was carried unanimously at the Conference. I think the sooner another Conference is held the better it will be for the cause, and instead of waiting till June or the opening days of 1907, let it be in September or October, and let the delegates see that a correct report be published. Yours, J. D. REID.

212, St. George's Road, Glasgow, July 11th, 1906.

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I point out that Jacob, when blessing the tribes, links Simeon and Levi together, instead of "counting Levi as one," as Mr. L. Mackenzie (in "A Monograph of Benjamin") says he does: "Simeon and Levi are brethren; . . . I will divide *them* in Jacob, and scatter *them* in Israel." I cannot agree with the author when he says that "Levi is to be reckoned as one, whilst Manasseh *apart* from Ephraim is not." It is Simeon and Levi that are reckoned as one, and we must not depose Manasseh from his rightful position (Gen. xlviii. 19, 20); indeed, we cannot do so, knowing that in camping it was the tribes *forming the square* that had the twelve signs for their ensigns. The standards of Ephraim and Manasseh must have been different, or there would be no correspondence between the signs. These tribes are separate now, and will not be united (as Joseph) in the future, when the land is again divided (Ezek. xlviii.).

Jacob shows us how the thirteen tribes are made to agree with the twelve signs by connecting Levi and Simeon. Levi represented all the other tribes, and therefore was not specially attached to either kingdom alone, but *appertained to both*. In accordance with this there is evidence to show that some Levites were carried to Assyria with Israel, and some with Judah to Babylon; thus, as far as this tribe is concerned, partly fulfilling Jacob's prophecy.

In comparing thirteen lists of the tribes, as given in different parts of the Scriptures, we find that not two agree in order, but when Levi is mentioned, his name stands next to that of Simeon, except in Moses' blessing, when Simeon is omitted. When Ephraim and Manasseh are named Levi is omitted, and Simeon stands for the "brethren" of Gen. xlix. 5. Levi signifies *joined*.

Was it not Jeroboam's garment that the prophet Ahijah tore? Yours truly,

J. M. LAWRENCE.

OFFICIAL EMIGRATION.—Official representatives of Australia in London have long been urging on their Governments the necessity for concerted action if Australia is to share with Canada the benefits accruing from a spirited emigration policy. The scheme which Parliament is to be asked to sanction and provide for is, briefly, to add an Immigration Department to the Commonwealth office lately established in London. The Federal staff will conduct an advertising campaign so as to make known the resources of the country, and the intending immigrants will be handed over to the representatives of the States in which they elect to settle.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Earl Roberts' Alarm.

BY THE REV. IDRISYN JONES.

THIS distinguished soldier is troubled in these days about the safety of his country. He sees visions and dreams dreams of hostile forces pouncing upon our land, while insufficiently prepared to defend herself. He dreads to think that the nation may be humbled by the proud conqueror, and he therefore sounds the alarm, and urges that every boy and man should learn to shoot. His motto is—"Rifle Ranges, Rifle Ranges," in each village, town, and city. Many are already responding to his call, even young women, for in one Sunday-school a rifle range for girls has been formed. This would, if it were possible, be making Robert Raikes turn in his grave. In a very short while, if the matter goes on, we shall hear the click of the guns from Land's End to John O'Groat's house. This is sad to contemplate, for the Churches will lose their hold to a serious extent upon our young people, who will be too much occupied at shooting matches to attend Bible Classes, Mutual Improvement Societies, Mechanic Institutes, Public Libraries, and general operations of a Christian or philanthropic nature.

Lord Roberts has given in the House of Lords a solemn warning to the nation as to its unpreparedness for war at home or abroad. His action calls for two observations:

(1) *We question its wisdom.* Suppose, for the moment, that his views of the situation are right, is it advisable to proclaim the fact from the high seat of Parliament to the whole listening world? Would it not be safer to whisper the warning to the King's Cabinet of Ministers, or to his Majesty's Privy Council, or to the Military departments? If we are thus unready for the invaders, is it not a way of inviting them to embrace so favourable an opportunity of overthrowing our kingdom? Would it not be better to let hostile nations know that we are not afraid of them? A Pembrokeshire legend tells the story that, long ago, French ships of war were approaching with a view to effect a landing. The military guardians of the coast immediately gathered a number of the women, put on them red cloaks, and marched them like an army round one of the hills; they repeated the march round again and again, so that the enemy concluded that there was an immense army waiting for them, and the ships very discreetly sailed away. That was a wise act on the part of our people, and much safer than proclaiming from the house-top that we are not ready to defend ourselves.

(2) *Is it British-like to exhibit such fear of our foes?* Nearly 300 years ago, in the days of Shakespeare, our little country defied the world—and fought the world. Are we, by now trembling in our shoes, worthy of such traditions and such ancestors? Trembling with fear, while we are over 40 millions of people, owning a fleet twice as strong as that of any nation, and having more money in the national purse than the richest dynasty under the sun. Then we are not worthy of our past history. But let it not be inferred that we are advocates of war. There is not a writer in the columns of the BANNER OF ISRAEL who is not on the side of peace and of arbitration. We can claim the benediction, therefore, given by Christ—"Blessed are the peacemakers." But that does not imply that we shut our eyes to the fact that sacred prophecy foretells of wars down to the very time of the Second Advent. Still we deprecate the present alarm, even if we could believe, with Lord Roberts, that we are merely one of the Gentile

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nations of the earth; even then the *morale* of the British people is an important national asset. From a purely human point of view, if war comes we are likely to give a good account of ourselves in any coming struggle. But our supreme confidence is not in this self-strength, but in the still greater fact that

JEHOVAH IS OUR DEFENCE.

Lord Roberts, we have reason to know, has heard of the spreading opinion that the British people are the literal descendants of Abraham and of the northern kingdom of Israel. It is as such that we claim to be more than a match for the whole world. If we are an Israel people, then we must conquer all that may come to fight with us. The words of Moses to Israel of old are still in force, for the Divine covenant changes not: "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword" (Lev. xxvi. 8). It is a pity that Lord Roberts has not taken the trouble to master our arguments as British-Israelites; had he done so, his speech in the House of Lords the other day would not have been given, nor our nation alarmed. It is important to emphasise the fact that

BRITAIN IS UNDER A COVENANT OF PROTECTION.

Those who ignore the fact of our Hebrew origin are probably quite unimpressed by a singular prophecy, hidden away as it were in the writings of Samuel. The passage is as follows:—"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime" (2 Sam. vii. 10). This prophecy cannot apply to Palestine, for when the words were spoken to King David Israel had been for 500 years in possession of that land; further, there is the promise that Israel should never be exiled from their country, whereas there were three different acts of exile awaiting Palestine-Israel, carried out by the Babylonians, Assyrians, and Romans. Where, then, shall be found this more privileged Israel if not in the British Isles? Here we were planted; here we have ever remained; here no future invaders can conquer our people. The Normans who landed in 1066 were of the tribe of Benjamin, coming to share the inheritance.

Therefore, unlike Lord Roberts, we are not alarmed for our safety. If hostile nations shall make an attempt to crush us, as is highly probable, they cannot succeed—whether we are ready or unready; whether we have or have not learned to shoot, Jehovah is our great Guardian, and no weapon formed against us shall prosper. The history of Israel teaches us that we can be delivered without our fighting at all. There was no battle on the shores of the Red Sea, for when Moses and his host crossed to the other side God drowned the army of the Egyptians. When 185,000 Assyrian soldiers stood before Jerusalem an angel of the Lord caused them to sleep the sleep of death, and there was no battle. When the Spanish Armada came to overthrow the British nation there was really no need of fighting, for God let loose His mighty winds, and the Armada was destroyed. Jehovah can also defeat the enemies of His Israel by controlling their wills. An interesting instance of this is mentioned in

JOHN WESLEY'S JOURNAL.

Under the date January 29th, 1780, he writes:—"A gentleman, just come from Plymouth, gave us a very remarkable account: For two days the combined Fleets of France and Spain lay at the mouth of the harbour. They might have entered it with perfect ease. The wind was fair; there was no Fleet to oppose them; and the Island, which is the grand security of the place, being incapable of giving them any hindrance, for there was scarcely any garrison, and the few men that were there had no wadding at all, and but two rounds of powder. But had they not cannon? Yes, in abundance, but only two of them were mounted. Why, then, did they not go in, destroy the dock, and burn, or at least plunder, the town? I believe they could hardly tell themselves. The plain reason was, the bridle of God was in their teeth, and He had said, 'Hitherto shall ye come and no further.'" John Wesley, we think, puts the right construction upon the strange event. Thus, Jehovah can make Israel's enemies do the very opposite of that they wished and intended to do, and in that manner deliver His chosen people. If all the fleets and armies were to encompass Britain, in the same easy way, by natural or supernatural forces, or by changing their thoughts, He could work out for us a great deliverance. Why, then, should we go into a panic over our unpreparedness for war?

Probably there was no Peer of the Realm present when Lord Roberts delivered his warning who could have replied to him with our arguments. We have only known of one Peer who could have done so, but he was dead when Lord Roberts was speaking; we refer to the late Lord Radnor, once the Patron of our Metropolitan Israel Association. But in some coming day in that House of Peers there will be many found who will be able to stop the alarmists with the cry—"There is no danger; the British are an Israel people, and no nations under the sun are so assured of their safety." Is it not time that Britons should wake up to examine the fascinating theory of their Hebrew origin? They should do this thing, not only on the ground that thereby they will be convinced of the absolute integrity of the Bible, and the faithfulness of the Lord to all His ancient promises, but also on the ground of patriotism, for it will teach them that Great Britain is a citadel which all the powers of heaven are pledged to defend. The following lines from the old song of "Rule Britannia" are still worthy of being sung:—

"The nations not so blest as thee
Must in their turns to tyrants fall,
While thou shalt flourish great and free,
The dread and envy of them all.
Rule Britannia," &c.

Kenilworth.

Up to 1,000 years ago gold and precious stones were mined to a very large extent in that part of Egypt lying between the Nile and Red Sea, and attempts are being made to see if the mines can yield enough to make the working of them pay. Labour is plentiful, and if the project succeeds Egypt will become still more prosperous.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter III.

THE PHILOLOGICAL DIFFICULTY.

(Continued.)

London, January 18th, 1875.

My dear Anthony,—Thanks for your kind reply. It relieves me considerably to know that I am still on the list of your friends whom you consider to be sane; for I confess that I am not ambitious to be thought an imbecile.

Joking apart, however, this is a grave matter; and I am beginning to be more serious than I was at first, especially as I now come to the discussion of Holy Scripture. This is inevitable; because Scripture, it is alleged, provides us with certain statements which prove that the tribes went over to a state of absolute heathenism.

True, then, to the project I have formed, of narrating the exact order in which my mind has been exercised, let me at once proceed to tell you the effect which this part of the investigation had upon me. Every Bible reader knows that idolatry was the crowning sin of the Ten Tribes. Jeroboam commenced it upon their first revolt from the House of David. Other kings followed in the crime; and the prophets were full of its denunciation. It was on this account the people were expatriated. "But, then," said I, "why should that lead us to suppose a continuance of their idolatry? Does it not give us rather an *a priori* reason for imagining the opposite —viz., that their punishment would bring them to their senses and mend their manners? We know that it was so in the case of the Two Tribes, who, when exiled to Babylon, ever after abjured idolatry with the most fervent hatred. Why, then, should it not have been so with the Ten Tribes in Media?" Such was my reasoning.

In examining the prophet Hosea, however (who was commissioned expressly to denounce the House of Israel), I came upon these words, "Ephraim is joined to idols; let him alone" (Hos. iv. 17). I put down the Bible, and reflected. "*Let him alone.*" Surely it is fair to explain this, as an indication of the Divine will, that Ephraim might now harden his heart, being left to pursue his idolatry unhelped. I afterwards came upon these words, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hos. viii. 11). This seemed a text of the same kind; predicting that the very idolatry indulged in, and which brought on their captivity, should *continue* to be their temptation, subsequently provoking them with fresh occasions "to sin."

This led me to look into the prophecy more carefully, when I found that the Ten Tribes were represented by the prophet under three parabolic visions: (1st) under the name of "*Jezreel*," meaning "*God disperses*" (i. 4); (2nd) under the name of "*Loruhamah*," meaning, "*not having obtained mercy*" (i. 6); (3rd) under the name of "*Lo-ammi*," meaning, "*not My people.*" This involved a distinct covenant repudiation: "Ye are not My people, and I will not be your God" (i. 9). In other words, they were to be nothing better than heathen—a statement the more remarkable when put in contrast with what was said in the same breath to Judah—"But I *will* have mercy upon the House of Judah" (ver. 7). After pondering over this, I exclaimed, "There is something undoubtedly very striking in the prophet thus so distinctly separating the judgment of God upon these two kingdoms; making *Judah's* punishment temporary, and ending in a restoration to covenant favour—which was fulfilled at the close of the Babylonian captivity; whereas *Israel's* was to be utter repudiation, and an abandonment to the condition of absolute heathenism." I then read the 10th verse, in which, notwithstanding their repudiation as members of the old covenant, it is written—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass that *in the place* where it was said unto them, 'Ye are not My people,' there it shall be said unto them, 'Ye are the sons of God.'" Thus it appeared that, although the Ten Tribes were never to be restored to their *old* covenant, but were to be cast out into captivity as heathen, yet they should find God in that captivity, and be restored to Him by *some other means—i.e.*, through the new covenant, within which they should obtain salvation, but only as Christian believers, not because they were Israelites after the flesh.

I was debating this point, when I remembered the passage in Rom. ix. 26, where Hosea i. 10 is actually quoted by St. Paul as fulfilled in the *literal Gentiles.* It then struck me as marvellous that the very passage in which Hosea predicts the *conversion of the Ten Tribes to God* should have been selected by St. Paul as a proof of the *conversion of the heathen!* From that moment I became irresistibly impressed with the fact that (whether the Anglo-Israel theory were true or false) there could be no question about the gradual extinction of Hebraism among the Ten Tribes in their captivity, and of their final lapse into Paganism. I could not discover, nor do I suppose it possible for anyone to discover, the exact length of time which it may have taken in order to effect this final obliteration of Hebraism from the mass of the captives. Ephraim and some others may very likely have led the way at an earlier period than the rest. But it appeared, from all this, that, in some manner or other, after a less or greater number of centuries, the bulk of Israel, originally carried into Armenia and Media, must have apostatised wholly from their fathers; although they may have long retained a memory of some of their old traditions and customs.

Conscientiousness would no longer allow me to hold out on the question. I, therefore, ejaculated, "This Philological Difficulty has at last vanished!" It turned upon the investigation of Israel's lapse into a gradual state of Paganism. If Scripture predicted this, why should I refuse to believe it? And if this were historically true, why (as I proved in my last letter) should not a Semitic speaking people have learned to speak an Aryan tongue, and to develop a number of new Indo-European dialects through the onward course of centuries?

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I hope you comprehend my reasoning; and that I have not wearied your brains by thoughts so queer and novel. Yours, with all good wishes,

To Anthony ——, Esq. ARTHUR.

"Israel in Egypt," at the Handel Festival.

BY THEODORE S. HILL.

THE scene presented at the Crystal Palace during the recent Handel Festival was one to impress the conscious believer in our Hebrew origin and destiny with thoughts of wonderment at the marvellous dealings of our covenant-keeping God with us, His most unworthy and ungrateful people. As the writer sat in his place on the great orchestra, and looked at the mass of five hundred instrumentalists and four thousand singers, and then, at a signal from Dr. Cowen, the conductor, saw this vast host, numbering the population of many a good-sized town, rise to give utterance to the opening chorus of Handel's great work, "Israel in Egypt"—"And the children of Israel sighed"—he saw in it a visible token and proof that in music also Israel was "the head, and not the tail; . . . above only, and not beneath" (Deut. xxviii. 13) all other nations, just as God said we should be. Then came a graphic song-picture of the plagues of Egypt: "He spake the word, and there came all manner of flies," which could be heard buzzing as the strings gave out the wonderfully descriptive passages allotted to them by the great master, Handel (who came from Judah—Israel). Words would fail to describe the "Hailstone Chorus"—one heard the pattering of the rain and hailstones—the "fire, mingled with the hail which ran along upon the ground!" The audience, after a few moments of awe-struck silence, burst out into such overwhelming cheering and applause that the shouting hosts of Israel had to repeat this magnificent chorus. Another fine effect was produced in "He rebuked the Red Sea, and it was dried up," followed by "He led *them*" (our Hebrew forefathers) through the deep as through a wilderness." Then came the triumphant outburst of "But the waters overwhelmed their enemies, there was not one of them left." To realise that these performers were directly descended from the hosts of Israel whom God thus brought out of Egypt, "with a high hand and stretched out arm," was a similar inspiration to what a worshipper in our National Church feels at such solemn declarations of our Hebrew origin as, "we are the people of His pasture, and the sheep of His hand" (*"Venite, exultemus Domino," Book of Common Prayer*). It would take up too much space to describe in detail the piled up majestic effects of these double choruses, but a word must be said of the treble solo, "Sing ye to the Lord, for He hath triumphed gloriously!" which rang through that vast building like an Archangel's voice—without any accompaniment; then the burst of praise from the Hebrew chorus—"The Lord shall reign for ever and ever, the horse and his rider hath He thrown into the sea!" At one of the concerts (there were four days' performances) the "Messiah" was given, when an audience of about 30,000 people assembled. As the critic in the *Daily Telegraph* said, the grandeur of the "Hallelujah Chorus" drew "the furtive tear" from many an eye—and the writer is not ashamed to confess that he had to stop singing for a few moments when the exquisite passage was reached, "the kingdom of this world is become the kingdom of our Lord and of His Christ." It was an Israelitish episode from first to last.

The writer gave to several fellow-choristers the leaflet "Good News for the Patriot—and Better for the Christian," and one gentleman told him that "he was convinced of our Israelitish origin." Several copies were placed in the New Zealand Court, and taken by visitors. We can thus sow the seed, leaving to the God and Father of Israel the fruit and glory.

A New Champion.

BY THE REV. LEONARD HILLS.

OUR cause will receive a great deal of publicity and comments of various kinds in the near future when the Christian Press wake up to the fact that the leader of the Pentecostal League (Mr. Reader Harris, K.C.) has boldly "come out" as a champion for British-Israel truth. During the last few weeks he has given a series of lectures in Exeter Hall, advertised as "The Lost Ten Tribes of Israel," and were as follows:—

1. The Scripture distinctions between Israel and Judah.
2. The promises to Israel and Judah compared and contrasted.
3. The identifications of Britain with Israel.
4. America = Manasseh.
5. (α) From Media to Britain. (β) The Royal House of David. (γ) Edward VII. (δ) Heraldry. (ω) The Stone of Destiny.
6. Objections answered and the great *Cui Bono*.

It was my privilege to be present at the two last. Mr. Harris's position is that of the majority of believers in our faith; this was specially noticeable in his references to America=Manasseh, the new covenant, etc.

The last lecture was one of deepest interest to British-Israelites, many well-known leaders being present—doubtless like the writer—to hear if he had met with any new objections, but they were the old objections of thirty years ago—nothing new—the Jew-Israel, the "spiritual" Israel, the mixed multitude, and our good old hardy annual, "circumcision." Mr. Harris told us (what we were quite prepared for) of abusive and silly letters which had poured in, and also acknowledged the very great help he had received from many friends of our cause, in the gift and loan of books, etc. His lectures will be printed shortly; meanwhile, we pray earnestly for him and his great work for the kingdom, and wait patiently the torrent of religious fury that is surely bound to fall upon him from those "Christian" periodicals that have never ceased to oppose him on the old grounds of the League, and now will certainly feel that "this is the last drop in his cup."

We confidently await developments, and praise our God for all the way He has led us.

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MISCELLANEA.

IT IS AWFULLY GOOD, ISN'T IT?—Life is too short for studying the Identity, say our religious guides. They have so many calls upon their time. Among those present at the Court Theatre on the first night of the revival of "You Never Can Tell," by the unsavoury George Bernard Shaw, was the Bishop of London, who, according to a London paper, sat in the fourth row of the stalls, and all the way through was as enthusiastic as anybody. People looked round at the Bishop again and again, half-expecting that he would be shocked at the remarks of the people on the stage. But instead they found Dr. Ingram's face wreathed in smiles. At the end of the first act the Bishop turned to a lady on his right, and, clapping his hands, said: "It is awfully good, isn't it?"

JEWISH CLAIM ON AMERICA.—Historical considerations are advanced in favour of the Jews as having a strong lien on America. It was a Jew, one Luis de Santagel, who financed Columbus, advancing him 160,000 dollars for his memorable expedition. Ribes, a Jewish cartographer, provided the navigator with his map; his ship's doctor, Bernal, was a Jew; the first sailor who saw land was Rodrigo de Triana, a Jew, and the first of the crew to set foot on American soil was Luis de Torres, a Jew.

HISTORY'S REVENGE.—A few years ago the German Press spoke, with a joy that was mixed with sarcastic disdain, of the hundreds of thousands of British "Tommies" excitedly pursuing a handful of undisciplined Boer peasants. History has singular revenges. English cartoonists can now show the little number of Hereros, who for two years have held the armies of the first military Power of the universe at bay.—*L'Information*, Paris.

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AMOS IX. 9.—"Among the more sedentary occupations of the women is that of cleaning the corn. The various processes described under threshing and winnowing leave a good deal of rubbish mixed up with the grain, such as tiny stones and hard nodules of earth from the threshing-floor, seeds of weeds and other plants, and light undeveloped grain, all of which have to be carefully separated from the corn before it can be ground. This is partly done by a sieve, which allows the smaller impurities to pass through, but the larger foreign bodies have to be picked out by hand or removed by sifting. This is effected by shaking the sieve with a peculiar circular motion, which gradually collects the light grains, bits of straw, seeds, etc., to one spot at the side furthest from the woman holding it, when, by a dexterous jerk, they are all thrown out, and the corn left clean. The reference in Amos ix. 9 is to this cleansing process, whereas in St. Luke xxii. 31, the sifting was to be that of temptation, which Satan hoped would prove the Apostles to be but light grain, and therefore rejected."—*Peasant Life in the Holy Land* (p. 122), by Rev. C. T. WILSON, F.R.G.S., F.S.A., Vicar of Totland Bay.

LAND OF HOLIDAYS.—At Christmas, at Easter, at Whitsuntide the closing of shops extends over the best part of a week, whereas formerly Boxing Day, Easter Monday, and Whit Monday were considered ample. It may be that it is better so; but there are no very conspicuous signs of it. Has anyone ever noticed that with the fifty-two Saturday half-holidays and the four Bank Holidays, which are an essentially English custom, the workers of this country have, over and above the holidays (Sundays, &c.) common to all Christian countries, thirty days' play? In other words, they have a whole month's rest more than their brethren in other countries.—M. PAUL VILLARS in *Cornhill Magazine* for July, on "A Frenchman's Twenty Years in London."

JEWS AND PALESTINE.—The influx of Jews into Palestine during the last few months has been remarkable, writes our Jerusalem correspondent. Some weeks ago about 5,000 Jewish immigrants from Russia and the Balkan States landed at Jaffa. They will settle in the plain of Sharon, round the towns of Ramleh and Lydda, and in other Jewish colonies along the sea coast. A few days ago some Jewish financiers made a trip to the region east of the Jordan, in the direction of Kerak. They saw the land, and were highly satisfied with its fertility and the nature of its soil. They are willing to colonise the district, but are rather suspicious of the neighbouring Bedouin tribes, who are averse to any permanent settlement being effected in their midst. I believe that the Jews are in communication with the Government on the subject, and should the latter give them sufficient guarantee of protection against the raids of their neighbours the sale of large tracts will soon be completed. It is a noteworthy fact that some of the most fertile districts of Palestine are possessed by Jewish colonists. The Jews are repossessing the land by degrees, and should this quick rate of possession continue, the whole country will in a few years belong entirely to them.—*Daily Mail*, July 9.

SUNDAY OBSERVANCE IN FRANCE.—By 575 votes against 1 the French Chamber has passed a law decreeing that Sunday shall be a general day of rest for everybody, and that no salaried person or employee shall give more than six days of the week to his work. In cases where serious prejudice would be caused by the total closing of a place of business on Sunday, the employees must in turn be given half a day every other Sunday morning or afternoon when possible. Special permission for this, however, has to be obtained from the authorities. All employees of cafés, hospitals, restaurants, flower-shops, asylums, dispensaries, newspaper offices, etc., are included in this category. This is the first time one day's holiday a week has been made a legal obligation in France.

THE IDENTITY IN THE PRESS.—Mr. Henry G. Locke's article, "The British Empire—the Secret of its Greatness," is re-printed in the *Bath Chronicle* for July 19th.

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The Miracle of India.

THE following article, entitled "The Miracle of India," is one of three sent us by an Australian correspondent, and which appeared in the Melbourne *Argus*. They all deal with India, the land or continent where we see Israel "ruling over many nations" to the extent of a miracle. Our control of India's teeming millions is evidently a puzzle to the author, Dr. Fitchett, and he can only say we possess "that strange gift for governing the coloured races of the world which is the secret of the British Empire." No doubt "that strange gift" is *one* of the secrets, but the secret is made plain in Deut. xv. 6, and every other "secret" concerning the Empire is solved by the same Book:—

If there is one land in the world in which, beyond any other, a man of British race may feel his blood stir with pride it is India. But the pride is commonly kindled at the wrong place and about the wrong things. The tourist looks on the patch of river-torn plain at Plassey, where a hundred and fifty years ago Clive avenged the Black Hole of Calcutta, drove Surajah Dowlah from his throne, and won India for England, and he feels as, say, a Greek might have felt at Arbela, or a German feels at Sedan. He walks along the stony ridge outside Delhi, where a scanty handful of his kindred clung with such haughty courage for months to what seemed the absurd task of besieging a great city held by forces ten times more numerous than themselves. He stands on that little patch of soil, still covered with shot-scarred ruins, at Lucknow, where Henry Lawrence died, and to which Havelock and Campbell, in turn, broke through with such heroic rescue, and he must have a head of wood and a heart of ice if his blood does not flow more quickly. Here the men of his race showed that unyielding hardihood, that capacity for audacious daring, which make the British, in some moods and under some conditions, the most terrible fighters history knows.

THE VICTORIES OF PEACE.

But, after all, mere fighting courage, in its highest terms, is not the loftiest of human gifts. India was won by the sword, and is held by the sword; but the things which move most deeply the pride of an Englishman in India are not those represented by the sword. It is not enough to say of "the victories of peace" that they are "no less renowned than those of war." They are sometimes won by nobler qualities; they are often loftier and more enduring. And certainly the British in India have achieved some results which, when set in the perspective of history, are better than anything achieved by the sword. The British Empire in India is itself a sort of political miracle, and anyone who knows history must stand in amazement before it. India is the prize for which almost every great nation in turn has contended. The Greek, the Roman, the Persian, the Arab, the Mogul—all have stepped on to this great field, and all, in turn, have failed upon it. They have passed like a procession of shadows. But the slow-blooded, unimaginative, shopkeeping Briton remains. And here is a spectacle of 294,000,000 of people—one-sixth of the human race—in the hand of what we are accustomed to hear described as the least Imperial of all races. How does it come to pass that this "nation of shopkeepers" has succeeded where Greek and Roman, Persian and Arab—to say nothing of French, Dutch, and Portuguese—have failed?

THE WONDER OF IT.

Meredith Townsend, in his brilliant but most misleading book, "Asia and Europe," says that "the Indian Empire is a miracle, as a floating island of granite would be a miracle, or a bird of brass which lived and flew and sung on in mid-air." A thinker of a different type, De Tocqueville, writing in more sober terms, says:—"There has never been anything so extraordinary under the sun as the conquest, and, still more, the government, of India by the English; nothing which, from all points of the globe, so much attracts the eye of mankind to that little island whose very name was to the Greeks unknown." What is it constitutes the "miracle" of the British Empire in India? In part, it is its scale—a scale which is absolutely unrealised by most of us. When before in history did any nation undertake to hold as a dependency, at a distance of 8,000 miles from its own shores, a single province containing one-sixth of the human race? This is simply the biggest political feat ever attempted by human audacity. Those who govern India have to think, not simply in millions, or in tens of millions, but in hundreds of millions.

A HUMAN CHAOS.

And the mere scale of India is, perhaps, the least wonderful feature of that political miracle—the British Empire there. These 294,000,000 of human beings have amongst them scarcely any of the forces that make for cohesion, and nearly all the forces that make for strife and disruption. They have no unity of race, of speech, of blood, of creed. The human colour-scheme of India ranges from dusky red to inky black. Its languages recall the story of the Tower of Babel. There are no fewer than one hundred and forty-seven vernacular tongues in India. Its creeds might well be the despair of a council of mediæval theologians. There are 62,000,000 Mohammedans, fanatically monotheistic; there are 207,000,000 idol-worshipping Hindoos, with an average of more than one god apiece. And there remains a procession of smaller creeds—from Buddhists and Sikhs down to mere aboriginal pagans—beyond count or definition. And the discords of speech and creed which make for disruption amongst these 294,000,000 people are perhaps even less significant than those enduring discords of character and genius which separate them. Slav and German are not so unlike each other as the fierce little Goorkha, or the haughty Pathan, or the chivalrous Sikh is unlike the spiritless, calfless Bengali, who has the courage as well as the fecundity of a rabbit.

AN IMPOSSIBILITY.

A committee of philosophers and historians, if they had been consulted, would have declared in advance that an empire of the British type amongst such a strange tangle of human contradictions would be an impossibility. How could one-sixth of the human

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race, with no community of speech or blood, of sympathy or interest, be bound together within one zone of law? India never has been a nation, and to maintain peace amongst this exasperated tangle of superstitions and hatreds, to attain all the ends of civilised government amongst so much uncivilised material—to put round this vast mass of unrelated human atoms one girdle of law—it would have been said, in advance, we repeat, that such a feat was impossible. Certainly the Roman legions never attempted such a task. But the shopkeeping Briton has somehow accomplished it. The British Empire in India actually exists. It lives—though, as Meredith Townsend says, almost in accents of anger, "it cannot be accounted for by any process of reason founded on experience."

THE PARADOX OF THE EMPIRE.

And the British Empire in India is not only a political miracle without a parallel in history, it is a political paradox of the first water. It is, in form, an autocracy nearly as absolute as that of Russia. The Czar of all the Russias, the Emperor of China, and the Governor-General of India are, in fact, the three chief autocrats of the modern world. So British rule in India seems to be the scandal and the contradiction of everything the British flag represents. The British Empire is a political system built on free institutions. It is ruled by countless Parliaments. It has hardly imagination enough to conceive of a political system which does not rest on a ballot-box. Yet it contains within its own bounds the biggest autocracy on the planet. Only under the British flag can be found, outside China, a sixth of the human race dwelling under conditions of absolute government, and without a single vote betwixt them. It is true that behind the Governor-General of India is the British Secretary of State for India, the British House of Commons, the British elector. But these, practically, and except in extreme cases, are little better than shadows. But if in form the British Empire in India is despotic, in result it is democratic. Nowhere else in the world, indeed, is the standard of personal freedom higher than in India. Nowhere is the government more absolutely for the people, if not, in a debating sense, by the people. It is a fact beyond challenge that, without the machinery of representative institutions, these 294,000,000 of Indian people enjoy all the political advantages that such institutions can give. A Bengali ryot has, in reality, an ampler freedom than a German editor or a French abbé knows—to say nothing of carrying lighter political burdens. Under the Indian system, in a word, the ends of a democracy are reached through the forms of an autocracy. And is it a little thing to maintain civil order amongst so vast a mass of human beings, broken up amongst themselves into mutually repellant atoms? Is it a little thing to make the mud hut of a ryot as sacred as the palace of a king; to give India what it never before possessed—certainty of law, security to life and property, an incorrupt system of justice, peace along all its frontiers, and the largest measure of personal freedom civilised man need ask?

THE TINY GARRISON.

But perhaps the most wonderful thing in India is the economy of men and money and machinery by which such great results are reached. It is a little thing to say that the Indian Government is about the cheapest in existence. In England the cost of government is 40/- per head; in India it is 1/10½. If the land tax be added—and the land tax, it must be remembered, is merely a rent, and the only rent the ryot pays—it is still less than 3/6 per head. But the economy of machinery in India is even more wonderful than the economy in cash. What may be called the governing staff of India is the smallest that ever in history addressed itself to a business so big. In his "Asia and Europe," Meredith Townsend describes the British Empire as "a small film of white men floating on a sea of dark men incurably hostile." There are "1,500 men in black," he says, "and 65,000 in red. These constitute the Indian Empire." Banish the 1,500 men in black, defeat that slender garrison of red, and the empire is ended, and brown India will emerge unchanged and unchangeable.

A WHITE FILM.

But Mr. Meredith Townsend exaggerates. The Indian civil service—the true governing machinery of the British Empire in India—counts to-day only a little over 1,000 men. The cry is sometimes raised of "India for the Indians"; and amongst the Baboos in Bengal—the loudest, the most hungry, but the least deserving class in the land—there is a perpetual clamour for a larger share in the public offices of India. "You have trained us for self-government," they say, "give us self-government. Let us manage our own affairs." But the wonder about British officials in India is not that they are so many, but that they are so few. The present writer lunched with the Resident—the governing head—of one great district. The total population under his government is a little over 5,000,000, slightly bigger than the whole population of Australasia, and it included one of the most turbulent cities of India. Now it takes 16 Houses of Parliament, all of them, save one, paid—to say nothing of a small army of judges, permanent heads of departments, etc.—to manage the public affairs of 5,000,000 in Australasia. But in this particular district of India exactly three Englishmen do all this work for the same number of people.

IF INDIA WERE FRENCH.

Chandernagore is one of the surviving French settlements in India. If it were British it would simply be a sub-section of an assistant magistrate's district. It would have, that is, only a fractional part of a brown-skinned magistrate assigned to it. But being French it effloresces into officials. It has French judges, a complete French civil service, and all on a generous scale. If India were French or German what a dumping ground it would be for French and German officials. But England administers the affairs of 294,000,000 people with a civil service, chosen by competition, of about 1,000 men, perhaps the hardest worked body of officials on the planet, and certainly the smallest group of men called to discharge the functions of a brain for an empire covering so vast a mass of human beings history records. "The Government of India, excluding Burmah," says Sir George Chesney, "is run by about 715 English officials. The higher judicial and

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executive service comprises about 2,600 officials, of whom only 35 are Englishmen, not domiciled in India." Of the subordinate civil service, 97 out of every 100 are natives of India. In the whole native army there are only 2,500 British officers. These figures serve to show how tiny is the official garrison of India. And this microscopic official staff works under climatic conditions which seem to make continuity of service impossible. An Indian official must send his children home to be educated, so his home life is broken up. He himself can spend not much more than half his working days there. So official labour in India is the strangest bit of patchwork; it seems to lack the one vital element of permanency. "The Viceroy rules for five years and departs. The Councillor advises for five years and departs. The general commands for five years and departs. The official serves 30 years, probably in 10 separate districts, and departs." Was there ever such a procession of official ghosts? And yet, somehow, by force of the spirit which runs through the service, and the traditions into which that spirit is crystalised, the Indian civil servant is probably the most effective bit of governing machinery in the world to-day.

WHAT DOES ENGLAND GAIN?

Englishmen themselves, it may be added, do not in the least realise how much their race has done, and is doing, in India. For what does Great Britain itself gain from India? It imposes no tax; it exacts no tribute. There is no privilege of trade, no protection of the courts, which an Englishman enjoys in India, which is not granted on equal terms to the subjects of every other nation. The empire began in commerce. If it grew by conquest this was not by any choice of the British, but the inevitable result of the entrance of a strong power with a single impulse into a tangle of discordant human elements such as makes up India. And, to quote a writer who is more cynical than sentimental—G. W. Stevens—"having acquired the empire, we have administered it with a single-minded devotion to the interests of its own people which has never had a parallel!"

GREATNESS DRAB-COLOURED.

A nation of shopkeepers. It is easy to understand why the scornful foreign critics repeat Napoleon's sneer. The Briton has the defects of his qualities. There is a certain prosaic note in him. He fails in the outward signs of imagination. He has a trick of doing Imperial things in an unimperial—sometimes, indeed, in a shame-faced way—but there is nothing more essentially and nobly Imperial in the world to-day than the British rule in India. And some aspects of that rule are strangely picturesque; they seem to run back to simple and heroic days. By a regulation each magistrate is required to spend a certain number of weeks in camp, travelling through his district. He must become a dweller in tents. He deals personally, and by word of mouth, with all the crimes, and disputes, and troubles of his district. He mingles the joys of sport with the tedium and processes of justice. He not only settles the disputes of the villages, but he shoots the tiger that carries off its children. He is a chief, a patriarch, a judge all the day, a shikari in the evening. And withal he is a healthy, commonplace, unimaginative Briton; a university man, usually, though he has probably forgotten his Greek and Latin. But he has, and he makes visible, that strange gift for governing the coloured races of the world which is the secret of the British Empire. "A nation of shopkeepers," but the "shopkeepers" have succeeded where every other nation has failed. Even the square-headed, short-sworded Roman, with his instinct for law, his genius for empire, failed in India, exactly as the Greek before him failed, exactly as the Persian, and the Afghan, and the Tartar failed. But the Briton has succeeded. Whether the British Empire in India will last, or whether that which was born in a day will vanish in a night, is a question which history must answer. But at least it may be claimed that to-day the British Empire in India is visibly less disturbed by dread of change or the thrill of revolution than the great empires of Europe.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

The Chiel visited the British-Israel Caravan on Monday last. Mr. Hills, we were told, was out; but fortunately he appeared on the scene just as we arrived.

He declined to be interviewed, but gave full permission for us to interview the Van.

It's a beauty. Certainly the most modern and up-to-date of its kind, and weighs only 10 cwt. Hill-climbing and long distances it laughs at.

Carries four beds and bedding, with changes of linen in case of emergency, crockery and table furniture for six, has a tent attachment in rear, outside lockers for oil-stoves and culinary utensils, commodious racks for literature, shelves, brackets, drawers and lockers for all *et ceteras*.

Large and well-placed windows, pretty curtains, ventilation on the latest improved methods, allowing full current of fresh air with absolutely no draught.

Beds can, in three minutes, be converted into two or more comfortable couches or sofas, with no suspicion of bed about them. Mr. Hills carries no pillows, but artfully puts white linen slips over the art cushions at night.

West London turned out to the tune of upwards of a thousand to give it a send-off, and all the workers are loud and unanimous in their praises.

A good photo of it has appeared in Banner, also a copy of the very excellent introductory leaflet that Mr. Hills has compiled with a view of making known in a few concise words the object of the mission. The God of Israel give good success.

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Prebendary Waddilove on Lost Israel.

THE following valuable letter (from the original unedited holograph in my possession) is from the late Prebendary Waddilove, author of *The Lamp in the Wilderness*, to John Wilson, author of *Our Israelitish Origin*. It refers to a donation by the latter of copies of his paper, the *Time of the End*, and is apparently the only letter of the Prebendary to be printed.

"Beacon Grange, December 21st, 1844, Hexham, Northumberland.

"Dear Sir,—I beg to acknowledge with many thanks your kind donation to my labours in the Canadian wilderness, of which my friend Captain Dunn apprizes me by this evening's post, and I hope, by God's blessing, the spring winds will carry the supply to its destination.

"I have been much pleased with your letter, and was very desirous to see the *Lectures*, for I have held an opinion some 30 years that *the place provided for the woman in the wilderness* was to be found in the British Isles, and of descent of the Gael and Scotch and Irish and Saxon from Israel, it is long since I entertained a doubt. I do not, however, think we have yet evidence to distinguish the ten tribes, Ephraim, from the two tribes, Judah, for they were to be knocked one against another, and sifted among all nations, as corn is sifted in a sieve, yet not a seed to fail. I am inclined to think from Jer. xxxi. 18—22, Micah v. 3, Hosea vi. 1, Ezek. xxxvii. 19, &c., compared with the indirect answer of our Saviour to the disciples (Acts i. 7), that the believing commenced their amalgamation, if I may so express it, from the very first preaching of Christianity, *together with my dead body shall they arise* (Isa. xxvi. 19), and that as *under the cloud*, unknown to themselves, and equally to the world around them, God has been gradually bringing them as He promised to the high places of the earth, and subjecting the nations to them.

"In this view my mind's eye rests upon a notion that so far from finding the ten tribes among the Jews in the East or elsewhere, in the Jew you have only the posterity of those in all the tribes who laid themselves and their posterity under the curse, which curse is taken off as the heart turns to the Lord and acknowledges Him whom their fathers pierced, on which issue they become again a portion of that amalgamation, *whose children shall be known among the Gentiles* by the marks laid down by Isaiah lx., the marks of a true Christian people, and Deut. xxxiv. 22, Jer. xxx. 10, 11, seem to confirm this view. Instead, therefore, of dividing them again by tribes, the only division we seem directed to find is believing and disbelieving, to which last, the descent I ascribe is not, as to Ephraim, or to Israel, but to all implicated in the wickedness of Calvary, when the oath to Abraham and to David became limited to the former and their posterity till Isa. xxv. 7. But let me leave on which I am not competent to write, for if I put down my contemplations the world would scarce hold them. I, however, agree with you that Isaiah xxix. 10—12 is strikingly exemplified in these days, and verse 16, &c., will follow.

"There is one curious point which may interest you, and which shows that the political game of the world is influenced by an (shall I say?) unbelieving viewing of these things. They serve their own ends, but God will make them subservient to His.

"On every penny you handle, you have a daughter of Jerusalem, or a daughter of Babylon, as the case may from time to time be.

"The symbol in her right hand has its best interpretation in the kingdom of the Branch, a Bible student can best explain the Rock, and *the Shield* may be understood by Gen. xv. 1, Psa. iii. 3. With respect to the remaining emblem, the Trident, that of maritime power, follow the clue of the Old Testament. No characteristic of Jehovah runs so uniformly through it, from the Red Sea and Jordan, as this attribute, *His path is in the sea, &c., He sitteth upon the floods*, &c., and when you turn to the New Testament almost one of the first miracles exemplifies the attribute in Jesus. He walks upon the sea. He stills the waves and winds. He commands the fish to the place He pleases, and even produces tribute out of a finny mouth. Would this be lost upon *the 7,000 in Israel who had not bowed the knee to Baal* in any shape—Mammon one? and whatever use human pride, &c., might pervert the symbols to, God's servants would read the difference. Thus 2 Thess. ii. 3—7 and Rev. ii. 9—13, 20—24 would be in constant check till *consumed by the breath of His mouth.*

"Jc. Ser. If you wish to know the line of perversion see 1 Sam. ii. 13. You have the instrument abused. Exod. xxv. 40 tells you all the instruments of the Tabernacle were made to a prescribed pattern, and David says the same to Solomon as to the temple (1 Chron. xxviii. 19). There must have been some purpose in this. Turn then to Zech. xi.; the subversion, or at least the events leading to the subversion, of the house in Jerusalem, as before in Shiloh; and in ver. 15 you will find certain instruments referred to as marking and belonging to a certain class, which class is described to you by the passage in Samuel, and more in detail Ezek. xxxiv. Then you have a chain about the neck of the Roman beast put into the hands of the posterity of those not implicated in Calvary, and in what hand have you chief evidence of the chain being held? The Protestant Church of Britain in its two branches, beauty and bands (Zech. xi. 10—14)."
—A. B. G.

The British-Israel Caravan at Peckham Rye.

THE Rev. Leonard Hills, with his Caravan—which has already fully justified its existence—has been to Peckham. Our Missioner came, he saw, and conquered all hearts. The fact is all the more noticeable inasmuch as we ventured on certain misgivings, for, from information we received, we were led to believe that "if you can hold your own on Peckham Rye, you can stand anywhere in London." As hundreds have expressed a wish to see and hear Mr. Hills as often as he can come, it is a clear proof that British-Israel truth did hold its own, and the crowds also.

On Saturday evening, 21st inst., we took our first stand—or, rather, the police selected it for us—in a very undesirable spot. Nevertheless, a good audience continually coming and going (and even some half-

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drunks who favoured us with their friendship, and later their opinions!), heard the Identity, with the result that there was a demand for literature and further knowledge. The remark of a member of a small band of Secularists, who also were present, is worth recording: "I don't accept your theory," said our listener, "but it is the most feasible thing I have ever heard."

The meetings on the Sunday following constituted not only a "Field day," but a "Red-letter day," for Israel's ambassadors. Special permit was obtained to take the Caravan on Peckham Rye, and at 11.30, with the Union Jack hoisted, Mr. F. J. Lepingwell, of the local branch, led off the attack in good style, followed by Mr. Hunt, and an innings of prolific scoring by the Missioner. Although the L.C.C. band was in evidence, some hundreds of men listened most attentively, and much interest was aroused.

No. 2 meeting in the afternoon gave us a fine audience of over 500, and at the conclusion of Mr. Hills' splendid address of considerable length, he was warmly applauded.

No. 3 meeting at 7. p.m., contrary to our expectations—as the L.C.C. band was playing the whole time—found a truly magnificent audience of 2,000 and upwards. It was a grand sight to see such a number of intelligent people riveted and hungering for more. One listener, at the close, immediately proposed a cordial vote of thanks to Mr. Hills for his eloquent and interesting lecture, with the request that he would often come again; this, on being put to the meeting, was enthusiastically and unanimously carried.

Result of the day's work—quite 5,000 (95 per cent. being men) heard the "Good news for the patriot, and better for the Christian," and are anxious for further visits. Our Missioner was in brilliant form throughout, and was ably backed up by Mr. Lepingwell, and Mr. Hunt, of the West London Branch, who most kindly gave us his invaluable assistance.

We praise the Lord of hosts for His goodness to us on this occasion, and trust that opportunities may occur again to appear on the Caravan platform, to proclaim to our "blind people" that there is a God in Israel, and that the King of Love is in the midst of Jacob.

HENRY G. LOCKE, *Hon. Secretary*,
Camberwell, Peckham, and Dulwich British-Israel Association.
115, Choumert Road, Peckham, S.E., July 24th, 1906.

Correspondence.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. H. Hollway (July 25) asks some questions and invites reply. He has some difficulty as to the "sceptre" of Israel—Where did it go? Who swayed it? and concludes: "Are we not the House of Israel, and is not King Edward a lineal descendant of King David?" We *are* the House of Israel, and King Edward *is* a lineal descendant of King David—so we believe; and inasmuch as David was of Judah, and Edward a lineal descendant from David, the "sceptre" has not departed from Judah. The "sceptre of Judah," represented in the kingly succession, was taken from the *people* of Judah and given to the House of Israel, through the marriage of Zedekiah's daughter, and so far the House of Israel became the "kingdom of God." In the *national* sense, the kingdom was the people reigned over by the "sceptre."

But the words of Christ to the Jews (Matt. xx. 43) were subsequent to the transference of the literal sceptre from the people of Judah to the people of Israel—the latter having already and considerably gathered in the Isles of the West; and so by the "kingdom," we have to expand the *literal* idea of the "sceptre." We have to remember the *spiritual* side of Israel, which, till Christ came, was represented by the Jews. The Jews rejected Christ, and could not carry out the promise, "In thee and in thy seed shall all families of the earth be blessed." Only through *Christian Israel* could the promise take shape. "If ye be Christ's," wrote Paul to the Galatians, "then are ye Abraham's seed, AND heirs *according to the promise*"; and so the "kingdom," in the spiritual or religious sense, as well as in the literal, was handed over to the House of Israel. And as it was in the "latter days" that Israel was to attain its "Imperial destiny," pre-eminent in national status, and as the coloniser and evangeliser of the world, so we find in the British nation and peoples the "sceptre" and "the kingdom of God"—the religious combined with the national.

As regards "Shiloh," I am of opinion that the reference in Genesis xlix. 10 points ultimately to Christ. Both first and last, "unto Him shall the gathering of the people be." It has been so; and, after the "Higher Criticism" and all other opposing "isms" have done their worst, it will be so again.

I am, yours truly, THOMAS KERR.

36, Warwick Street, Glasgow.

To the Editor of the "Banner of Israel."

DEAR SIR,—It may be interesting to read what the Latin Vulgate says concerning Shiloh (Gen. xlix. 10): "The sceptre shall not depart away from Judah, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations." In a footnote on the same verse, concerning the words, "who is to be sent": "Shiloakh seems to have been in St. Jerome's copy, though we now read Shiloh. This latter reading, which gives the sense *Pacificus*, or Prince of Peace, is said by Jahn to have been unknown before the 10th century. The authority of the ancient versions, both Christian and Jewish, is in favour of the compound Shelloh, *i.e.*, Asher lo, according to which the sense would be 'until He cometh unto whom it (the sceptre or dominion) belongs.' And thus was the passage read by all the ancient fathers of the Church who followed the Septuagint. One other reading has been suggested which makes the objective case, or the name of a place, leading to an interpretation beset with difficulties, and also impossible (see Lee's Lexicon)—'Expectation of nations,' as Haggai afterwards prophesied (ii. 7). If we examine all the plausible explications which have been given to this verse we shall find that they all tend to convey the same truth. Whom will the Jews point out, to whom these characters agree, except our Divine Lord, whom they also must one day adore?"

Yours truly,
A. E. WILLIAMS.

9, Gordon Road, Bournemouth, July 22, 1906.

THE BRITISH-ISRAEL ASSOCIATION AND UNSECTARIANISM.

To the Editor of the "Banner of Israel."

DEAR SIR,—Allow me to fully endorse the wish of "M. J. Crampton" that sectarianism may be excluded from British-Israel meetings. At the Conference, last May, a sectarian minority disturbed the meeting by introducing some peculiar ideas of their own, and were unfortunately allowed to move a resolution embodying their sectarian ideas. Anything but unanimity ensued.

I trust that at all future gatherings such unwarrantable interruptions will be prohibited. Unitarians or "Biblearians" (?) so-called have no possible right to intrude their sectarian theories on an audience which is opposed to such views, and which is met to consider a totally different subject. If they attend our Conferences, they must keep silence.

Yours truly, AUGUSTA COOK.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The "Popular" God.

BY THE REV. LEONARD HILLS.

WE live in a day of adjectives. Yesterday it was the Bishop of Carlisle on the disappointed God; to-day it is Rev. J. H. Jowett on the popular God; and to-morrow ——?

In his weighty and intensely devout presidential address to the Congregational Union, on "A Transfigured Church"—which should be read by every British-Israelite — Mr. Jowett makes use of this sentence: "The popular God is not great, and will not create a great race. We are losing the element of awe, and its loss is one of the reasons of our poverty, and the primary secret of our inefficient life and service. And what is the explanation of the loss? Pre-eminently our impoverished conception of God. The popular God is not great, and will not create a great race."

Analysed, it works out thus:—

I.—Our modern conception of God is impoverished.

II.—Popularity is not power.

III.—The popular God is not the God of the Bible, because

a. The God of the Bible *is* a great God.

b. He is the Father of a great people. See Exodus iv. 22.

This brings us face to face with Commandment No. 1: "God spake all these words and said, I am the Lord thy God. Thou shalt have no other gods before Me" (Exod. xx. 1—3). When the writer of this article was addressing the never-to-be-forgotten anniversary gathering last year, he was publicly ridiculed by the Rev. James Campbell, M.A., of Zion Countess of Huntingdon's Connexion Church, East Grinstead, for his belief in the Lord God of Israel, Mr. Campbell vigorously saying, "I believe in a greater God than that." As permission was there and then publicly asked and publicly granted for publication of that remark, and as it has already been referred to in "About Ourselves" (Chapter X., page 59, *q.v.*), it is merely introduced here as a possible light on the "popular" God. *The Christian*, of May, 1906, in commenting on this startling passage of Mr. Jowett's, says: "The loss of awe is, undoubtedly, one great explanation of the indifference toward religion which is so prevalent to-day. There is only one way of recovering it, and that is through meditation upon God. True men respect most deeply those things they *know* to be great and holy. It is the superficial person who has no reverence, because he has no knowledge."

Jowett is right, and the comment on his speech might have been written, not by the Editor of *The Christian*, but by the Editor of the BANNER "In the beginning, God"; we must go back to first principles. Not merely meditation upon God, but meditation on His Word; and, to better express it, meditation upon God through His Word. "The entrance of *Thy Word* giveth light." "Ye do err, not *knowing* the Scriptures, nor the power of God." "My people perish for lack of *knowledge*." These are the solemn words of God; yet in spite of it all the poverty of the present-day spiritual life is fed with conventions, sing-songs, eloquence, music—anything rather than the Word of God. "Ephraim feedeth on wind." . . .

What is the popular God, seeing that He is not the God of the Bible, not the God of Exod. iv. 22, or xx. 1—3, and that His followers are so impoverished?

Is He the Diggle God, who is disappointed and heart-broken? Or is He the Mildmay God, whose devotees flatly deny the God of Israel, and anathe-

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matize with dread sound and fury those who persist in believing the Lord God of Israel? Or is He the Keswick God, whose worshippers build a ring fence round the shrine of self and call it "my spiritual life"?

Or, to put it in yet another way, the God of the hymn-book is the popular God; lack of knowledge has bred lack of awe, lack of reverence, lack of reality. Our modern conception of God, as represented by the popular hymnology of the day, is most certainly as unlike the God of the Old and New Testaments as can well be. Hence we find ourselves, instead of singing to His praise and glory, singing "Glory for ME," "Tell mother I'll be there," and hosts of other "popular" ditties in which the leading note is always "I," "I."

We do not wish for one moment to disparage the undoubted and *proved* helps that these hymns have been and are to the individual who is comforted and cheered by the thought of the glory that will accrue to himself or herself personally, but all these things strike the wrong note. They are not worship. They may be the expression of intense heart emotion; they may be truthful testimony to the belief in the personal glory that the individual will be the recipient of in heaven; they may be true heart-breathings of confession and surrender; but again, they are not worship. It is "I" first; self first; introspection and, very often, very complaisant introspection.

What "I" think, feel, pray, imagine, realize, etc., etc., instead of what God says. Christ is the centre. Without Him we can do nothing. If the arch-enemy of truth can only fill our life with something else he is supremely satisfied. My sins, my hopes, my feelings, my desires, my work; my anything, so long as it is not the person and work of my Saviour. No wonder that our modern conception of God is impoverished, when we are deliberately told that the Old Testament doesn't concern us; what WE have got to do is to see to the salvation of our souls. The now nearly forgotten Westminster Catechism expresses the truth in its true proportion, rightly divided, when, in answer to its first question, "What is the chief end of man"? it confesses, "The chief end of man is to glorify God and enjoy Him for ever."

How can you glorify a God whose words are seldom read, and when read often misquoted, dislocated, perverted, "spiritualized"? All these searchings of heart on the part of all that is best and highest in our religious leaders to-day, is but the unconscious cry of the heart for the living God. Back to God; the God of the Bible; "Shew us the Father, and it sufficeth us." Either you must obtain your conception of God from the Bible, or your very worship will be the deliberate breaking of the first commandment. It is because they do not KNOW. Knowledge, or the lack of it, says *The Christian*, is at the bottom of the whole trouble. Yet once again we lift up our voice—the voice of the few and the misrepresented, yet the voice that has never once these now nearly 40 years been silenced—and declare the truth that this God, the God of Israel, is our God, the faithful, Omnipotent Covenant-Keeper. We declare that Great Britain has not been formed and sustained by accident, or by any series of fortuitous circumstances, but in accordance with the oath God swore to Abraham and his seed for ever. We earnestly desire loyal British-Israelites to tell it forth with no uncertain sound. In these days, when there is a genuine search for truth everywhere except in the Bible, a "broad" belief in anything and everything rather than the actual words of God, it surely behoves us who are confidently resting on the promises of God, and waiting His Son from heaven, to be thorough in our testimony. Alas! that there are so many convinced British-Israelites who are so like the rivers that flow into the Arctic Ocean—*frozen at the mouth.* Tell it forth, brethren, the good news for the Patriot, and better for the Christian. Our God is a great God, and His people are the great British (covenant) people. By all the tokens you can read, by all the tests you can apply, by actual and literal fulfilment of the sworn promises to Abraham *we are* His people, His witnesses. Our God has raised up the people, the great race that is, even as just testified by the German *Reichbote*, "gradually taking the whole world as her dependency." Whether they will hear or whether they will forbear, our teaching is Bible truth. The old "spiritualizing" method of interpreting literal promises to literal people has signally failed to produce any crop except the weediness and tangle of Diggleism and Dowieism, Mildmay muddle, and popular superficiality; and, to quote again *The Christian's* comment on Mr. Jowett's magnificent address: "It is the superficial person who has no reverence, because he has no knowledge." Until you *know* God you cannot "worship" Him, and to attempt to know God apart from His Word is as reasonable as to attempt to climb a ladder on stilts. "The people who do know their God shall be strong and do exploits" (Dan xi. 32). If this article comes within the view of some hitherto scoffer at British-Israel faith we cordially invite their careful investigation to all our claims, and ask them to say whether, when our faith is widely, that is nationally, accepted, these and all other pessimistic views of God and life will not be buried eternally, and the great God worshipped in spirit and in truth.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

BY BISHOP TITCOMB.

LETTER IV.

THE PHILOLOGICAL DIFFICULTY.

(Continued.)

London, January 25th, 1875.

MY DEAR ANTHONY,—I do not wonder at your objection to my last letter, if you suppose Hosea (iii. 4) to be speaking of the Ten Tribes; for he says, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Now if they were to abide in captivity, "*without an image*" (or, as some translate it, "*without a pillar*," but in either case some idolatrous object), how could they be heathenised? Besides, as you very properly remark, the

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words are introduced by a fourth parabolic vision which expressly precludes all possibility of idolatry; inasmuch as, under the figure of a wicked woman betrothed to him, the prophet says, "Thou shalt abide *for Me* many days; thou shalt *not* be for another man" (iii. 3).

The force of this reasoning is so cogent, that one of two consequences must follow; either the Anglo-Israel theory tumbles to pieces, or the passage has exclusive reference to the Jewish people, *irrespective of the Ten Tribes.*

I am aware that some of the Anglo-Israel propagandists quote it in an opposite sense. But this only shows the superficial manner in which enthusiasts often treat texts of Scripture, without any careful exercise of the critical faculty; and how rashly they refer to passages which make as much, or more, against them as for them. I fully allow, indeed, that at first sight it does seem contrary to all our notions of uniform and consistent criticism to take the words "children of Israel" in this text one way, and then in chapter i. 10, 11, another way. You may say—"There is an end to all just criticism if we hold ourselves at liberty thus to jump about with opposite meanings for the same terms; especially when found so near to each other, as here."

But is there not a cause? and does not a close investigation of the whole context actually necessitate such a change of interpretation? I thought like yourself for a while, and began to clap my hands over the bursting of this Anglo-Israel bubble. But when, with a generous desire to do it justice, I carefully looked through the continuity of the three first chapters in Hosea, I perceived that the prophet was standing, throughout his third chapter, in a totally altered position to that in which God had called him to stand through the two first chapters. In those two chapters he passed through three parabolic visions — each having exclusive and universally-admitted reference to the Ten Tribes. By the teaching of these he had declared that the Ten Tribes were "*Lo-ammi*," or "no more a people." Now what was this but to say they were no more children of the covenant, *no longer "children of Israel"?* They had been cast off and repudiated; they had lost their name and title; were put historically out of view in a heathen land, and there "left alone." It is true that, in chap. i. 10, these Ten Tribes are again called "children of Israel"; but that, you see, was spoken only of the prophetic future—of a time when they were to be "afterwards" converted, and to resume their place in the covenant. Whereas, the prophet stands, at the opening of chap. iii., not in the prophetic future, but in the actual and historical present, after the Ten Tribes had been denounced as the "*Lo-ammi*," and were, therefore, no longer recognised as "children." Read Hosea iii. 1—5 attentively, and tell me if, as an honest fellow, you are not convinced that I am right. You will observe that the prophet, after having sketched out the dealings of Jehovah with the kingdom of Israel, under the three parabolic children of "Gomer" (for Jezreel, Loruhamah, and Lo-ammi were all the daughters of that one adulterous woman); after having sketched out this, I say, in exclusive reference to the *Ten Tribes*, the prophet is there instructed to pass from "Gomer," under a new and distinct parabolic vision—to a *second* woman. Here he obviously passes from the House of Israel to the House of Judah. How could he be possibly referring to the same people? For in chapter iii. 1—5, the "children of Israel" are represented as betrothed to Jehovah, although for many days separated. "Thou shalt abide *for Me; thou shalt not be for another man*" (verse 3). How, in the name of common-sense, could this apply to the children of "Gomer," of whom he had been speaking in the two first chapters in terms of distinct repudiation—of whom it had been said, "She is *not* my wife, neither am I her Husband"? (ii. 2).

Let us not be deceived by this similarity in title, then, when we find the term "children of Israel" first given to the Ten Tribes and afterwards to the Two. The nature of the visions explains this change of parties. The prediction concerning the Ten Tribes, under the symbols of "Gomer" and her three children, has now passed. "The children of Israel" (as used in the previous sense of the word) are known no more under that title; they are exiled as such, and lost to view, and repudiated. The *only* "children of Israel" left, therefore—the only people who could now be understood *as surviving under that name*—were the Two Tribes—that is to say, the whole Hebrew people, *minus* the kingdom of Ephraim.

Does not this make it plain to you? and is it not consistent with the language of our Lord Himself, who used almost this identical phrase when He sent forth the twelve, "without purse or scrip," saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel" (Matt. x. 5, 6, 9, comp. xv. 24). That these words were spoken with reference to the *first* ministry of the twelve in Palestine, and not to their *subsequent* mission in the world after the resurrection, is abundantly clear from Luke xxii. 35, in which place our Lord refers to the occasion as past ("When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing"). It is, therefore, certain that the "House of Israel" here means the Hebrew people among whom Jesus dwelt—not the Ten Tribes in captivity; and, therefore, Matthew Poole, in his Annotations, very properly says, "By Israel, He here meaneth the *Two* Tribes that clave to the House of David; for the *Ten* Tribes, ever since their captivity, *had lost their share in that name.*" The moment I read these words, I exclaimed, "What an unconscious testimony to the truth of Hosea's prediction in chapter iii., where the Two Tribes, after having lived as "children of Israel," "without a prince, and without an image," etc., for many days in Babylon, at length found mercy (i. 7), and were brought back to Palestine under the same title. And how wonderfully has this prediction been perpetuated in the same Jewish people, as exhibited throughout the whole of their present long dispersion under the Roman exile!

I was going on in this strain, when I thought it might be well to consult Hengstenberg's Christology, with a view to see what *he* would say about the point. I then found that he not only took precisely the same view, but declared it to be the general one. His words are these (Vol. II., p. 279): "As regards the historical fulfilment of this prophecy (*i.e.*, chap. iii. 4)

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interpreters are divided, referring it either to the Assyrian, the Babylonian, or the Roman exile. The greater number of these, however, refer it to the *latter*." So, indeed, say the Jews. Rabbi Kimchi writes on it:—"These are the days of the exile in which we now are."

Of course this general confirmation of my own reflections was very gratifying and conclusive. I could resist no longer. Without, therefore, in the least degree yielding to the Anglo- or British-Israel theory (which I still looked upon as absurd and impossible on other accounts), I nevertheless felt that, as a candid and honourable inquirer after the truth, I could not deny the final lapse of the Ten Tribes, or the greater portion of them, into actual Paganism. Hence, upon the reasonings which I gave you in my second Letter, I could no longer deny the possibility of a transition, among such a people, from Semitic forms of speech to Aryan.

You know you like sifting things to the bottom, old fellow; so here I shake them down to your very boot-soles. Tell me what you think. If you agree with me, I will give you full leave to laugh at me on all sorts of *other* grounds; but, at any rate, confess that *one* scientific difficulty has been got over. Put the Philological query upon your shelf; label it as number 1, settled; and, after having taken a reasonable amount of rest, be ready to start fresh and hunt down another scientific difficulty, about which, in former days, you and I have often talked and laughed together.

Yours, in first-rate spirits,

To Anthony ——, Esq. ARTHUR.

The Divine Calendar:

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

VII.—FURTHER INTRODUCTION TO THE SECOND HALF OF THE SIXTH SEAL.

(*Continued from page* 302).

WHO IS "ISRAEL" IN THE APOCALYPSE?

THE seventh chapter of Revelation is the only passage in which the word "*Israel*" is used in the Apocalypse.

"*There were sealed an hundred and forty and four thousand of all the tribes of the children of* ISRAEL."

Before concerning ourselves with the sealing of Israel, we must be clear as to the real *identity* of the sealed; and, therefore, we enquire,

WHO IS ISRAEL?

The question provides its own answer. Who can Israel be but Israel? Yet there is no phase of Bible study more misunderstood than that concerning the Twelve Tribes of Israel. Take, for example, the "*Horae Apocalypticae*," to which I constantly refer in these articles, and which is rightly regarded as one of the most erudite works which have ever been written on the Apocalypse. But the learned author has not escaped the old quagmires of mistaken theories when he comes to deal with Israel.

Let us divide our query into the following points:—

(*a*) What Israel is *not*.
(*b*) What Israel *is*.
(*c*) Israel Identified.

There is a vulgar fallacy to the effect that there exists a "spiritual Israel," composed of Christians drawn from all nationalities, which are "the spiritual seed of Abraham."

This idea, as I hope to show more fully in the next article, was an innovation on primitive doctrine, which had its origin, with other notable heresies, in the Constantinian age, and has survived to our own day.

In considering, therefore, our first point—

(*a*) *What Israel is* NOT,

we must in this, as in all other questions of a like character, appeal to the evidence of Scripture. And in doing so it is not possible (when the contexts are fully considered) to show any proof that there is "a spiritual Israel" in the sense that the theory is generally regarded.

I am *not* saying that a Christian of purely Gentile origin is not entitled to the spiritual privileges promised to Israel. The early Roman Church, though but a *wild olive* branch, nevertheless, by virtue of its conversion to Christ, was grafted into the "good olive tree," which represents Israel, and partook of its goodness and fatness so long as it continued in the fear of God (Rom. xi.). We have a similar example of the ingrafting of a Gentile into Israel in the story of Ruth the Moabitess. But Ruth remained a Moabitess all the same, just as the Romans continued to be Romans even when converted to Christianity, though their union to Christ entitled them to the spiritual privileges promised to Israel.

But that is a very different matter from a spiritual Israel or spiritual seed of Abraham. He was promised a multiplicity of *literal* descendants, but he never received a promise of a spiritual race culled from every tribe on earth. There is but one sense in which Abraham, like Paul, could have spiritual children. For example, if a Chinaman is converted to Christ through the words which he reads in the Bible, and which were spoken by Abraham, or if he be led to the truth through the example of the patriarch's life and faith which are described in God's Word, *then* he is a spiritually-begotten child of Abraham; just as Paul's spiritual "son" was Onesimus—"begotten in my bonds"—viz., converted to Christ through the instrumentality of Paul in prison.

The converted Chinaman remains a Chinaman all the same. He is not an Israelite, though his conversion to Christ entitles him to the spiritual blessings promised to Israel. With the literal national privileges he has no part, save so far as he joins himself to the empire or literal kingdom of Israel.

Thus the Mohammedans of Egypt enjoy the protection and prosperity which their connection with our British-Israelite Empire has brought them; with our spiritual privileges they have no part if they remain in the faith of Islam.

The only possible "spiritual Israelite" is a literal Israelite, who, if he be indwelt by God's Spirit, is

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spiritually minded, and therefore becomes a spiritual Israelite. And a Chinaman can become a spiritual Chinaman; but he can never evolve, by any process whatever, into a spiritual Israelite any more than he can be transubstantiated into a spiritual *Japanese*.

But let me look further into the arguments of our opponents. For example, here is what the author of the "*Horae Apocalypticae*" says on the supposed transference of God's covenant from "the Jews" to the Gentiles: "St. Paul taught the Gentile Christians to appropriate to themselves, all fully and unreservedly, the names and privileges of Israel, even as those that were of Abraham's seed . . . while the literal Jews themselves, according to his teaching, having rejected their Messiah, were to be regarded as branches from it broken off." *

Rev. E. B. Elliott would have been nearer the mark if he had said that the above is the teaching, not of Paul, but of those who misunderstand the Scriptures concerning Israel. To say that the Apostle Paul taught that God has repented of His gifts and calling—for such He would have done had He taken the promises away from Israel and bade Gentiles appropriate them—is to libel the apostle as a false teacher, and moreover denies unchangeableness and faithfulness to the God of Israel.

Moreover, Mr. Elliott bemuddles the House of Judah with the House of Israel, and appears absolutely blind to our Lord's meaning when He told the Jews that "the kingdom" should be taken from them and given to another "nation" (Matt. xxi. 43). That "nation" could have been only the House of Israel—"the lost sheep of the House of Israel," viz., the Ten Tribes, dispersed among the Gentiles; for unto them *only* was He sent (Matt. xv. 24).

Paul, knowing all this, could not possibly have taught the mistakes attributed to him by the author of the "*Horae Apocalypticae*." Therefore, while culling from that erudite production all the good possible, we must avoid its errors concerning Israel's present position and condition, and thereby, let us hope, improve upon that otherwise great and valued compilation, to the further enlightenment of prophetical students.

(To be continued.)

Feeding the Multitudes.

Our fourteen days' mission with the Rev. Leonard Hills and his attractive caravan at Shepherd's Bush has proved most successful, and far beyond all expectations. The nonformal presentation of colours, in the shape of a very fine Union Jack, by Mr. Pym, took place on July 7th, and the fluttering of that God-blessed piece of bunting gave the car the finishing touch of war paint. Not only has the good seed been sown at our great open-air meetings, but sturdy hearts have been won for the kingdom. We have been inspired to go forward with renewed vigour, determined, by the help of our Master, Redeemer, and Saviour to make British-Israel truth common in our district. The eagerly looked for has passed, but not to be forgotten; for the ring of the Gospel bells of the kingdom pealed forth in harmonious strains by our Field-Marshall Hills will remain fresh in our ears for many days to come. Brother Hills has been very ably assisted on the platform by Mr. Westwood, Mr. G. H. Cole, and Mr. Norman Cole. The literature sent by Miss Rush, Mrs. Gee, Mrs. Bailey, Mr. Loveland, and others, has greatly helped us in spreading the truth. The mission has been the instrument in the Lord's hands for bringing our friends together from far and near, and we have made many new friends. Although we are full of joy over our blessings we feel quite ready for our holidays after the fourteen days' battle.

It was my pleasure to travel with brother Hills in the caravan to Peckham—a splendid little van for travelling in; so steady that the reading-lamp and other portable articles rode the whole distance on the polished sideboards without any attempt to slip off. Arriving at Peckham we received a most hearty British-Israel welcome from Mr. and Mrs. Locke and Mrs. Rowe. After receiving of their very kind hospitality the van was taken to the Market-place, where we had a very large audience. At the close of the meeting the Rev. Leonard Hills had a private talk with five members of the Secular Society, with the result that one of them confessed that our arguments seemed very feasible; the other four remained mute. On Sunday the van was taken to Peckham Rye, the site of three large meetings, the evening meeting being the largest British-Israel meeting that I have ever witnessed, numbering some 1,200. Praise the Lord for the caravan! It is worthy of support.

Caravan News.—V.

By the Rev. Leonard Hills.

For the information of friends let me say that *this season* being experimental, there is no possibility of advertising in the Banner weeks ahead where I shall be with the van on any given date. The van sprang itself so suddenly and providentially upon us that we simply had to go ahead, forward through the first open doors, and there are many. There was no time whatever to rush about country arranging for "pitches," etc. We took what came, and blessed be God it's coming along. The van is at present at Shoreham, and the only definite fixture in the future is August 26th and week following at Copthorne. Address all literature and letters that week to me, care of Rev. G. J. Vince, Mill House, Crawley Down. This and last year's old Banners gladly received *if clean*. Never mind how much pencil-marked—that is an advantage; but soiled stuff we will not distribute. I am open to book dates in any given district for 1907, May and September inclusive. As Mr. Locke is, I believe, sending account to Banner of Peckham campaign, I say nothing here save praise God! and refer you to his notes.

* "*Horae Apocalypticae*, Vol. I., p. 259.

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MISCELLANEA.

BRITISH RULE IN INDIA.—With all its failings and occasional lapses, which it would be idle to ignore, British rule has been a blessing to India, and is always to be regarded in that light.—Sir Balchandra Krishna, in *Times of India*, Bombay.

A GERMAN GENERAL ON CONSCRIPTION.—Some two days later I had the privilege of hearing the views of a veteran of 1866 and 1870, a proud possessor of the Iron Cross and a medal on which he wears the clasps of Paris and Metz. This general now occupies a very high position in his army, and had many times visited England, and is of the opinion that Great Britain will never stand conscription in any form. "It is against your principles," he said. He went on to say, "Whatever is done must be done in a purely voluntary spirit. European history shows that a nation has never yet adopted conscription until it has been thoroughly beaten in the field; until, in fact, the enemy have actually been in occupation of its country. In Prussia it followed in 1806, after Napoleon had occupied Berlin. Had the Boers been in a position to land a force in England in 1899, and after invading London peace had been signed in Buckingham Palace, conscription in England would have been the natural and inevitable result. No," he added, "your wars have been always fought too far from your shores for the British populace to realise the horrors and consequences of it and the necessity for providing against future possibilities."—*Daily Telegraph.*

THE TABLE OF SHEW-BREAD.—At the time of the conquest of Spain by the Arabs the Moslem general, Taric, found, near Toledo, a rich precious table, adorned with hyacinths and emeralds. Gelif Aledris, in his description of Spain, calls this remarkable piece of antiquity the Table of Solomon, son of David. This table is supposed to have been saved by the Jews, with other precious and sacred vessels, from the pillage of the Temple by Nebuchadnezzar, and brought with those fugitives who found their way to Spain. Indeed, some writers do not hesitate to assert that there is little doubt of this having been the original table of shew-bread made by Solomon, spoken of in Book of Kings and by Josephus, and which, with the Candlestick and the Altar of Incense, constituted the three wonders of the Temple. That table which Titus brought with him on his triumphant return to Rome was clearly not the same; for when the city and Temple, after the first destruction, were rebuilt by the order of Cyrus, the sacred vessels were made anew, similar indeed to the old, but of inferior excellence (*Saturday Magazine*, 1st December, 1832, Vol. I., p. 215).—A.B.G.

METRICAL MUDDLING.—*Cassier's Magazine* for July contains the evidence of many eminent people against the metric system, among whom is Mr. Wigham Richardson, the Newcastle shipbuilder, who says:—"The advocates of the metric system tell us that it will save so many years in the arithmetical education of children. This is an inversion of the truth. Under the metric system they really never completely learn arithmetic. The superiority of the English in mental calculation is generally recognised. And this advantage is, I think, partly due to their training. We all know how the clerks at a French ticket-office are provided with a slate and chalk, but I was surprised to find lately at Wiesbaden that the officials at the telegraph offices could not calculate such a sum as 19 words at 20 pf. a word without having recourse to pencil and paper. I had only twice occasion to telegraph, and in each case they managed to make an error, even with the help of paper!"

RHODESIA.—During 1905, according to an official report, the native population of Southern Rhodesia increased by 24,400, making a total of 410,298 for Mashonaland and 208,700 for Matabeleland.

GOOD DEMAND FOR RELIGIOUS LITERATURE.—The late Dr. S. G. Green, well known to many by reason of his writings on Biblical subjects, and as editor of the Religious Tract Society's publications, was once asked whether he thought the influence of religious books was on the wane, and replied that in his judgment it was not. But, of course, he added, the right kind of book was needed. No doubt, some of the very heavy treatises of the past had had their day, but there was still plenty of scope for others of a readable kind. "The Pilgrim's Progress," Dr. Green added, was by far the most popular book in the Religious Tract Society's catalogue. Even for actual tracts there were still plenty of readers, and those who thought that the tract had had its day would be surprised to learn what a brisk demand there still was for this class of literature. Given a tract which was well written, terse in expression, and interesting, it would have as many readers to-day as ever, in Dr. Green's belief, and do no less good. The average circulation of a tract in this country is somewhere between 70,000 and 80,000 copies.

ENTENTE CORDIALE.—The little town of Montreuil-sur-Mer, near Abbeville, has just decided that our penny pieces shall be accepted as legal tender within its walls.

WHAT WE EXPECT.—"Let me conclude by quoting the recent remarks of a prominent German politician, which very clearly define the present mental attitude of increasing numbers of the German people towards this country and the question of Germany's future overseas:—'England insists on being the only great commercial and naval Power in the world, and is only willing to allow other nations the favour of owning small fragments as enclaves wedged in helplessly between her possessions. This it is which we neither can nor intend to tolerate. The good things of this world belong to all civilised nations in common. As England is not expected to give way peaceably, the only alternative is force in the shape of an alliance of Powers against her, or by the seizure of some fortunate conjunction of circumstances.'"—From "The Teuton Unrest" in *Pall Mall Gazette.*

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The Pageant of Glastonbury.

By F. M. Cowan.

I think it may interest many readers of the Banner if a little account of the recent pageant held near Glastonbury could be given in its pages by one who was there. There was a capital description of it in some of the daily and local papers, but then these are seen only by a comparatively small number of people outside of England, whereas the Banner goes into the far distant quarters of the globe, and wherever it goes its readers love to think of and to learn more of the ancient history of the old Mother Country, which never ceases to exercise an influence over them.

Next to Palestine itself, Britain, the land of the covenant, possesses perhaps more holy associations than any other place; for thither, undoubtedly, resorted some of our Lord's disciples, and there, at Glastonbury itself, was erected the first little Christian church which was ever built especially for the purpose.

The following heading of a whole column appeared in the *Daily Express*—

HISTORIC PAGEANT.

Beautiful Old-World Scenes at Glastonbury.
1,000 Years' Panorama.

Of course we are only concerned with the earlier scenes, but it is interesting to know what a hold they have upon the people; but as I witnessed the tableaux, I wondered why truth and fiction should be so mixed up, and where those who arranged the programme got their information from. The article continues:—

"Nature herself offers a splendid day-long pageant just now in the fair West country, and it was a happy thought to revive on one of her most beautiful stages a pageant of old and worthy memories and bygone splendour. This idea was charmingly realised at Butleigh Court, the residence of Mr. Neville Greville, near Glastonbury. England has no sweeter, no more alluring scene to offer the eye than this—the island valley of Avalon.

'Deep meads wed, happy, faire, with orchard lawns,
And bowery hollows, crowned with summer sun.'

It is a land as rich in story as in loveliness, the home of hoary legend and inspiring traditions, where every grey stone tells of some stirring deed and the very air is redolent of romance. Far back in the past did Glastonbury take its place among the favoured cities; it claims that the first Christian church erected in Britain was placed here. Joseph of Arimathæa (so the legend goes) came to this spot with his brethren so long ago as 60 A.D., and for a sign he struck his staff into the earth on Weary-all-Hill, and there it instantly took root and blossomed. This marvellous thorn, it was believed, put forth its blossoms thereafter regularly at midnight on Christmas Eve.

"Certain it is that a religious establishment in a high state of organisation existed in Glastonbury in the very earliest centuries of the present era. Many saints were buried within its walls, and its ruins attest to this day the magnitude of its area and the magnificence of its revenues. The lawn before the mansion of Butleigh Court is a perfect natural stage. The spacious sward has a background of stately trees and a magnificent cedar spreads out its branches like a canopy. Beyond there are exquisite woodland vistas, in which the hues of purple beech and light green elm mingle. When the players wandered from behind the undergrowth into view, it was as though we had been transported back for ages and found ourselves confronting the Britons of another age.

"The first scene depicted was the arrival of the Phœnician traders among the astonished and warlike Britons, who evidently did not know what to make of them in their Eastern garments, or to care very much for the rolls of purple silk and other goods displayed before their wondering eyes.

"Then came St. Joseph of Arimathæa and twelve men attired as monks, when the following dialogue took place. The words were written by the daughter of the Vicar of Butleigh, and the skilful grouping and artistic management was due to a nephew of the owner of the beautiful estate:—

"(Enter St. Joseph and his brethren. They walk slowly up, leaning on their staves and chanting monotonously as they come: 'Weary all! Weary all! Weary all!')

"St. Joseph (halting)—We are 'weary all' indeed! Long did we battle with the storm in our frail and rudderless craft; but the dangers of the sea are past, David; and God hath brought us to a fair land!

"David—Aye, a fair land! but I fear an evil one, for sure am I that 'tis haunted of wicked spirits!

"St. Joseph (sternly)—What are the demons of wood and forest that we should dread them? Rather let us give thanks to God that He hath brought us here and saved us from the perils of our journey!

"(He kneels, and they all follow his example. They pray silently for a short space; then all rise slowly up.)

"David—Alas! I am still fearful, Father! I pray you give us a sign that our faith may be strengthened!

"St. Joseph—What! after our long and perilous journey safely ended—after that we have been guided here by angels, do ye still ask for a sign?

"All—Yes! A sign! A sign!

"St. Joseph—Then will I give you this sign! (He raises his staff and strikes it into the earth.) That shall live for ever and proclaim to unborn generations the message of the Gospel and the story of our coming!

"All—A miracle! A miracle! The staff has blossomed!

"David—The Staff has become a Thorn-tree!

"St. Joseph—And the Thorn-tree shall grow and flourish, and each year, at the Feast of the Nativity, shall it bear flowers as a token to mankind for ever of the coming of Christ. (To David) My son, what sayest thou now? After this manifestation of God's power, is thy faith still weak?

"(David kneels at St. Joseph's feet, hiding his face in his hands.)

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"SCENE 2ND.

"(Enter King Arviragus and six chieftains.)

"Arviragus—Are these the strangers, Catgur, whom thou didst see landing from the ship?

"Catgur—They are, my Lord King! From our hiding-place we watched them disembark and turn their faces to the West; then, fearing lest their intentions were as evil as their mien is strange, we hastened to tell my Lord Arviragus of their coming.

"Arviragus—Thou didst well, Catgur! I will have speech of them, and learn wherefore they are come to this mystic Isle. (To St. Joseph) Stranger, who art thou? Whence art thou come?

"St. Joseph—My name is Joseph; in a country far beyond Gaul was I born. Who is it that would know me?

"Arviragus—Arviragus, the King of this land. Why come ye here? and what is your errand?

"St. Joseph—We are servants of Christ, come hither to preach His Gospel.

"Arviragus—What is that Gospel?

"St. Joseph—The new Law of Peace and Love.

"Arviragus—Peace? Arviragus loves not peace! He lives for war and for the chase! Nevertheless, thou mayest preach to my subjects here. (Turning, he points to the group of Britons.)

"St. Joseph—Where may we build a Temple for the worship of our God?

"Arviragus—To you, Stranger (for I like your presence well), will I grant a portion of land whereon to build a fitting Temple, and to each of your followers a hide of land to dress, as pleaseth him, and whereon he may dwell.

"St. Joseph—We thank thee, O Arviragus! But tell me, how call you this fair Isle?

"Arviragus—This is Ynyswytryn, the Glassy Isle, the land of dead Warriors and of Chiefs—Avalon, the Island of Apples!

"St. Joseph—Soon shall it be no longer the Land of the Dead, but of the Living! Come, brothers, to work, and let us in the name of Christ build the first church in this land of Britain.

"(Exeunt opposite ways. Re-enter the Brethren with hurdles, with which they build a church.)

"The pageant was entirely the fruit of amateur zeal, and is therefore all the more to be praised. The 300 performers are all local residents, most of them workers on farms and in a comparatively humble station. Little children and elderly men and women vied with each other for success, and everything was done locally, even to the making of the great array of costumes. They certainly achieved a triumph and they also made a definite contribution to the resources of those who are striving for the refinement and stimulation of rural life."

But why was Joseph depicted as arriving with twelve brethren in monkish garb? and who were they?

The Vatican manuscript quoted by Baronius, the Roman Catholic historian, says: "In the year *35* A.D. Lazarus, Mary Magdalene, Martha, her handmaiden Marcella, Maximin, a disciple, Joseph, the Decurion of Arimathæa, against all of whom the Jewish people had special reasons of enmity, were exposed to the sea in a vessel without sail or oars. The vessel drifted finally to Marseilles, and there they were saved. From Marseilles Joseph and his company passed into Britain and, after preaching the Gospel, there died."

Britain, indeed, was a refuge for many of those who had to flee from Jerusalem when the great persecution began. Joseph of Arimathæa, the rich man who claimed the body of Jesus, and who laid it in his own new tomb, would naturally be looked upon by his own kindred and others as an outcast, on account of his contact with the body of a malefactor, and would feel it safer to leave the country. Lazarus, too, who had been raised from the dead, and whose renewed existence would be an ever-present testimony to the divine power of Jesus, so causing many to believe on Him, would be an object of persecution by the Jews.

One could have wished that this account of the coming of Joseph could have been selected rather than the other, especially as a spot in the Abbey grounds is pointed out where Lazarus is said to have been buried, and one of the streets in the little town is named after Mary Magdalene.

Upcott House, Taunton.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

THE Chiel will be glad to receive or borrow any anti-Identity literature. Don't send John Wilkinson, Frank White, "C.S.," McClellan, nor "Two Students of Prophecy." We've got them.

Scene outside 115, Choumert Road, Peckham, Wednesday, July 25th, time 3.25 a.m. Clerical figure emerges stealthily from front door, with safe-like contrivance in his arms, surmounted by two portmanteaux and a bag containing breakfast.

Crosses road and proceeds to van, with all impedimenta save the "safe," which is left in porch. On return for "safe," P.C. 553, P. division, found in charge, and seems highly desirous of taking the cleric in charge also.

Much explanation on part of parson, much suspicion on part of P.C. 553, who shakes his head profoundly and remarks, in a kind of "becarefulwhatyousay" voice, "Don't you think this looks very funny, sir?"

Irreverent Reverend agrees that it certainly does look funny—too funny for words, and longs for a Kodak. Offers the limb of the law choice of two evils:—(*a*) Rouse up 115 and demand from householder, H. G. Locke, confirmation of parson's statements, or (*b*) lend a hand with the "safe" (which, by the way, was a Rippingille's oil-stove, packed in American cloth case) across to the "van." P.C. decides (wisely) upon B. For this relief much thanks,

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as some sage sagely remarked about something somewhere.

Moral. Early rising may become a vice. The early bird catches the worm, but if he tries to Peckham before 4 a.m. the P.C. may Peck him.

The chiel visited van on "the Rye," Sunday, July 22nd. The Bloom was on the Rye, and some 5,000 folks heard the Identity Truth from the Caravangelists and received literature. Amid a scene of great enthusiasm and cheering, the van and vangelists left about 9.30, after a strenuous day.

"And a' the lads they smiled at me
When coming off the Rye."

Hebrew.

The Egyptian Enigma, a digest of facts, Historical, Descriptive and Prophetic, about the Great Pyramid, together with a Plea for the British Yard in opposition to the Metre therein. By Hugh Robinson Shaw. Second Edition. London: Robert Banks and Son, Fleet Street, E.C. Price 6d.

UNDER this title Mr. Shaw has now given us a second edition of his useful summary of the Great Pyramid's teaching. Much has taken place in the world and in the history of the British-Israel Identity movement since the issue of the first edition of "The Egyptian Enigma" twenty-five years ago. That Mr. Shaw is a very careful and accurate writer is shown by the fact that he is able in 1906 A.D. to republish a work on the Great Pyramid, the former issue of which first came out in 1881 A.D., at a time when foolish and mistaken Pyramid teaching was flowing forth from the press in streams; and this fact is, in itself, the strongest possible recommendation, for while many writers contemporary with Mr. Shaw's first edition would have given much to have been able to recall one year later that which they then so confidently asserted, the author of "The Egyptian Enigma" is now not only able to repeat his original statements, but to introduce new and original matter into his second edition. The events of the quarter century that has elapsed since have in no way lessened the force of Mr. Shaw's arguments, while the added "cubit" span of years that it has been the author's privilege to enjoy, demands our most careful attention to his fresh message to-day.

This latest arrival into the field of Pyramid literature is all the more welcome since there is an ever-increasing number of books concerning the Great Pyramid and its alleged *human* design and *profane* purpose.

That Mr. Shaw has certainly proved his case for a thirty-six inch standard, accompanying the twenty-five inch cubit throughout the building, has been admitted by Piazzi Smyth, but the question as to whether this thirty-six inch standard is, in reality, nothing more than twice an eighteen inch cubit is possibly one upon which advanced Pyramid students might profitably devote time and thought. At all events, Mr. Shaw makes it clear that our British yard, regarded by him as being composed of 36 inch units, is most definitely and distinctly monumentalised by the architect of the Great Pyramid. That our standard lineal measure is in danger we cannot believe, but the timely issue of this publication is a valuable confirmation of our wise national policy of continuing to use, preserve, and, where possible, perfect those hereditary weights and measures bequeathed to us from our remote ancestry, the counterparts of which are in the safe keeping of that wondrous storehouse of metric treasures, built upon the firm foundation of Gizeh's rocky platform, and standing four square to all the winds that blow, secure and unmoved, "in the midst of the land of Egypt."

The Pyramid writer of a date prior to 1882 who can now repeat what he then stated is a safe authority to read and study. Such an one is the author of "The Egyptian Enigma," and the present edition is recommended with much confidence to those who want a clear and concise account of the Pyramid's leading features. This book does not differ from others that have appeared before it in that a few of the statements therein are not so much based upon *proofs* as upon *assumptions*. There are, of course, some things that it is impossible to prove, but it seems to me safer to say that *it is upon the supposition that the Mosaic cubit was 25 inches*, that the Hebrew laver and the Ark of the Covenant are equal in capacity to the Pyramid Coffer. I do not necessarily go so far yet as to say that these were *not* equal, but maintain that it is needful to insert the above italicised words to admit that these relationships are *assumed* rather than *proved*. To sum up, Mr. Shaw's work contains a great deal that is very helpful and suggestive to the Pyramid student and the Identist, yet at the same time contains nothing that could in any way damage the cause of truth should the volume in question come into the hands of those ignorant of our British-Israel views, and for this reason "The Egyptian Enigma" can be not only safely but wisely and profitably used for general distribution. S. ALLEN WARNER.

Correspondence.

ROBT. T. KNOX (Fredericksburg).—Thanks for your interesting communication.

F. EVA.—We regret that your letter is too long for publication. Cannot afford space.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I would like to refer Mr. Hollway to one of the books on the subject of our Identity, about which he wants information, such as Mrs. Rogers' "Coronation Stone" or Glover's "England, the Remnant of Judah," where he will find the evidence that the daughters of Zedekiah escaped with Jeremiah the prophet and Baruch the scribe from Jerusalem to Egypt, and thence to Ireland. Jeremiah was told to go to the North (Jer. i. 7, iii. 12). Tea Tephi, one of the daughters (Hebrew name), married the Heremon of Ireland, who has been proved by Totten and others to be a prince of the Danaans, or House of Dan. From these two our King is descended through the Kings of Ireland and Scotland. The King's descent from Judah is also shown in Oxonian's recent pamphlet from another source. Hence we are the House of Israel with a King who belongs to the House of Judah, and this is what I meant by saying that the sceptre did not go with Judah into captivity, but our King sways it "till Shiloh come" (here the person), and to Him shall the gathering of the people be.

For the sake of beginners, this story should be told in more detail by one of our BANNER writers, as many others would be interested and enlightened by this "Romance of History," which we take for granted everyone knows.

Yours very truly,

F. THOMPSON.

Inveresk, Dumfries, 27th July.

To the Editor of the "Banner of Israel."

SIR,—Your correspondent, Mr. James Paylor, says that Shiloh will be a descendant of Joseph. Has it ever occurred to Mr. Paylor that Christ might be descended from Joseph through Ephraim, and be heir to the birthright of Joseph, just as He is heir of Aaron and David? Ephraim's heir was Beriah (1 Chron. vii. 23). Beriah's *firstborn* was a daughter called Sherah (1 Chron. vii. 24). Being the *heir* of Ephraim, she was also named Ephrath. Sherah, or Ephrath, married Caleb, the third son of Hezron, who was the firstborn of Pharez, the fourth son of Judah (1 Chron. ii. 3, 4, 5, 19).

Hur was the firstborn of Ephrath, or Ephratah (1 Chron. ii. 50). The second son of Hur was Salma, the father of Beth-lehem-judah, or Beth-lehem-ephratah (Gen. xxxv. 19; Ruth i. 2).

"Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse" (1 Sam. xvii. 12).

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Christ was the descendant of David through Nathan (Luke iii. 23, &c.). By lineal descent, therefore, Christ is "the Shepherd, the Stone of Israel" (Gen. xlix. 24), and "Heir of all things" (Heb. i. 2).

The place Shiloh is "Shalem, a city of Shechem" (Genesis xxxiii. 18). Joseph's bones were buried in Shalem, or Shiloh, in the land of Shechem—not in the city of Shechem, as some suppose (Joshua xxiv. 32). It is probably from this circumstance that the word Shiloh has been taken as signifying rest. Shiloah and Siloam are forms of the word Shiloh, which is, by interpretation, sent (John ix. 7)—surely a most significant type of the Messiah.

If Shiloh is not a type of Christ, then Beth-el is not; and who will say that the pillar of Jacob is not a type of Christ? (Isaiah xxviii. 16; 1 Peter ii. 6; Psa. cxviii. 22).

Zion, not Shiloh, is the chosen city of God (Psa. xlviii., lxxxvii. 2). It is to Zion that He (Shiloh) will come (Isa. lix. 19, 20).

Yours respectfully,

W. S. ORR.

20, Fernwood-street, Belfast, 27th July, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you allow me, in reply to the letters of your three correspondents in the last two numbers of the BANNER, to remark that the verse as we read it in the Bible, "The sceptre shall not depart from Judah until Shiloh come," is so definite and intelligible that there ought to be no difficulty in understanding its true meaning, which is that the sceptre, which is now in the hand of Judah, seeing that our King is a direct descendant of David, shall not be taken out of the hand of him or his descendants until the second coming of Christ, who is also of the seed of David, and who will then fulfil the promise contained in the other text quoted by Mr. Hollway, that "David should never want a man to sit upon the throne of the House of Israel."

Much more might be said on the name Shiloh, which ought not to be found a second time in the Old Testament. The name of the place, in the original Hebrew, which occurs so frequently, is differently spelled, and ought therefore to be written Shilo, or Selo, as we find it in the Septuagint, and also in the Douay, which is a translation of the Latin version of the sacred text.

Yours faithfully,

J. H. WELDON.

Ash-Hill Towers, Kilmallock, July 28th, 1906.

APPARENT COMPLICATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—In the BANNER OF ISRAEL for July 25th, under the heading "He taketh hold of the seed of Abraham," Mr. W. H. Huxtable says: "The Lord began to limit Satan's power over the human race by taking those *angels* who had sinned in taking to themselves *wives* of the *daughters* of men," &c. Will he kindly explain what he hereby means?

Yours truly, A. H.

P.S.—Mr. Leonard Hills in "British-Israel Caravan Mission" says (m—5): "It settles once and for all the vexed question of Church and Dissent." Will he kindly explain his meaning?

"WE MUST AGREE TO DIFFER."

To the Editor of the "Banner of Israel."

DEAR SIR,—When it is said, "We must agree to differ," it all depends on what we differ upon. We may agree to differ on the exact meaning of some statement of Scripture, but we could never agree if one takes one half of a statement, and another must have the whole. I heard a minister read Hosea i. down to verse 9, and then tell the people that the Ten Tribes had been cast off and would never more be known. Had he taken the whole statement he would have said otherwise. I couldn't "agree to differ" with such a man. I couldn't trust him at all. And so when a writer quotes our Lord's question—"Whom do men say that I the Son of Man am?" in order to show where there may be "wide differences of opinion" as to who Christ was, but does not finish the story by giving the following question—"Whom do *ye* say that I am?" and showing that with those who profess to be Christians there should be no difference of opinion as to who Jesus was—when a man so differs, I *cannot* "agree" to differ. And I just wish to express the fear that British-Israel truth may be thus sometimes wounded and hindered by its friends.

I am, &c., THOMAS KERR.

36, Warwick Street, Glasgow.

THE GATES.

To the Editor of the "Banner of Israel."

SIR,—We claim, rightfully, that we possess the Gates, in fulfilment of God's promise to Abraham and to Isaac, our forefathers—the promise given because Abraham had not withheld his son, his only son, the son who was so willing to lay down his life.

The Gate is mentioned in the farewell blessing upon Rebecca by her kindred, but not again. The promise was not for Jacob only, to the exclusion of Esau, whose descendants now possess the Gate so jealously coveted by all Europe that not one Power will allow another to possess it, or even to pass her ships of war through—I mean the Bosphorus. It is a wonderful fulfilment of God's promise that Esau should possess this one, so jealously coveted and guarded, and Israel all but one of the others—that one which she so wrongly gave up to her enemy, *i.e.*, Heligoland.

Yours faithfully, G. C.

Clevedon, July 16th, 1906.

ISAIAH XXVI. 20, 21.

To the Editor of the "Banner of Israel."

DEAR SIR,—There are two verses in Isaiah xxvi. which have for some time rather puzzled me—verses 20 and 21, which read, "Come, My people, enter thou into thy chambers, shut thy doors about thee: hide thyself as it were for a little moment until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain." Mr. Hine, in one of his "Coming Glories," explains that these verses mean that, while all the Gentile nations will be at war, Israel will be at peace and will have no part in the conflict. By reading Colonel Garnier's book, "The Great Pyramid," I find that he believes that it will be all true Christians who will be hidden in their chambers; or, in other words, all true Christians will be caught up to meet Christ in the air just before the terrible time commences, and so escape all the terrors of that time. I shall be very pleased if you will explain this in the BANNER as soon as you have room to spare, as I know I am not the only one who will benefit by an explanation.

ANON.

July 29th, 1906.

[In our opinion Mr. Hine's interpretation of these verses is the correct one. Verses 12—15 indicate that the Israelitish nation is the subject of the passage, and we can see no justification for reading a spiritual meaning into verse 20.—ED.]

B.-I. A. AND UNSECTARIANISM.

To the Editor of the "Banner of Israel."

DEAR SIR,—I suppose from the letter just published in BANNER OF ISRAEL of August 8th, Miss Cook has seen the error of her ways, and is prepared for the future to exclude from her speeches sectarian attacks on non-believers of certain doctrines most of us hold.

Yours truly, M. ROSS SCOTT.

SECOND NOTICE.—Will the borrower who had the loan of Vol. I. of *Covenant People* from the Anglo-Israel Circulating Library last year kindly return same at once to Messrs. R. Banks and Son, Racquet Court, Fleet Street, London, as it is wanted.

OUR RACE SERIES.—A few copies of this series still remain in stock, price 1s. each, post free 1s. 3d. Original prices, 2s. 6d. and 5s. each. To be had of R. Banks and Son, Racquet Court, Fleet Street, London, E.C.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Zionism *versus* Territorialism—Which Fulfils Prophecy?

BY T. W. PLANT.

A STUDY of rival remedies for the settlement of the Jewish problem is necessitated by the sharp line of cleavage in the methods and aims which are being advocated by the leaders of the above-named movements, and cannot but be of interest to all who believe in the Identity of the Anglo-Saxon communities with the long lost House of Israel; and even to those who are not convinced this brief comparison of the competing schemes with the prophecies relating to the manner in which the Jews shall return to Palestine, may induce them to become better acquainted with the mass of information furnished by the inspired Word of God on this interesting subject. Such a study will undoubtedly cause one and all to acknowledge and worship the Almighty Jehovah who authorised His prophets to utter His will concerning the whole of His people Israel, and the recognition of the marvellous way God is working through human agency will excite our reverent wonder and amazement, and lead us to exclaim, "This can be none other than the hand of God."

An exceptionally favourable opportunity for comparison has occurred during the last few months by the publication in the daily Press of the reports of four meetings—one held at Liverpool on behalf of the Zionist movement, and two held at London and one at Leeds on behalf of the Jewish Territorial Organisation—and I must ask our courteous Editor to publish the reports in full, both on account of their general interest and also that we may be able to form correct ideas of the opinions of the leaders by their utterances, and therefore be in a better position to test their agreement or otherwise with the revealed will of Jehovah.

The first report is taken from the *Liverpool Daily Post and Mercury* for April 23rd, 1906, and reads as follows:—

"THE ZIONIST MOVEMENT.

"DEMONSTRATION IN LIVERPOOL.

"A demonstration under the auspices of the Liverpool Young Men's Zionist Association was held yesterday afternoon in Hope Hall. Mr. J. Cathcart Wason, M.P., presided, and amongst others supporting him were Mr. R. R. Cherry, M.P. (Attorney-General for Ireland), Herr N. Sokolow (of Warsaw), Mr. L. J. Greenberg (member of the executive of the International Zionist Organisation), Colonel Whitney, and Councillor B. W. Eills, the Revs. I. Rafflalovich, A. Rutkowsky, and S. M. Levin. Mr. Sol. Cohen read letters of apology for absence from a number of influential people. Herr D. Wolffsohn, of Cologne, leader of the Zionist movement, wrote: 'I note with particular satisfaction that the Young Men Zionists hold faithfully and firm to Zion's flag, for only in our young lies the security for the prosperous future of our people on their native soil in Palestine.' The Bishop of Liverpool wrote:—'As one who believes in the prophecies of the Old Testament, I look forward to the day when the Jews shall be restored to their own country, and any movement which aims at this great object has my deepest sympathy.' Major J. E. B. Seely, M.P., D.S.O., wrote: 'I earnestly wish your meeting and the movement it promotes every success. All men's hearts have been stirred by the recent terrible sufferings of the Jewish race in Eastern Europe, and there can be little doubt

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that the establishment of a permanent home and headquarters for the Jewish people would tend to mitigate those sufferings in the future.' The Chairman said until the Jews had got a home somewhere from which they could make their voices heard there would be a great blot upon the civilisation of the world. The constant desire of the Jews had been to get back to Palestine, and in that view he and many other British people most cordially and sincerely sympathised with them. They hoped to see them back again there; not that they wished to drive a single Jew out of this country—there was no sordid feeling of that sort amongst them (applause). They met Jews everywhere, and held out to them the good hand of fellowship (hear, hear). It was a long time, he was thankful to say, since England persecuted the Jews; they had had much to answer for, but it was to the national credit of England that they had been the first to raise themselves against the petty persecution which had been displayed in some other countries. He could not find words to adequately express what civilisation, progress, and Christianity owed to the Jewish people, or to express the regard they felt for that stern, immovable Jewish character which they respected and admired (applause). Mr. L. J. Greenberg, member of the chief executive of the International Zionist Organisation, said: 'I believe we shall be able to convince the Powers of the world that our presence in Palestine as a nation will be to the lasting benefit of all,' and eloquently contended for the recognition of the Jewish nationality and its counterpart, the establishment of a Jewish State in Palestine, which would, he said, raise the status of the Jew wherever he might live, not so much by material as by the moral force of nationality (applause). Emigration, he urged, had not in any way bettered the condition of the Jews.* Mr. R. R. Cherry, M.P., moved: 'That this great meeting of Liverpool Jews and others who sympathise with the Jewish national movement place on record their conviction that only in the establishment of a legally secured, publicly recognised home in Palestine can any permanent help be rendered to the Jewish people. They believe that only failure and disappointment can result from any attempt to establish a Jewish State elsewhere than in the ancient home of the Jewish people, and that constant and increasing trouble must ensue if the Jewish question is allowed to remain in its present unsatisfactory and dangerous condition, mitigated only by philanthropic effort, which confessedly cannot cope with it. They urge upon all Jews, and all who sympathise with them, to support the Zionist movement under the leadership of the Actions Committee. That a copy of this resolution be forwarded to the Prime Minister, the Colonial Secretary, and the members of Parliament for Liverpool.' He said the movement must be one of great force, vitality, and usefulness, since it brought together in sympathy with them not only the people immediately concerned but people of different creeds and politics. He sympathised very strongly with the movement. One reason was that it sought to put into a practical shape that great principle of nationality, as applied to the Jewish people, which had been a fruitful source of good on the Continent of Europe during the last 100 years as regarded Christian nations. There was no reason in the world why the Jewish people, who had maintained their identity through countless years of suffering and persecution, should not in the future have a distinct national existence associated with a distinct portion of the earth's surface, a portion which should certainly be the country—Palestine—from which they sprang, and to which he hoped they would ultimately return (applause). The movement was the expression of those great principles of toleration and freedom which all Christians were anxious to see put into force all over the world. An end would ultimately come to that terrible and horrible period of persecution of a people merely because of their race or religion. It was that principle of toleration and freedom which had made England great. He did not think the Jews had anything to complain of in the way they were now treated in this country (applause). He wished very much they could say the same of every nation of Europe. It was a pleasant reflection to those who sympathised with the movement, and recognised the great things the Jewish race had done for humanity in the past, that it was in giving emancipation to the Jewish people in 1858 that the British nation put the coping-stone to that edifice of toleration and freedom which now characterised the British Constitution. The Jews were the last creed admitted to the franchise and the great Senate of the United Kingdom at Westminster. Amongst our most distinguished members, both in the House of Lords and the House of Commons, they were proud to say, were members of that creed. He sympathised with the movement also because it afforded a practical solution of a difficulty which at present affected the whole of modern Europe—namely, what was to be done with those who from various political causes were being driven out of the country in which they were born. He hoped and believed that the ports of England would never be closed to those who were driven from another country either by religious or political persecution. They would always offer in the future, as they had done in the past, an asylum to those who came to them because they were not allowed to live in the country in which they were born. In closing Mr. Cherry said the time would come when the Jews would go back to their own country and form one of the greatest nations of the earth (applause). Herr N. Sokolow seconded, and the resolution was carried unanimously."

The aims and objects of the Zionists can be judged very accurately from this report, and may be further briefly stated as follows (I quote from the excellent pamphlet, "Zionists and their Friends," published by R. Banks and Son):—

"The aim of the Zionists is to purchase or lease Palestine from the Sultan, in whole or in part, and reinstate the Jews in batches. As Dr. Nordau has said, 'We must have methodical immigration, and no tumultuous inrush into Palestine.' Further, 'The Sultan's suzerainty would, of course, be undisputed, and we want the great European Powers to consent to be our guarantee with the Sultan.'"

Now let us examine, as briefly as we are able, how far this plan agrees with prophecy. In the first place

*Mr. Greenberg's speech is partly taken from the *Daily Mail* of April 23rd, 1906.

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their plan is to purchase or lease Palestine from the Sultan under the guarantee of European Powers, all of whom except ourselves are anti-Semitic, and this sounds like a direct contradiction of Jer. xxxi. 11, 12: "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion." And of Isa. lx. 14, "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 thy feet." And of Lev. xxv. 23, "The land shall not be *sold* for ever: for the land is Mine." And of Ezek. xlvii. 14, "Ye shall inherit it," God announces, "concerning the which I lifted up Mine hand to give it unto your fathers; *and this land shall fall unto you for inheritance.*" And of Ezek. xi. 17, "I will *give* you the land of Israel" (read verses 14—20, which are certainly not yet accomplished).

Well may we ask, WHY DO ZIONISTS OMIT TO TAKE INTO ACCOUNT JEHOVAH'S PERSONAL CARE AND DISPOSAL OF THE LAND HE PROMISED TO ABRAHAM? He claims as His special prerogative the control of its ownership, and yet we have in the twentieth century a plan proposed contradicting at all points the declared intentions and will of Jehovah as regards His dealings with the nations in "the controversy of Zion." These direct contradictions should be serious enough to cause all who realise their importance, and who have given the subject more than a passing consideration, to pause in their unthinking advocacy and approval of hopes and aspirations foredoomed to disappointment.

The evidence against the probability of an internationally guaranteed Jewish State is increased tenfold directly we turn the searchlight of national identity according to the Bible on the man in possession, viz., the Turk, for immediately we do so we are face to face with the age-long problem of the rivalry between Esau and Jacob, and a study of *all* the prophecies and promises, the blessings and curses, given under Divine inspiration and revealing the Divine will concerning these two patriarchs and their posterity, becomes imperative.

When we study the culmination of the punishment to be meted out to Esau (= Edom = Turkey = Mount Seir) at the end of the age as detailed in Obadiah and supported by Ezekiel, Jeremiah and Isaiah, the fact of God "ruling among the armies of heaven and among the inhabitants of the earth" becomes a terrible and living reality and will cure you of any belief in a peaceable and willing acquisition of Palestine by the *small section* of the Israelitish nation known in the world to-day as the Jews. I wish I had space to quote the forcible arguments contained in Mr. Pain's excellent book* dealing with this subject, and which I heartily commend to all my readers, but I will content myself with one quotation as follows from page 112.

"Finally, after enumerating the sins of Edom in past ages towards our brethren the Jews, Obadiah declares:—'For the day of the Lord is near upon all the nations: as thou hast done, it shall be done unto thee; thy dealing shall return upon thine own head. And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall burn among them, and devour them: and there shall not be any remaining to the House of Esau; for the Lord hath spoken it.' It has been explained in the previous portion of this book that Ephraim is represented by England and her Colonies and that Manasseh is represented by America; from the fact that they are here collectively referred to under the one head of their father's name, as the House of Joseph, it seems a fair inference that the two nations who are to inflict God's 'vengeance upon Edom' are the English and American people."

Mr. Pain's argument, continuing, proves that we, the Anglo-Saxon communities (Great Britain and America), shall have to undertake this task alone and that we, assisted by America, are the only nations that can successfully accomplish the task, owing to our unique geographical position, our possessions near Turkey, and our supremacy at sea. This accomplished will clear the way for the return of the House of Israel and the House of Judah as one united nation to occupy the whole of the land from the Nile to the Euphrates, promised to Abraham but never yet acquired. So the land must not be bought or sold; it shall *fall to us for our inheritance*, hath said Jehovah. We are, therefore, faced with the question, Will Jehovah's plans come to pass and thus fulfil His prophecies as in the past, or will man's plans succeed better and prove that Jehovah's prophets prophesied falsely and were not inspired?

I know it is a serious responsibility to shatter the rising hopes for freedom from age-long oppression; and certainly it would be kinder to hold our peace if we have nothing better to substitute for their "unrealisable hopes"; *but*—BUT we are to-day the spectators of the initiation of a movement among a section of the Jews who have assumed the name of

TERRITORIALISTS,

and which bids fair to be the Biblical solution of the problem of succour for the Jews.

Let us read what the following three reports of their meetings can tell us of their aims and plans, and the first shall be from the *Daily Telegraph* of April 24th, 1906, and reads as follows:—

"JEWISH COLONISATION.

"One of the results of the recent deplorable events in Russia has been a marked revival of interest in all movements aiming at the solution of the Jewish question. Any scheme having for its object the provision of a permanent refuge for the persecuted Jews has enlisted a great measure of support, and though the Jewish Territorial Organisation does not owe its origin to the Russian 'pogroms,' its progress has been materially aided by them. Among those who assisted at the inaugural meeting of the Central London branch of this society at Steinway Hall last evening were Mr. Israel Zangwill (the President), Lord Kinnaird, Major-General Sir Alfred Turner, Sir A. Conan Doyle, Mr. Holman Hunt, Mr. Lucien Wolf, and Mr. Marion Spielmann. Mr. Zangwill said that the fact that it should be necessary to hold that meeting was proof of the lethargy of humanity in general and the Jewish people in particular. The necessity for a Jewish land of refuge was so glaring.

*Englishmen Israelites, Turks Edomites, Politics and Prophecy, by H. H. Pain. Now out of print.

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written, as it had been, in letters of blood across half a continent, that all Christendom should have combined with all Jewry to push forward their political negotiations. The Colonisation Association, founded by the late Baron de Hirsch, had proved the Jew's capacity for agriculture. A population of 10,000, scattered over the Argentine colonies, had proved that they nourished no delusive dream, for had these 10,000 souls been aggregated under the right political conditions they would have formed the nucleus of a Jewish land. Under the inspiration of Zionism and territorialism, the Jewish masses had awakened to the notion of self-regeneration. They had in Russia an organised group of 30,000 young men, who would lay down their lives for a Jewish land as cheerfully as other thousands of young Jews were laying down their lives for the Russian revolution. The Jewish Territorial Organisation would utilise the law of gravitation. It would set up a centre of attraction. It would draw the Jews to this centre. If they would but establish 1,000 carefully-selected agricultural families on a virgin soil, with room for expansion, and leave no stone unturned to ensure their success, if it would add the magnet of Jewish self-government, they might leave the rest safely to the law of gravitation. Around the flag of a Jewish land there would rally not only Jews from the Pales of oppression, but Jews from the lands of freedom, who feel that their freedom is only a false freedom, an unworthy freedom, so long as it was not shared with the whole Jewish race. Sir A. Conan Doyle said that if he were a Jew he could neither rest nor pursue his ordinary vocation unless he helped in some slight way to ameliorate the sad lot of his persecuted brethren. He felt that if the Jews were to be true to their splendid traditions, they, who had provided leaders in every sphere of activity, would provide men who would find a solution to this burning question, men who would make it impossible that the Jews should undergo butchery, torture, and shame, men who would see that their brethren were not driven from one land, refused admission to another, and hunted about from frontier to frontier. Other speakers included Mr. Lucien Wolf, who acted as chairman, Lord Kinnaird, Sir Alfred Turner, and Mr. Holman Hunt."

(To be continued.)

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter V.

THE PHILOLOGICAL DIFFICULTY.

(Continued.)

London, February 1, 1875.

My dear Anthony,—I perceive, by your last Letter, that you are not going to let me off as easily as I imagined. You cannot deny the validity of my reasonings upon Hosea iii. 4; and yet you raise new objections.

You refer me, in the first place, to a passage in Josephus, where he says:—"The entire body of the people of Israel remained in that country. Hence there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers" (Jewish History, Book XI.). You say, "This proves that they were recognised 800 years after their captivity as a distinct people; and that, therefore, they had neither changed their religion, nor lost their language, nor migrated from their place of exile."

In the second place, you quote me a passage from St. Jerome, who wrote in the 4th and 5th centuries (or about a thousand years after the exile), who, in his commentary on Hosea, says:—"The Ten Tribes inhabit to this day the cities and mountains of the Medes," upon which you graft a similar argument.

Now, allow me to observe, when writing to a scholar like yourself, that I am surprised at your rashness. For you surely know that the integrity of the text of this 11th Book of "The History of the Wars" has long been disputed. Casaubon, Brinch, and others, as collected in Havercamp's Edition, Ann. 1726, have shown this, "And even Bayle could not repress his indignation that one professing himself a Jew could so contradict the books of Moses and other sacred writings." *

Again, anyone who is acquainted with the science of historical criticism must be fully aware that no dependence can be placed upon the loose and casual statement of a theologian like St. Jerome, when speaking about events taking place in distant lands, especially at a time when such statements were often only founded upon traditional beliefs, or vague rumours, and when literary accuracy was not studied as it now is.

Your *third* argument is, perhaps, more to the point, when you adduce certain evidently Hebrew archæological remains which are found in the Crimea, and on the Asiatic side of the Cimmerian Straits, and which show that, long after the exile, some of the Ten Tribes were still in possession of their own language. I allow that the connection between these Crimean graves and the Ten Tribes is indisputable, for Hebrew inscriptions have been discovered running thus:—"This is the tombstone of Buhi, the son of Izchak, the priest; may his rest be Eden, at the time of the salvation of Israel. In the year 702 of the year of our exile." Facsimiles of three of the gravestones have been taken to St. Petersburg. Dr. Geige, of Frankfort, Tischendorf, and Olshausen, all support their true antiquity (See Vol. III., Part I., of the Transactions of the Biblical Archæological Society). But this only proves what I have assumed all along, that the lapse of Israel into absolute and final Paganism was gradual, rather than instantaneous. Nothing would be more natural than that some of them should have retained their hereditary opinions and language longer than others. Nor is there anything to show that these Crimean graves were more than the work of a portion of the exiles, while other portions may still have been in Media and Armenia, or even wanderers in separate directions.

A *fourth* reason which, at first sight, has considerable weight, is that which you deduce from a passage

* See Kennedy's Ethnological Essays, p. 195.

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in Acts xxvi. 7; where St. Paul speaks of the "Twelve Tribes" as continually *serving God, "day and night"* (see also Jas. i. 1). I used often to urge those verses for the purpose of proving that the Ten Tribes had all come back from exile, and were located along with their other brethren in various countries round about Palestine. I abandoned this idea, however, in consequence of discovering from 2 Chron. xxxiv. 9, that a "remnant" of these Tribes escaped from the power of Assyria before Shalmanezer carried away the main body of them into the north (see Hale's Chronology). Thus we have no difficulty in accounting for existing representatives of the Twelve Tribes in the time of our Lord. Notwithstanding which the main body of exiles may have still remained in Armenia and Media, or have even commenced some migratory marches in a Paganised state among the Indo-European races of Europe and Asia.

You will now most likely urge your *fifth* and last objection; saying, that the account which St Luke gives of the great day of Pentecost (in Acts ii.) proves the existence of a periodical communication between the Israelites of the Median captivity and Jerusalem. For among the Hebrew worshippers at that feast were "*Parthians and Medes*," the very people of whom we are now speaking. "What Medes could be in Jerusalem at this feast, unless they were descendants of the Ten Tribes who still retained their faith, and had come up to the holy city for worship?" Well, my dear friend, and what if they did? That would show, indeed, that many of the descendants of the Israelitish exile still remained faithful to the religion of their fathers. But it would by no means be inconsistent with the fact that the main body of the Israelites had been gradually lapsing into Paganism; and that, possibly, large numbers of them had already drifted away from their original place of captivity in lines of separate migration. Ephraim, for example, might have, centuries before this, wandered off in apostasy (as the Anglo-Israelite advocates contend) along the shores of the Caspian or the banks of the Danube, and yet a remnant may have survived in Armenia and Media who continued in their old place of exile for a while longer, and retained their Hebrew faith and tongue.

Recollect that, while all these *pros* and *cons* passed through my mind, I was by no means a convert to the Anglo-Israel Theory. I only felt that, in justice to these theorists, I ought no longer to ridicule the possible transition of a Semitic speaking people into the Indo-European speaking family. I still had the great Physiological Difficulty facing me; and that kept me laughing at the whole thing as heartily as ever.

Now, will you so far pack up your prejudices, and do me the honour to say that I have thrown a little light upon your poor old brains? We will enter into the Physiological Difficulty by-and-bye. For the present, weigh these answers; and prove your greatness of soul by acknowledging frankly that at least one of our old bugbear objections has fallen to pieces. Yours, in hope of success,

To Anthony —— —, Esq. ARTHUR.

(To be continued).

Caravan News.—VI.

BY THE REV. LEONARD HILLS.

RETROSPECTIVE of the first month's campaign. Some experience has been gained, which will prove valuable in connection with future work, and specially so when the 1907 season opens—we trust on a basis of well-planned and well-advertised district organization. First, a personal note. The active out-door life has worked wonders for my health. Appetite has been voracious and sleep perfect. The Van is most certainly an ideal way of "roughing it" in the pioneer work of our cause. The past five weeks' experiences lead me to these conclusions:—

1. The van has justified its existence.
2. We reach crowds of non-religious and non-church-going people.
3. We get no response to our repeated challenges to show from God's Word where our position is unwarrantable.
4. The only opposition likely to present itself—judging by the past—is that of the "yahing" of a drink-sodden man, to whom the very sight of a "parson" is as red rag to a bull.
5. The hostility of religious leaders is veiled, and we must expect very little sympathy from the cloth at present.
6. The Jesuits are making their tactics felt, for which we thank God and take courage, for this means they fear; and Rome is too old to have needless fears.
7. God is signally blessing this work in the following manifest ways:—

a. Fresh interest and fresh people "taking it up."

b. The "opportunity" of preaching the Gospel of the kingdom to many who never listen to the ordinary service.

c. Links formed between the districts which will prove of great help in future work.

d. Our literature spread and *read.*

e. The young people brought for the first time (in the majority of cases) in touch with the great Identity truths, and their interest held.

f. Personal contact with believers and sympathisers that our cause has vainly endeavoured for so long to foster by means of writing only.

g. And last but not least, an outward and visible sign to the world that our message is one that we need not to keep select within four walls, but, obeying our Divine Master's command, is being preached in the highways and byeways. He has said, "Go and preach." Not wait till they come to you. In His strength we are going. He is leading and blessing. If you cannot go yourselves, I earnestly ask you to assist by prayer and gift of money and literature those who are striving to make known to this people that have ears how great things the Lord hath done for them.

My next News will be written from Sevenoaks, and then we cross the border into Sussex, where big preparations are being made. I desire to acknowledge the valued personal help of Messrs. Hunt, Westwood, Cole, Pym, Locke, Lepingwell, and Loveland, and to thank all the friends who have sent bright, *clean*, readable literature.

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MISCELLANEA.

A GREAT MISSIONARY-EXPLORER.—Advices from Africa report the death of the Rev. George Grenfell at Bassoko on July 1st. He was one of the founders of the Congo Mission, and was entrusted by the late Robert Arthington with the great task of linking up the stations of the Church Missionary Society in Uganda with those of the Baptist Missionary Society on the Congo, thus carrying a chain of Gospel "forts" right across Africa. But he was also an intrepid traveller, his chief discovery being the Mopangi River, for which he was awarded the gold medal of the Royal Geographical Society. In announcing his death the *Times* said: "Few explorers in any part of the world have made such extensive and valuable contributions to geographical knowledge as this modest missionary, who, had he possessed the ambition and the 'push' of men who have not done a tithe of his work, would have been loaded with honours."

***

KEEPING THE TRUTH (Isa. xxvi. 2).—The business of making money out of rubber [in Brazil] is left to the American, the German, and the Brazilian. English people have not yet taken a hand in the game, and this is the more remarkable because the English are well liked in Brazil. If you want to impress upon a man that you are sincere and honest, you say, "I mean to be English in this deal."—From "Rubber," in *Daily Telegraph*, June 30th.

***

SABBATH CALM.—

The chiming of the Sabbath bell,
The silence of the Sabbath fields,
Over the hamlet cast a spell
To which the gracious spirit yields.

No flail beats time on granary floor,
The windmill's rushing wings are stayed,
And children's glee rings out no more
From hedgerow bank or primrose glade.

The big-boned team that firm and slow
Draw yoked, are free to couch and stray;
The basking covey seem to know
None will invade their place to-day.

—*Alfred Austin.*

***

OAKS AND MISTLETOE.—A review in the *Outlook* rebukes an American writer for wondering whether there is any "natural connexion" between the oak and the mistletoe, seeing how constantly they are associated. "In Great Britain," says the reviewer, "the oak is one of the trees on which the mistletoe notoriously does not grow." As far as Great Britain is concerned, it may not grow very often on oaks to-day, but it did do so, and still does so in America. The hills that surround the Lick Observatory, in California, are entirely covered with oaks, and it is not too much to say that every oak carries a bunch or bunches of mistletoe. There are square miles on miles, a whole district, full of the "natural connexion." And a connexion certainly existed in the Druidical mind.

CANADA AND BRITISH CRIMINALS.—Two or three months ago a Canadian correspondent stated that she had read several times of people in this country being let off merited punishment by magistrates on promising to go to Canada, and we denied the truth of these reports. The following cutting from the *Standard* of August 1st bears on the point:—"At the Mansion House, yesterday, Felix George Pridmore, aged 24, a clerk, was charged on remand with obtaining food by means of a trick from Messrs. Lyons and Co. Counsel for the defence pleaded that the accused was of weak mind, and a doctor and an alderman were called to show that his mind was weak. It was then stated that Pridmore's friends would send him to Canada. The assistant clerk said that the Canadian Government did not want weak-minded persons sent there, and the alderman remarked that it was not fair to Canada. The defendant was further remanded."

***

OBSTINATE OFFICIALDOM.—There seems to be an element of false dignity in the refusal of the Post Office to accept guarantees for an Atlantic penny post. The position is that the Postmaster-General and his colleagues are in favour of a penny rate to the United States, but incredulous that the concession would pay its own expenses. Enters to them Mr. Henniker Heaton with the offer to provide guarantees against any possible loss, so that the improvement may be started forthwith instead of waiting for easier finance or bolder views on the part of the Treasury. This is a business-like proposal, to be discussed in a business-like spirit, and not disposed of by any maxim about the inexpediency of private donations for public purposes. Mr. Henniker Heaton's offer is precisely parallel to that which the Post Office itself requires in the establishment of a new telegraph office, so that officialism in this case is not even consistent with itself.—*Pall Mall Gazette.*

***

EASILY ABSORBED.—It seems to be a law of nature, and may be considered an axiom, that the Germans increase only in countries where none but Germans live. If Germans have to live side by side with men of another nationality, they are easily absorbed, and soon lose their language unless a vigorous German Government upholds Germanism by force and counteracts the natural tendency of Germans to sink their nationality by forcibly Germanising those who otherwise would denationalise the Germans.—O. ELTZBACHER in "Modern Germany.

***

SMALL GOLD RUSH IN IRELAND.—Much interest has been aroused in Roscommon by a discovery made in a quarry at Boho, near Castlerea, where some workmen belonging to the Congested Districts Board, during quarrying operations, found between two layers of rock a lump of virgin gold about the size of a goose's egg. The fact that the nugget is composed of the precious metal has been confirmed by a Dublin analyst. The discovery has caused quite a sensation, and people are flocking to the place from all parts.

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The Divine Calendar:

OR, STUDIES OF THE REVELATION FROM AN ISRAELITE STANDPOINT.

BY AUGUSTA COOK.

(a) What Israel is NOT.

(*Continued from page* 341).

THE chief passages of Scripture advanced by Mr. Elliott, and generally quoted by others, in support of spiritualizing the prophecies concerning Israel are Eph. ii. 12, 13, 19, and Gal. iii. 29.

To rightly understand these passages we must bear in mind to whom they were *chiefly* written. There are undoubted evidences in both epistles that the apostle is addressing—not a purely Gentile people, but rather *Gentilised Israelites.* The passage in Eph. ii. shows he was instructing those who had become "*alienated*" (see R.V.) "*from the commonwealth of Israel.*" They could not have become "*alienated*" unless they had first belonged to the commonwealth. And this estranging, alienating, or Gentilising of the House of Israel, is very clearly the burthen of Old Testament prophecies.

They were to become "a fulness of nations," or of *goyim*—a word which to the Hebrew designated those who were *outside the Mosaic law*, viz., the heathen or Gentile nations. And this is just what Jacob prophesied Ephraim should become (Genesis xlviii. 19). Other prophets sang the same tune. Isaiah, for example, in that wondrous but little understood chapter (liv.) shows us *two women*—one, the "married," viz., the House of Judah (or the Jews), who has never been divorced or alienated from the law, but are ever still under the Mosaic dispensation; the other woman is called "the desolate wife" (see also Jer. iii. 1), viz., the House of Israel (or the Ten Tribes), who was to become the "refused" wife—the divorced woman, "alienated" from the commonwealth of Israel—*Gentilised!* And just as Isaiah showed that the glory and the fruitfulness of the desolate, divorced, alienated one is far greater than the glory and the fruitfulness of the married or Jewish wife, so also Paul says that though "alienated," *yet*—"ye are brought nigh by the blood of Christ."

What a radiant light is thus thrown by Isa. liv. on Eph. ii. 12, 13!

What a brilliant revelation on the Bible does British-Israelism afford!

How inexplicable are many passages apart from its teachings!

Had the author of the "*Horae Apocalypticae*" understood it, he would not have written that the blessings promised on oath to one people only had been "transferred" from them to nations to whom no such oath was ever made. Had the light of British-Israelism fallen on him, he would have known that the House of Israel, which had become Gentilised and heathenised, was the "nation" to whom our Lord gave "the kingdom," and which is taken away from their brethren, the Jews, on account of their rejection of Christ.

Similar remarks apply to the passage in Gal. iii. 29, quoted by Mr. Elliott in favour of the mistaken idea of the transference of the covenant blessings from Israel to a Gentile "Church."

But examination of the Epistle to the Galatians will show that the Galatians were a part of the outcast or alienated House of Israel, which had been divorced from the law and had lapsed into heathenism. Paul tells them Christ had redeemed them from the curse of the law—that they had been at one time "under the law," which had been their "tutor" to bring them to Christ—words which could have only been addressed to Hebrews, for none but Israelites were ever under the law of Moses.

Paul's argument is that, though they have become Gentilised and cut off from the Mosaic privileges, yet, in accepting the faith of Christ, they were reinstated as "heirs of promise." In their alienated heathen condition they were the "*lost sheep*"; now in Christ their Abrahamic descent was recognised, and in them the oath to their forefather must find fulfilment. But let them not return to the "beggarly elements" of the old Mosaic dispensation, for they were redeemed from the curse of the law and had been brought into the new covenant of grace.

Similar remarks may be applied to other epistles and many more contexts advanced to show that the "Israel" of the New Testament is *not* a spiritual, intangible non-Hebrew Church, but that it is identical with the "Israel" of the Old Testament. If God has taken "the kingdom" from the Jew, He has quite as certainly given it to His own ancient redeemed House of the Ten Tribes, in accordance with His oath, spoken long centuries ago, to Abraham, our father.

(b) What Israel IS.

Having shewn that "Israel" of the New Testament is *not* a spiritual glomeration drawn from all nations, we have in that denial practically answered our next point—What Israel *is*—and demonstrated that it is the self-same literal people which came out of Egypt; were banished beyond the Euphrates for their sins; and in our Lord's time were known as "the dispersed" or "lost sheep of the House of Israel." And who, having been redeemed by Christ from the law, have entered into "*the kingdom*" forfeited by a disbelieving minority of their race—the Jews—who, for their rejection of Christ, are still outside the new covenant, and consequently not participating in the spiritual, national, and political blessings belonging to that covenant.

THE HOUSE OF ISRAEL (OR TEN TRIBES) HAS NEVER REJECTED CHRIST, as the Jews have.

It is remarkable that the vision now under our consideration is the only one in which the term "Israel" is applied to this people. And there is a most striking significance in the fact that the vision of the sealing of Israel is placed in the series of visions which have an *allusive condemnatory contrast.*

The *Horae Apocalypticae* considers that the two first prominent steps in the general apostasy were the error of baptismal regeneration and the error of saint-worship. These heresies are condemned in the vision of the white-robed multitude, and in that of Christ offering His own prayers with that of all the saints (chaps. vii. and viii.). Thus human merit is entirely set aside, and the early corruptions of the

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fourth century strikingly refuted in the exquisite imagery of those two visions.

But not the less emphatically does the prior vision of the sealing of the elect and representative 144,000 condemn in unmistakable figurations the error which was among the first of those times—viz., that of *the adoption, by the Roman ingrafted wild olive branch, of the titles and privileges which belong alone to Israel*, thus boasting itself, as Paul prophesied, against the good Israelitish olive tree (Rom. xi. 18). If the two following visions condemn by allusive contrast the early phases of corruption, so with equal force does the sealing vision refute the "innovation on primitive doctrine," as Mr. Elliott styles the first adoption by Rome of privileges belonging alone to Israel. And this allusive condemnation is further emphasised by the fact that in this same vision, and in this alone, the word *Israel* occurs. Rome started the error in the days of her infant apostasy—the mediæval ages established the heresy—the Reformation failed to overthrow it—the twentieth century still finds a large number of adherents to the fallacy—the British-Israelites appear to be the only ones sufficiently enlightened to perceive the error. The time will come when British-Israel truth will be of sufficient strength to overthrow this giant of ancient popularity; to slay with its own sword this Goliath, which for centuries has defied the armies of truth.

There can be no doubt that the language of the Apocalypse is highly figurative; nevertheless, it has a very literal element in it. If "Babylon," the old enemy of Israel, is significant of the same old literal revived power of Baalism under a new guise, and bearing the modern appellation of *Rome*, even so "Israel" is the same chosen, ancient, literal people under the new covenant, and called by a new and modern name. Both are ancient Old Testament forces still before us to-day, and antagonistic to each other; the one still ensnaring the other with her old witcheries—Babylon and Israel in Old Testament language—Babylon and Israel still in New Testament phraseology—Rome and Great Britain in twentieth century speech; the one representing the kingdom of Beelzebub on earth, the other the kingdom of God.

Thus, while we cannot admit a so-called "spiritual Israel" any more than we can an invisible, intangible "Babylon," yet there can be no doubt that Israel the true Church, and Babylon the false Church, have both their spiritual, or religious, or ecclesiastical aspect; while both are, at the same time, very real, tangible, visible and literal powers in this world. And if we limit Babylon in the Apocalypse to one system only—*Rome*, so likewise contexts appear to show that Israel in the Revelation is one people only.

(To be continued.)

LONDON AND LEICESTER.—Mr. Harris, of 11, Donnington Street, Leicester, is anxious to hear of other believers in his town or district with the object of arranging for a lecture there, and he will be glad to accept Identity literature for distribution. We trust there will be a good response. Mr. John T. Hunt, secretary to the West London B.-I.A., is also open to receive clean BANNERS or leaflets, as he disposes of a large quantity of literature. His address is 3, Coverdale Road, Shepherd's Bush, London, W.

God's Guardianship.

BY ALEXANDER DUNN.

A MOST striking proof of God's protection of England is afforded by the well-known event—the annihilation of the Spanish Armada. In July, 1588, after a few preliminary mishaps, the great fleet arrived in the channel. It was composed of 130 vessels, which carried over two thousand guns (some of which have in the last few years been found near our coast), twenty thousand troops, and two thousand volunteers of the highest families of Spain. Our chief officers worked well when they had finished their play, but the Invincible Armada was watched by Him who told David that his descendants should reign for ever, and His people Israel should never more be invaded.

The wind began to blow,
The waves commenced to swell;
The Spaniards did not know
It was the Armada's knell.

All hope of conquest past,
The storms grew worse each day;
The world knows how at last
Our foes were swept away.

Queen Elizabeth acknowledged that it was God who delivered us, and others since have had to acknowledge the same under similar circumstances, as our historians tell. See BANNERS 1,356, 1,486. And this is why we know there cannot be an invasion of England in 1910.

Read what some of our poets have written:—

"This northern isle, our native land,
Lies safe in God th' Almighty's hand;
Our foes of victory dream in vain,
And wear the captivating chain."—*Watts.*

"When navies tall and proud
Attempt to spoil our peace,
He sends His tempest roaring loud,
And sinks them in the seas."—*Watts.*

"Thee, the great Jehovah deigns
To succour and defend;
Thee, the eternal God sustains,
Thy Maker and thy Friend.

Israel, what hast thou to dread?
Safe from all impending harms,
Round thee and beneath are spread
The Everlasting Arms."—*Wesley.*

(It seems Wesley called England Israel.)

"Has He not hid thee and thy favoured land
For ages safe beneath His shelt'ring hand;
Given thee His blessing on the clearest proof,
Bid nations leagued against thee stand aloof,
And charged hostility and hate to roar
Where else they would, but not upon thy shore?

His power secured thee when presumptuous Spain
Baptized her fleet invincible in vain.
Her gloomy monarch, doubtful and resigned
To every pang that racks an anxious mind,
Asked of the waves that broke upon his coast,
'What tidings?' and the surge replied, 'All Lost!'"
—*Cowper.*

INVASION IS IMPOSSIBLE.

Impossible, though Spain's great fleet
Came forth against us on the deep;
Old England might have known defeat
Had God been slumb'ring or asleep.

Impossible, in nineteen—ten,
Although a powerful neighbour tries
To beard the Lion in his den,
Unless the God of Israel dies.

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Andrew Carnegie's Wise Saws.

We have received more than one cutting from the Press bringing before us Mr. Andrew Carnegie's great historical discoveries—overlooked so far by historians—to the effect that (on the arrival of the Stuarts) Scotland annexed England, and has "bossed" it ever since, which operation Canada will, he expects, perform on the United States; and, lest there should be any lingering doubt in our mind respecting this annexation business, a Scotch friend has written us confirming Andrew's statement. We happened to see a copy of the *Glasgow Herald* containing its editorial comment on this amusing deliverance, which was—"we think of the lamb and the lion, but 'say nuffin'"; and in our opinion it would have been better if others had observed the same discretion. But, as we have intimated, they do not; and Mr. Folkard, moreover, puts these remarks forward in the August number of the *Covenant People*—which appears to be a receptacle for anti-English lucubrations—observing that they seem similar to the views once set forth by the author of a pamphlet which shall be nameless. And in this Mr. Folkard is partly correct, for they are undiluted nonsense. Indeed, Mr. Carnegie hardly ever opens his mouth without showing his ignorance of political and national affairs.

If this gentleman would visit one of the many libraries which he has prematurely given away, and consult a dictionary, he would find that there is a wide difference between a union and an annexation. And if he reads a reliable history he will notice that a generation or two after the union of the crowns England cast the Stuarts out of the kingdom—not merely out of England, but out of the kingdom—and conquered Scotland in the process. This was followed by the reign of the Dutch William; so that if the accession of James implied the annexation of England by Scotland, the accession of William implied the annexation of Scotland by Holland, or rather the annexation of the British Empire. To pursue the New Logic a little further, twenty-five years later Hanover must have performed the same prodigious feat when farmer George mounted the British throne, and it is strange that historians have not given gallant Hanover any credit for this exploit.

The remark as to "bossing" bears the same stamp of truthfulness. If Mr. Carnegie—we are supposing that he is still inside one of his invaluable libraries—turns up, say, the Scottish *Reports of the Historical Manuscripts Commission*, he may obtain a good deal of information about the consummation of the union. There is cited, for instance, a letter from Lord Lovat (1736) declaring his resolve to give his heir such a Scots and French education as he hopes will prevent him from being English, and adds: "I am persuaded before he is of age that the cursed union betwixt England and Scotland will be broken, and then Scotsmen must be Scotsmen, whether they will or not; whereas we are now but poor, mean, servile, and mercenary English slaves." Clearly the "bossing" had not commenced by that date, and, as for the present times, the files of such newspapers as the *Scotsman* could be perused, more especially the reports of Home Rule meetings, where resolutions are passed protesting against "the domination of England" and against the union, as it "vests the whole power in England,' or, occasionally, in the "English tyrants at Westminster." Which are we to believe—the excited politician or the badly educated millionaire? Personally, we believe neither, although the Home Rule agitation has unquestionably shown who is and who is not the "boss" of the United Kingdom. A year or two ago a Scottish Patriotic Association sent a circular letter to all the schoolmasters and members of School Boards in Scotland asking them to impress upon the children under their charge that Scotland is not the servant of England. Advice which is certainly singular and suggestive.

"Scotch premiers" and "Scotch archbishops" are the symptoms of "bossing" supplied by Mr. Carnegie, and, if we look a little beyond our noses, they (the premiers and archbishops) are not apparently very dangerous symptoms. Since the union of the two Parliaments there have been forty British premiers, five of whom are Scotch or (like Balfour and Rosebery) half Scotch, half English, which does not seem to be a startlingly excessive proportion even if the halves are reckoned as wholes. Scotch archbishops are still more rare, and it is unfortunate for their bossing capacities that for the first time in its history a Royal Commission has pronounced the condition of the Church "a scandal to religion"—a scandal which the archbishops tell us they are "helpless" to prevent, and, if they cannot control a curate, their "bossing" powers over the English nation must be exceedingly slender.

Mr. Carnegie's references to the great Dominion are "part and parcel." His life-long hostility to her independent position is well known; so acute is it that he has even urged the United States to coerce her into the arms of the Republic. All prospect of this having disappeared, his snarl has been changed into a purr, and the desired absorption of Canada is styled "annexing" the United States. On the destiny of Canada, however, we need not say a word to any British-Israelite; and perhaps some of our Scotch friends may think we have said too much already; but we have written nothing without a good reason for so doing.

The Rev. Leonard Hills.

By John T. Hunt.

Doubtless numbers of our readers will welcome this presentment and notes of the popular lecturer and writer who for the past fortnight has attracted enormous crowds to his touring car at the corner of Shepherd's Bush Green, where he has been lecturing for the West London Branch of the United British-Israel Association, of which he is Vice-President and official Lecturer. Before Mr. Hill gave the whole of his time to British-Israel propaganda he held ministerial appointments in Suffolk and Chelsea. For some years past he has been intimately connected with journalism both at home and on the continent, and his wide and incessant travelling has made him

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acquainted with men of all shades of political and religious life and thought. He is the author of several works on British-Israel teaching, his latest book, "About Ourselves," written for young men, is one of his most successful, and has a large sale. This year Mr. Hills has already lectured in over thirty of the large towns of Great Britain, and a month ago was attracting large crowds in Belfast and district. Invitations from the States, Natal, New Zealand, and Australia are now under consideration. Mr. Hills himself is desirous of visiting Palestine and Egypt before long, as he is preparing a new work which deals very largely with Pyramidology and the East. The Rev. Leonard Hills as a speaker is always a "draw" for his strong personality, and holds the attention wherever he speaks. He is very successful with young men and lads; in fact, as he tells us himself, they are his "hobby," though we happen to know he has other hobbies, in which rod and gun loom large. He is as prolific as a writer as a speaker; his articles week by week in the BANNER OF ISRAEL are eagerly looked for, and he is responsible for more than one tale of adventure, and not a few songs and recitations, one or two of which have "caught on." We leave our readers to form their own impression of his style by the perusal of his article, which will shortly appear within these pages, on—"A Week End in Shepherd's Bush." He is due to speak at the West London Tabernacle, Notting Hill, P.S.A. for men and women early in September, and later on for the Winter Session of the local Association, when we are sure that his return visit will be but a reiterated success.—From *Hammersmith and West London Express*, July 27th, 1906.

SHOREHAM.

BRITISH-ISRAEL.—The Rev. Leonard Hills held his first of a series of British-Israel Caravan Mission Meetings at Shoreham, on Wednesday evening last, when he gave a very good address on the unconditional promises that God made to Abraham that his descendants should become a nation and a company of nations, also the promise to David that his descendants should always have a king over the House of Israel, viz.: Our noble King Edward VII. now reigning over the British Empire, a nation and a company of nations, and proved to be the "Lost Ten Tribes of Israel." Mr. Leonard Hills will hold meetings each evening at Shoreham, at 7.30, till (to-morrow) Saturday, and on Wednesday and Thursday, August 8th and 9th, he will be at the Market Square, Sevenoaks, and on Friday on the Vine at 7.30.—*Sevenoaks Chronicle*, August 3.

Correspondence.

CONFERENCE AND FEDERATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I presume the Chiel must have been amongst some of our Israelites in Ireland and the South of England; if not, will he please inform us when any correspondence appeared in the BANNER or *Covenant People* from either Ireland or the South of England advocating a National Conference to be held in November or December; and also inform us why it should be pushed in before the Associations and Councils have had time to consider the question? I have been expecting to see letters from Belfast, Dublin, Tipperary, Dumbartonshire, Manchester, Bath, and Nottingham, also from the London District. These are all principal centres, and should have a voice in the matter.

Mr. R. S. MacDonald (Southampton) has suggested twenty-two Districts, but it is clear they would only be able to form District Associations similar to the Yorkshire District Association, which has a supervision over a dozen local Associations, and assists in organizing others. These District Associations do not mean the dissolution of some existing organizations, such as the London British-Israel Council, the North of England Anglo-Israel Council, or the Northern British Israel Council, as intimated by Mr. MacDonald in BANNER of July 4th, but they help to strengthen these higher Courts or Councils. If our friends will examine other organizations, such as the Good Templars, they have (1) the Subordinate Lodge, (2) Degree Temples, (3) District Lodges, (4) Grand Lodge of England, and (5) the Right Worthy Grand Lodge of the World. The Methodist bodies have (1) their Churches, (2) their Circuits, (3) District Meetings, (4) Annual Assemblies, and (5) the Ecumenical Conference. Each assembly has its own work to fulfil. If some individual in each of the ten Districts (suggested by the Yorkshire Association in BANNER of July 18th) were to invite all active workers in their Districts to meet together and endeavour to form themselves into District Councils during this year, it would do far more good than rushing the National Conference faster than is wise. I don't agree with Mr. Reid in hurrying the matter.

What does it matter about past resolutions, whether correctly reported or not? The great object was to form a National Council to be an elective body of representatives. It matters not whether Mr. D. Parker's Amendment of Thursday, May 3rd, or Rev. I. Jones' Resolution of Friday, May 4th, be taken; they amounted to one and the same thing, and were carried unanimously, all larger schemes being left in abeyance until the National Council be formed at Halifax.

I agree with Mr. Parker's remarks in BANNER of July 11th, that May or June next is early enough for the next Conference, so that all Councils can hold their annual meetings prior thereto. Personally, I have no objection to an earlier date, providing all Associations are prepared to make the Conference a success, but as President of the Yorkshire District Association I should object to the officers of this District taking any steps before May or June unless requested by letters from London, Glasgow, Dublin, Southampton, and from our esteemed President at Newcastle.

I asked my fellow-townsman, Mr. Parker, if he was intending to reply to Mr. Reid's letter. He said, "No," and asked me to do so as he was too busy making up parcels of leaflet *Good News*. He tells me he has orders in for 40,000, including one from Halifax, Canada, and I understand this makes 70,000 since April. We hope all Associations will get these tracts for house-to-house circulation, and invite members to meet and discuss how to organize District Councils and the National Council, letting us have some good suggestions in the BANNER for national work, similar to Mr. Plant's in BANNER of July 11th.

Yours truly, JOSEPH BARNES.

11, Industrial Place, Sowerby Bridge, August 1st, 1906.

PROGRESS AT HENDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—Since residing at Hendon I have learnt that there are several living here who are firm believers in our Israelitish origin. It is now felt that, with God's help, a combined effort should be made to make the truth more widely known in this district. If, therefore, this should meet the eye of anyone in the neighbourhood able and willing to help in any way will they kindly communicate with Mr. R. Stevens, St. Denis, Lodge Road, Hendon, N.W., who hopes eventually to arrange for some lectures being given, and who will be glad of literature for distribution. Yours truly, J. M. LAWRENCE.

Brooklyn, Hendon.

COMMUNICATIONS for the Editor to be addressed—J. G. TAYLOR, 12, Burdon Terrace, Newcastle-on-Tyne.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Elements.

BY GERTRUDE SMITH.

AFTER the experience at our late Conference at Exeter Hall, when a clergyman rose at the close of the last meeting and appeared to be still in ignorance of the elements of our British-Israel belief, it is well that from time to time the BANNER should contain a simple paper, giving the connecting links in our chain of evidence in a condensed form, so that those who have heard nothing or very little of our subject may be able to grasp the gist of it. Briefly then, our belief is as follows:—

God Almighty called Abraham out of Ur of the Chaldees and promised to make of him a great nation. "I *will*"—reader, mark that little word of four letters; it occurs many times in Scripture, and when uttered by God assuredly cometh to pass—"I *will* make of thee a great nation, and I *will* bless thee, and make thy name great" (Gen. xii. 2).

As the dust of the earth. "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).

As the stars of heaven. "And He brought him forth abroad, and said, 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. And he believed in the Lord" (Gen. xv. 5).

As the sand on the sea-shore. "That in blessing I *will* bless thee, and in multiplying I will multiply thy seed as the sand which is upon the sea shore" (Gen. xxii. 17).

Thus, at the outset, we get three solemn promises of multitudinousness without condition, and it behoves us not to juggle with the plain statements of Scripture by declaring that this represents a spiritual nation. Let us be quite convinced, before proceeding further, that God Almighty meant what He said. If, when we went collecting for a charitable object, some one promised us a £5 note, and we stretched out our hand to receive it, what should we think of them if they drew back and said they only meant it spiritually? Yet this is constantly the nonsense we hear from our modern pulpits—that God did not mean to make Abraham the father of literal, but simply spiritual, nations.

Let us proceed. "*Thy seed shall possess the Gate of his enemies*" (Gen. xxii. 17; Gen. xxiv. 60). This also must be fulfilled literally, and is so in our strategic strongholds, such as Malta, Gibraltar, Aden, Perim, Hong Kong, etc.

Abraham's descendants in time became the heads of the Twelve Tribes of Israel, Jacob's name being changed to that of Israel after his wrestling and prevailing with the angel (Gen. xxxii. 28). The Twelve Tribes continued under one king until the time of Rehoboam, when the kingdom was divided (1 Kings xi. 29—31). Henceforth they were known as the kingdom of Judah and the kingdom of Israel; Israel, or the Ten Tribes, being in the northern part of Palestine and Judah dwelling in the southern. The Israelites, or Ten-tribed House, were reigned over by 19 kings, and for their idolatry were carried captive in the reign of Hoshea to Assyria, 721 B.C., from whence they never returned; but the Assyrians placed heathen races in the land to prevent the country from lying fallow, and these were afterwards known as Samaritans, from the city of Samaria, which they occupied (see 2 Kings xvii. 24—26). On the other hand, the kingdom of Judah (or the Jews) were reigned over by 19 kings and 1 queen, and at last, in three suc-

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cessive captivities, were carried away to Babylon in the reign of Zedekiah, 588 B.C., by Nebuchadnezzar. The history of these captivities is well worth careful study, and you will find them recorded in 2 Kings xxiv., xxv.; also 2 Chron. xxxvi. 1—13.

After 70 years the Jews were restored to their land; and when our Saviour came on earth, "He came unto His own, but they received Him not" (John. i. 11); for that rejection, and their subsequent crucifixion of their Messiah, they were scattered over the face of the earth—the shew of their countenance witnessing against them (see Isa. iii. 9). We have, at the time of writing, ample evidence of the terrible miseries, privations, and massacres, these poor down-trodden Jews are now being subjected to in the Russian Empire. My sister, who has just returned from Morocco, states that she never saw a more literal fulfilment of the prophecy in Lev. xxvi. 36 than the state of the Jews in that country testifies: "I will send a faintness into their hearts in the lands of their enemies, and the sound of a shaken leaf shall chase them." It is pitiable to see such abject creatures as the Jews are in North Africa: afraid to stir outside the city walls, and running to hide at the least sound (Deut. xxviii. 65), "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind."

Carefully note that when our blessed Lord was upon earth, He said "The kingdom shall be taken from you (Jews), and given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Now let us once more refer to the solemn promise which God Almighty made on oath to Abraham. The kingdom was, henceforth, to be taken from the disobedient House of Judah, and given to the other Ten-tribed House of Israel, that the promise of multiplicity might be maintained. "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 (Amos ix. 9). In the book of Esdras we have an exquisite glimpse of the repentance of the Ten Tribes. "They took this council among themselves that they would go forth into another country, and there serve God as they had never served Him in their own land." How different from the terrible cry of the House of Judah, "Crucify Him, away with Him. His blood be upon us, and upon our children," which has been realistically fulfilled in this nineteenth century. Surely the cup of Judah's woes is now filled to the brim.

The time had now come for the Ten Tribes to break away from their captors, and they left the shores of the Caspian Sea, and by successive waves passed through Europe, finally settling in these isles of ours. We have a magnificent picture presented to our view of what this Ten-tribed House of Israel gathered into these isles of ours should be like in these latter days. Let us gaze at it. This Israelitish race must possess a company of nations as promised to Abraham (Gen. xxxv. 11). *Vide* our Colonies: Australia, New Zealand, Tasmania, South Africa, etc. No other European nation answers to this description.

Must lend to many nations, and borrow from none (Deut. xv. 6).

Be above all other nations; and surely this is true of our great Empire (Deut. vii. 6).

Must blossom and bud and fill the face of the world with fruit. This the British nation is certainly doing in a two-fold aspect (Isa. xxvii. 6). She is the kingdom taken from Judah, and bringing forth the fruits thereof—1st. By mis-ionary effort, as prophesied in Micah v. 7; no nation has done so much to evangelize the world as this nation of ours. 2nd. By means of colonizing (see Isa. xlix. 19, 20, and Isa. liv. 3): sending forth her surplus population to take possession of the desolate heritages of the earth.

Must possess the Sabbath as a sign (Exod. xxxi. 13). Although we deplore that very many do not observe it as they should, yet nationally the observance is kept; and foreigners are struck by the quietude reigning in our great Metropolis upon the Lord's-day.

Further, Israel were to free the slave (Isa. lviii. 6). In 1834, slavery was abolished in the British Colonies, and 770,000 slaves set free, the nation paying £20,000,000 to redeem them; and the British nation has always been to the fore with regard to delivering the oppressed.

They were to possess an island home (Jer xxxi. 10; Isa. xxiv. 13—15).

And lastly, we notice that our national coat of arms is actually foretold in the pages of Holy Writ—the lion in Micah v. 8, the unicorn in Deut. xxxiii. 17.

I have only been able in this short paper to sketch the brief outlines of the portrait; and leave it to an abler pen than mine to fill in the details. If our view is not correct, how is it that the British nation is in possession of Israel's promised inheritance and fulfilling Israel's destiny?

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter VI.

THE PHYSIOLOGICAL DIFFICULTY.

London, February 8, 1875.

My dear Anthony,—Thanking you sincerely for the generous confession that *one* of your scientific stumbling-blocks has been removed, let me now try to remove *another* which, you see, I have placed at the head of this Letter. To this end I shall simply relate how my own difficulties vanished. Our old views were, you know, identical. Hence, if I have been myself satisfied without any act of insane credulity, I see no reason why your difficulties should not equally be satisfied, and on the same conditions.

What fun it used to be to talk to old Jones about his Hebrew physicgnomy! Do you recollect how angry we once made him, when we told him that if he had only been among the ten spies on their return from Canaan, they might have carried home the grapes of Eshcol across the bridge of his old Jewish nose? I am afraid he thought us very profane, and really it was too bad. But high spirits, and the love of banter, do sometimes betray us into indiscretion.

To be serious, however, let me now tell you how I

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changed my opinion. It happened on this wise. A friend of mine had just returned from a tour in the East, and had brought home with him a handsome Turkish pipe, which he produced with the greatest admiration. This circumstance led us into a very interesting conversation upon the manners and customs of the Turks, and on some of the differences which are found between them and the Tartar tribes of Central Asia. "And this," said he, "is the more extraordinary, because the Turks came originally from the Tartar country, and are of the same race with them. Nevertheless, they have lost, during their residence in Europe, all that peculiar cast of feature which belongs to the Mongolian race, and become, in physical characteristics, perfectly Indo-European."

Had you seen me at that instant, you would undoubtedly have voted me a suitable candidate for Hanwell or St. Luke's. The face of dear old Jones, and the nose of which we had once made such fun, immediately rose up in front of me, before which I forthwith burst out into a hearty laugh, and shouted, "Jones for ever! That's one for the Israelites!" My friend instinctively recoiled from me with mingled feelings of curiosity and alarm, feeling persuaded that, during his sojourn in the East, I must have suffered from a sunstroke, or otherwise lost my head. I perceived in a moment the comical picture I must have presented; and, therefore, wishing to extricate myself from the equivocal position in which I had placed myself, I explained to him, with more than my usual calmness, the extraordinary theory of Jones respecting the Israelitish origin of the British and other Saxon nations; apologising to him for my seeming rudeness, and remarking that his statement respecting the physical change which had passed over the Mongol tribes by their residence in Europe, had suddenly flashed upon my mind as a possible ground for believing that some of the Ten Tribes of Israel might have thus, in a similar manner, migrated from Armenia into Europe, and have so lost all trace of their Hebrew physiognomy.

This conversation ended by my returning home with new ideas; and, let me add, ideas which affected me not only intellectually, but morally. For I perceived that we might, after all, have been treating poor Jones with injustice. I felt rebuked for having indulged in what might ultimately turn out to be nothing better than a piece of mere empty-headed effrontery. In short, I went home thinking very anxiously whether we were right in maintaining so defiant an antagonism to this Anglo-Israel theory on scientific grounds; and whether, after all, there might not be something in it which would be worthy of careful consideration.

Up to the present moment, you will remember, I was still a sceptic upon the subject. How could it be otherwise? for I had no notion of its true meaning, and I cared still less. But I *did* care not to be unjust. Consequently, I went home resolved to study this problem in Ethnology, in order that I might judge for myself how far our old Physiological difficulty did, or did not, put an insuperable barrier on the reception of Jones' creed. The result I will give you in my next.

Yours, in pursuit of truth,

To Anthony ——, Esq. ARTHUR.

LETTER VII.

THE PHYSIOLOGICAL DIFFICULTY.

(Continued.)

London, February 15, 1875.

MY DEAR ANTHONY,—I am glad to find from your reply to my last, that you are beginning to be really interested in this subject; and, that, like myself, you do not wish to be unjust towards its advocates. It is so completely new and foreign to one's former line of thought, that I cannot be surprised at anyone's first unbelief of it. Not that we are now engaged in the investigation of its actual *evidences;* for you must understand that, at present, I am only giving you an account of the manner in which my own prejudices gradually melted away. I am simply showing you the grounds upon which I think we may allow it to be not absolutely and insuperably impossible. The Philological barrier has already disappeared. We are now examining the Physiological barrier. Even if these be both removed, there will still remain the Historical difficulty. Should all three be got rid of, we may, perhaps, then see our way cleared up for further inquiry.

What, then, about this Ethnological problem? I can only give you my own conception of it after having honestly searched into it, by the aid of such books as are usually deemed classical and authoritative upon such points. The first work which I consulted, and the only one from which I shall quote, was "Prichard's Researches into the Physical History of Mankind"; and I am bound to say that, before going any further, this great writer completely satisfied me. I turned at once to his 4th Volume, in which he treats at large upon the Turks; and there I found that what my friend, who had just returned from the East, told me, was every whit confirmed. The fact appears indisputably settled that this race came originally from the confines of Eastern Tartary; and that they are fundamentally of the Mongol stock. He says:—"The identification of the Hiong-nú (a purely Mongol people) with the Turkish race is a matter of great importance in the history of the latter people. On this subject no doubt seems to be entertained by any of the writers, either of olden or later times, who have investigated the accounts of the Hiong-nú in the works of Chinese historians" (p. 310). Again, "It hence appears that soon after the period of the migration of the Hiong-nú towards the West, a series of invasions commenced in the Eastern parts of Europe. The Hunns were the first of these invaders; the Kiptschaks were the last who acquired a footing in the Pontic countries, previously to the events which changed the political and social condition of all Asia. In the meantime other Turkish bodies had settled at various periods in Transoxiana, whence they had passed into Khorassan, and thence Westward into Media and Persia; and Eastward, joined with Affghans, into Hindustan" (p. 328). He afterwards proceeds to investigate the physical characteristics of these Turkish people, observing—"All those Tribes who speak pure Turkish dialects, spread over immense spaces in Central Asia, have generally a conformation of body and features resembling those of the Mongolian race. Very different are the Turks settled in European Turkey,

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who occupy towns or lands in Thrace and Bessarabia, and the stationary inhabitants of the cultivated countries of the Crimea. In many of these districts the population is entirely Turkish. In the Russian provinces of Kasan, Oremberg, and Oufa, and the countries on the Wolga, the same observation may be made. In all these countries it is well known that the Turks (or Tartars, as they are termed in Russia) have nearly the features and make of Europeans. How can this have been produced, if we adhere to the supposition that the Turks were originally a broad-faced Turanian race? Intermixture of the stock may have modified the Turkish physiognomy in the cities and towns of the Grecian Empire; but in Kasan, Oremberg, and other parts of Russia, it is probable that the difference of religion and other circumstances always prevented intermarriages. On the whole, no such amalgamation of the Turkish and the old Christian inhabitants, either in Turkey or in Russia, can be imagined, as would be capable of transmuting the physical character of the whole Turkish nation in these countries. The practice of purchasing foreign women for the harems may have produced an effect; but this must have been always limited and confined to the richer orders. It could have no result on the great mass of the population. Is it not probable that a change of climate, and of the whole manner of life, may have had greater influence? The mild climate of European countries favours a different development of the bodily structure from that which takes place in the snowy and frozen regions of Mongolia" (p. 417).

When I read all this, and much more to the same purpose, which I have not transcribed, I said to myself, "Why should I pursue this problem any further? For, account for it how we may, here is evidently the transmutation of a Turanian race into the physical conformation of an Indo-European race. Let it be the effects of climate or intermarriages, the result equally is that a whole nation has become physically changed, and that while it still retains its own distinct nationality. Why, then, may not the same Physiological agencies have concurred to produce similar results in the case of Ephraim, or any of the other of the Ten Tribes of Israel, if they migrated into Europe, and settled down as a separate people among the Aryan race of that continent?"

Interested, however, in this inquiry, I pursued the same line of thought with regard to the Hungarians or Magyars. Prichard writes (Vol. III., p. 324): "It has appeared to many persons incredible that a people so full of energy and courage, and so superior generally in physical and intellectual qualities, as the Hungarians, should have originated from the same stock as the stupid and feeble Ostiaks, and the untameable Laplanders. Yet this opinion has long gained ground, and seems now to have become the general conviction of those who have studied the history of Eastern Europe. The evidence on which it rests is partly historical, and it has been confirmed by Philological investigations." On p. 326, he then adds, "Different as the modern Hungarians are from the wild Uralian race, the description of the old Magyars, at their first arrival in the central parts of Europe, accords precisely with that of the Vogouls and Ostiaks, their nearest kinsfolk. It seems, on the whole, established as an historical fact, that the Magyars are a people of the Aryan race, who inhabited the country on the Southern part of the Uralian mountains, whence they were expelled by the Turkish tribes of Petchenegers and Chasars, and that they sought refuge in the plains near the Lower Danube. In this region they first made their appearance between A.D. 829 and 842. It seems that their own national appellation is Magyar. By the Russians they were termed Ugri, as originating from Ugria; and this name has been corrupted with Augri and Hungarians." He then goes on to say, "The principal causes of the great differences which exist between the Magyars and other Tribes of the same race must be sought in the influence of external circumstances exercised during ten centuries, and by the change of habits induced by the events of their history. They have become a handsome people, of fine stature, regular European features, and have the complexion prevalent in that tract of Europe where they dwell."

Here, then, was another physical transformation, of much greater extent than that which we should be required to believe in the case of the Israelites. I must honestly confess to you, Anthony, that I rose up from these investigations with a feeling of deep regret at our past treatment of dear Jones. So I went to him, and told him of my discovery; and, like a man, I asked him to forgive me.

Write soon, and give me your own opinion upon these matters, for I am anxious to see what you will say. Yours, waiting for the reply,

To Anthony ——, Esq. ARTHUR.

(To be continued).

Zionism *versus* Territorialism—Which Fulfils Prophecy?

BY T. W. PLANT.

(Continued from page 350).

THE second report, from the *Daily Telegraph* of May 28th, 1906, reads as follows:—

"JEWISH COLONISATION.

"Despite the avowed hostility of the leaders of the Jewish community in London to its programme, the Jewish Territorialist Organisation proceeds steadfastly with its scheme. Moreover, the movement is making undoubted progress, for it has taken a hold on the imagination of Jews, having been brought forward at a time when the heart of Jewry was, as it were, torn with pain at the unspeakable horrors perpetrated in Russia. With a view to bringing together the various supporters, the first meeting of the British Federation of the J.T.O. took place yesterday morning at the Inns of Court Hotel, when delegates from all parts of Great Britain assembled, under the presidency of Mr. Israel Zangwill, to promote the object of acquiring a territory upon an autonomous basis for those Jews who are unable or unwilling to remain in their present lands. The proceedings of the day were wound up with a mass meeting at the Pavilion Theatre, Mile-end, in the

evening, when an enthusiastic audience filled every portion of the large building. Mr. Zangwill asked for the cordial support of every section of the Jewish community. They were endeavouring to bring a practical scheme to a successful issue by practical methods. They were perforce compelled to work silently, and he claimed their indulgence. At the proper time he hoped to enlist their active support. When their plans were matured he would raise a loan. Lord Rothschild, when approached recently by Russia in reference to its loan, had resolutely refused to identify himself in any way with a country that so oppressed his co-religionists. For his attitude in this and other matters affecting the welfare of his people, his name would ever be honoured in Jewish history. But he hoped Lord Rothschild would support them positively as well as negatively, and thus practically help them on their way. Mr. Lucien Wolf said he did not speak that evening as a Zionist or as a Territorialist, but as a Jew anxious to do what he could to forward any movement which would ameliorate the sad lot of their persecuted brethren. They had the sympathy of many highly-placed persons in this country; there were British Colonies hungering for white men, and he saw no reasons why their scheme should not prove successful. He moved, 'That this mass meeting of London Jews and of Jewish delegates from leading towns of Great Britain and Ireland records its conviction that the unhappy condition of the Jewish people in many parts of the world, and the increasing volume of Jewish emigration, urgently demand the provision of a territory upon an autonomous basis for those Jews who are unable to live in their own lands, and pledges itself to promote by every means in its power the acquisition of such a legally assured place of Jewish settlement.' Many other speakers addressed the meeting, including Mr. Cyrus Sulzberger, of New York, who said that the only ray of comfort Jews could derive from the recent events in Russia was that the spirit of the Ghetto gave way to the spirit of the Maccabees when the Jews were called upon to defend their women and children."

The third report, which is fuller and more remarkable in its details, is from the *Yorkshire Post* of March 27th, 1906, and reads as follows:—

"JEWISH TERRITORIAL MOVEMENT.

"MASS MEETINGS IN LEEDS.

"In furtherance of the recently formed movement known as the Jewish Territorial Organisation, a well-attended meeting was held on Sunday afternoon in the Theatre Royal, Leeds, Mr. Paul Hirsch presiding. The principal speakers were Mr. Israel Abrahams, M.A., of the University of Cambridge, and Mr. A. Rosenthal, and they were acompanied on the platform by the Rev. M. Abrahams, Dr. Julius Friend, Dr. Jacob, Mr. Roberts (Guardian), Mr. Joe Cohen, Mr. Isaac Carmal, and other friends of the movement. In a letter which was read to the meeting, Mr. Israel Zangwill pointed out that Mr. Israel Abrahams was now making his first appearance on the platform of the Organisation, and 'what Mr. Abrahams says far transcends the boundaries of any meeting, however large and important.' 'For,' continued the writer, 'he is one of the few Jews whose voice carries to other lands of the exile wherever our brothers think over the problems of their race.' As Editor of the 'Jewish Quarterly Review' (Mr. Zangwill said further), Mr. Abrahams stood at the very centre of the world of Jewish scholarship, while his distinguished position at Cambridge gave him a new circle of Christian culture. That such a one—who had never been attracted by Zionism pure and simple—should support the Territorial scheme, was, he thought, a great tribute to the justness of their cause; and it was one of the best merits of that solution of the Jewish problem that it united men of opposite or varying schools of thought. Among the political necessities of the time, added Mr. Zangwill, none was more urgent than the creation of a land of their own for those Jews who were unable or unwilling to remain in their present lands. The absence of such a land was the source of most of their troubles and tragedies. A letter of good wishes from Mr. Herbert Gladstone was also read. The Chairman announced that the object of the gathering was to enlarge the scope of the organisation. At the same time, he invited contributions for the relief of suffering Jews in Russia. With regard to the aims of the Zionist movement and those of the newer organisation, he observed that the difference lay in the fact that the Territorial scheme was a practical one, and on that ground he claimed the support of all Zionists for it. Mr. Israel Abrahams, alluding to Mr. Zangwill's suggestion that he might deal with the academic side of the question, said that if he were to do so it might keep him away from their platform entirely. It was impossible to remain in one's peaceful study when one heard the cries of wounded brothers and sisters, and in that connection he commended the statesmanship of Mr. Zangwill, whom he styled the most business-like man in the Jewish community at the present time. (Applause.) In a reference to the Aliens Act, which he described as a blot on the Statute Book, the speaker asked what need was there now to protest against it, since by a stroke of the pen Mr. Gladstone had killed it? (Applause.) Some people, he knew, thought that action illegal, but Jews believed the killing to be justifiable homicide. (Applause.) Whatever they might think of the late Government in relation to the Aliens Act, however, they must admit that that Government had shown great friendliness to Mr. Zangwill and the new movement, and he knew for a fact that one of Mr. Lyttleton's last acts in office had been to urge Lord Elgin to continue that friendliness. (Applause.) Although a convinced non-Zionist, proceeded Mr. Abrahams, he counted Dr. Herzl as a friend, nor did he regard him as a failure. 'I would sooner,' said he, 'have an unrealisable hope than a realisable despair.' There was this about Zionism—it was tied to Zion, and they could not get Zion. What might happen centuries hence who could say? But as things were at present, Palestine was as much out of the reach of the Jews as the moon. He had visited Palestine, and was satisfied as to the impossibility of the scheme. Moreover, they could not have a Jewish State unless it was governed by Jewish law. Under the Territorial scheme, however, they would be from the first a British colony under the British flag, and out of the union with the greatest people in

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the world, with the greatest empire on earth, might grow something greater still—(applause)—for they would have behind them all the prestige, strength, and wealth of the British Empire, with its great traditions, too, of devotion to the Bible, the Book which came from Zion. (Hear, hear.) This, he thought, was one of the noblest ideals put before the Jewish people. As to autonomy, he ageeed that this must come first; at the same time they would have no claim to self-government until they showed that they were the right sort of people to form a Government. In such a colony the question of Jewish law would not arise; under the British law no man need be ashamed to live. (Applause.) If such a colony were founded in East Africa, or elsewhere, and attained to prosperity, what an oasis in the desert it would prove to the Jews in Russia; a rallying centre, too, for all the Jews of the world. Some people said, 'Let us wait for the Messiah' (Laughter). Well, he himself did not mind waiting, but he should like to help the Messiah on a little. (Applause.) In conclusion, Mr. Abrahams moved a resolution expressing the opinion that the Territorial Organisation is likely to afford a practical solution of the Jewish question, and promising adherence to the movement to try and obtain 'territory for the Jewish people under the protection of the British flag.' Mr. A. Rosenthal, who seconded the motion in a stirring address, remarked with regard to the Aliens Act, that if the Jews were to leave Russia in the same numbers during the next ten or twenty years as of late, they might take it for granted that Mr. Gladstone's 'stroke of the pen' would be nullified. That, however, ought to stimulate interest in the Territorial Organisation. The Rev. M. Abrahams and others also spoke, and the resolution was adopted."

Now let us subject these three quotations to the same tests as we have subjected the aims of the Zionists, and instead of coming across contradiction with the Bible at every phase of the question, we shall be compelled to admit the remarkably close agreement between the plans of the Territorialists and the plans of Jehovah.

We shall assume that England and her colonies and America are the modern representatives of the Northern House of Israel, in distinction from their brethren the Southern House of Judah (the Jews of to-day), as is advocated and proved in this publication every week. Also we shall assume that it is Israel which has developed, as prophesied, into a nation and a company of nations and a great separate people (or republic), known as the chief of the nations, dwelling in many waters, holding the gates of the world, being exceedingly multitudinous, wealthy, and noted for colonization (all of which was prophesied concerning Israel), and let us see if this will help us to comprehend the extraordinary importance of the Territorialist propaganda.

1st. They desire to come to *us* and accept *our offer* of territory in British East Africa, just south of Egypt. The first portion of their desire can be nothing less than the fulfilment of Jer. iii. 18: "In those days the House of Judah shall walk to (margin) the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Oxonian, in his book "Verse by Verse," in paragraph 283, writes on this prophecy as follows, and I cannot do better than quote his remarks: "First, let us read Dr. Payne Smith's note (from the 'Speaker's Commentary'). It is worth while for the outsider to consider that it is not the biassed British-Israel lecturer who insists upon certain aspects of the prophecies. The repetition of the phrase 'in those days' is said to be 'emphatic, pointing onwards to the days of the Messiah.' So we are not to make any mistake as to the time referred to—no partial return of members of the Ten Tribes with Judah from Babylon could be a fulfilment of this prediction. Then as to the rendering 'to' instead of 'with'—'the right translation of the preposition is important. "They shall walk *to* the House of Israel." . . . Israel is represented as the *first to repent*, and Judah must go *to* her in order that they may come together back to the Holy Land, divided no longer into Jews and Israelites, but merged into one people.' . . . What a light is thrown upon the whole prediction when it is suggested that Israel—the Ten Tribes—is in Britain. Here in the land of the north, here and in America. It is to us that the Jew looks, even now, for sympathy and help. . . . Judah might well be satisfied to be guaranteed a new lease of national existence by the Imperial majesty of England."

So much for Oxonian's comments (condensed) on Jer. iii. 18; but before leaving this verse it will be interesting to read Young's translation of it, which I believe claims to be a more literal rendering of the original Hebrew:

"In those days the House of Judah
Go unto the House of Israel,
And they come together
From the land of the south, unto the land
Which I caused your fathers to inherit,"

and on comparing the A.V. with the above we are struck by three things; first, the words "Go unto" instead of "shall walk with" (margin, to). No one will hesitate to admit the improvement by the substitution of "Go unto," especially when we consider the means of locomotion to be used in the latter days and the impossibility of walking across seas. Secondly, the alteration of the word north to south; this is such a direct contradiction in geographical position that I submitted the question to a Hebrew scholar, and on referring to the original he told me north was correct; but another friend told me of a possibility of south being correct under certain conditions, so in the meantime I am prepared to suspend judgment in the hope that our court of appeal (the Bible) may throw more light on which direction they should come from. Thirdly, we cannot ignore the absolute claim made by Jehovah, that it was *He* who allotted the land to the Israelites and gave it to them and superintended its acquirement by them, and that *He* will take charge of the events which shall cause them to acquire it again.

(To be continued.)

THE Rev. Leonard Hills and Mr. H. A. Marchant will give addresses on Sunday, September 2nd, 1906, on Peckham Rye (opposite the Band Stand), at 11.45 a.m., 3 and 6.45 p.m. The prayers of all friends are requested for a blessing on these meetings. All who can attend will be cordially welcomed. Look out for a van with flags.

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The Arena.

A South Sea Bubble.

A correspondent has favoured us with a copy of the *Presbyterian Churchman*, published at Cape Town, and containing an article against the Identity signed "David Hunter." We understand Mr. Hunter is a Presbyterian minister, and the perusal of his little address has set us wondering whether it represents the standard of Biblical knowledge prevailing among South African shepherds; but for the sake of the flocks we sincerely hope it does not.

It is pleasing to note that the author has a good word for our co-believers, observing that:—

Were we to judge of the Anglo-Israelite theory by the worth of the people who hold it, and by the sometimes noble patriotism which grounds itself upon it, there would be no difficulty in arriving at a favourable verdict. The theory is almost sacred to not a few who are of the salt of the earth, and who are far from being teasing cranks.

But even pugilists shake hands before commencing to bruise each other, and Mr. Hunter has no sooner passed this compliment than he remarks:

Yet no more extraordinary idea is put forward by sane men. We have only to follow them in their philological and ethnological adventures, and hear how the Ten Tribes became identified with the Sacæ, or Scythians, who were afterwards the Saxons; or to recollect that when the Bible speaks of "isles" it often only means "coastlands," in order to be convinced that the whole opinion is the baseless fabric of a vision.

If our opponent had "followed" us far enough, he would have found, as we did, that the British are inheriting the promises made on oath to Israel, just as certainly as the Jews are inheriting the curses, and that *this* is "Anglo-Israelism." But we are afraid he must have "followed" us by merely finishing his contemplation of a pamphlet by some opponent, since there is no indication that he has examined the subject he condemns. The points he mentions, though of quite a subsidiary nature, are only extraordinary to those who do not understand them. The philological identification of the Ten Tribes with the Sacæ through "Isaac" is perfectly sound (see Encyclo. Britannica, II., p. 550; XVI., pp. 861, 862); and while it may be true that in the Bible "isles" often mean "coastlands," we do not see why this should convince anyone that "the whole opinion is the baseless fabric of a vision," as he tacitly admits that the word also often means what it says, *i.e.*, "isles." It would, in fact, be absurd to suppose that such texts as Isa. xxiv. 15 alluded to "coastlands;" and Dr. Marsh, commenting on Jer. xxxi. 10, declares that "this expression—the isles afar off—is always used by the Hebrews for *these* islands, known to them through the reports of the merchants of Tyre." This is confirmed by the circumstance that continental Jews to this day call the British Islands by the phrase employed in Isa. xxiv. 15; and if Mr. Hunter consulted Rabbi Menahem's historical poem on the persecution of English Jews, he would find that the Rabbi uses the very same Hebrew words to denote this country. On which side, then, do the "adventures" lie?

Our critic continues:—

How, in any case, can prophecies which belong to all Israel apply only to ten tribes, while the undoubted Jews who are descended from the other two have no share in them?

But is he sure that the prophecies we quote were bestowed on all the tribes? The promises of a multitude of nations, a population "running over the wall," world-wide aggression, great national prosperity, "the precious things of the earth," and "the good-will of Him that dwelt in the bush," were conferred on ten-tribed Israel, or their representatives Joseph and Ephraim (Gen. xlviii. 19, xlix. 22—26; Deut. xxxiii. 13—17; Zech. x. 7, 8); and these form the bed-rock of our identification with Israel. The truth is, it might be held that the entire series of national blessings announced through Abraham, Isaac, and Jacob, were conveyed to Joseph in the words, "they shall be on the head of Joseph" (Gen. xlix. 26), who was heir to the birthright (1 Chron. v. 2). But even if the promises had been made to the united Hebrew nation, there is no reason why ten of the tribes should be debarred from inheriting them simply because two of the tribes remain in obdurate unbelief. Reference to the Old Testament experiences of Israel and Judah shows that God treated the two kingdoms according to their individual deserts, Israel never being rewarded for Judah's faithfulness, nor Judah punished for Israel's sins; and it ought to be pretty well known that Judah were in the land enjoying God's favour 130 years after Israel had been "flung out of Palestine," as Mr. Hunter tersely puts it. We do not for a moment deny Judah's right to the covenant blessings, and she will share in them when "all Israel shall be saved." But according to our opponent's view the Ten Tribes are extinct; so that when God shall "arise and have mercy upon Zion" the Jews alone will participate in the Hebrew heritage, and hence the "prophecies which belong to all Israel" will be applied, not "only to ten tribes," but only to two!

The British people are not, after all, Jewish in feature,

states Mr. Hunter, but he does not explain why they should be. What we style the Jewish physiognomy is a modern growth, perhaps in conformity with Isa. iii. 9, and confined to a mere section of the Jewish race. Sir J. Gardner Wilkinson writes, "It is the Syrians who have the large nose that strikes us as the peculiarity of Western Israelites. This prominent feature was always a characteristic of the Syrians, but not of the ancient, nor of the modern, Jews of Judea" (*Ancient Egyptians*, Vol. II., 198); while Holman Hunt affirmed some years back respecting the Jews of Christ's day "that after careful study and observations in the country he believed that the type of the nation then approached nearer to the Anglo-Saxon than any other, except that the warmer climate of Palestine gave a more olive tint to the complexion."

Again:—

It would be odd indeed if the customs to which the Hebrews clung tenaciously had perished so completely among us if we were their kindred.

To our mind it would have been very odd if they *had* clung to their customs in view of Hosea's prediction: "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts" (ii. 11). This implies the loss

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of their Hebrew peculiarities, and is in keeping with the rest of Scripture, which teaches clearly that the Ten Tribes would become for a time Gentilized, that is to say, "not God's people" (Hosea i. 9); divorced from Mosaicism (Jer. iii. 8), and engulfed among the Gentiles (Hosea viii. 8, ix. 17), though never ceasing to be the objects of His solicitude (Amos ix. 9; Ezek. xi. 16; Jer. xxxi. 20). Their customs have perished to such an extent that they cannot be distinguished without careful investigation, and men fly to the solution that the people themselves have perished, which is the most palpable fiction that Bible students ever entertained.

The rev. gentleman asks,

What hope is there of winning people to appreciation of the true and matchless glory of the prophets of Israel when the predictive element in their writings is thus exaggerated and interpreted? The Old Testament Scriptures are turned into a series of conundrums, while their plain message to *all* nations goes astray.

There is much that is sad in Mr. Hunter's essay, but this really deserves a smile. Can we add to the matchless glory of Israel's prophets by proving them false prophets? Do we exaggerate the "predictive element" when we point to its literal fulfilment in Christ, for example, or do we not rather honour God and buttress the Scriptures? The prophecies relating to Israel have, in fact, been spiritualized in the interests of "all nations" for nearly two thousand years, and have thereby become so much of a conundrum that the Bible is losing its hold on both the masses and the intellect of the world. On the other hand the brilliant vindication of God's Word exhibited by British-Israelism is naturally the means of reviving faith and destroying atheism. In the course of a discussion we once had on our descent from Israel, a gentleman of Mr. Hunter's description asked what good the Identity was, even if true, when an infidel replied, "Should I ever live to see the restoration of the Jews, and the British identified with the lost tribes, I will lay my hand on the Bible and confess that, however many errors have crept in by writers and translators, I can no longer deny its inspiration. I frankly confess that this Anglo-Israel theory has made me think very differently of the Bible." When the British are acknowledged to be Israel the discovery will have the same influence on every honest atheist as it had on this one, and a heavy responsibility rests upon those who are doing what they can to delay that day.

Mr. Hunter further objects:—

If there was anything the prophets were suspicious of it was narrow nationalism—the externalism of view and the arrogance of self-estimate which the Anglo-Israel theory would, if it could become general, certainly encourage. Israel always was prone to pride, and often deserved Job's taunt addressed to his friends: "No doubt but ye are the people, and wisdom will die with you."

It had not struck us, in reading Scripture, that the prophets were conspicuous for their suspicion of narrow nationalism, our impression being that they forbade Israel in the strongest terms to mingle with, or copy from, the Gentiles; and it seems to us that they were much more conspicuous for their jealousy of God's Word, as in Micah vii. 20, where, notwithstanding Israel's captivity, the prophet protests, "Thou *wilt* perform the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old." We must simply deny, however, that "the Anglo-Israel theory" would encourage arrogance of self-estimate, and those who have embraced this doctrine should be the best judges of its effects. There is a good deal of self-estimate abroad already, and always will be so long as our imperial greatness is attributed (by the Press) to our energy, valour, and resolution; and (by the pulpit) to our superior morality, or our purer religious instincts. To teach people that they are better and braver than others is just the way to fan their vanity; to teach them that their powers are undeserved gifts, supplied for the purpose of carrying out God's plans, is to remove every occasion for boasting. But if anyone could claim to reproach Israel with the words, "No doubt ye are the people, and wisdom will die with you," it was God Himself, yet, in spite of all their wickedness, it so happens that He never did so; and Mr. Hunter has to fall back on the Book of Job for his text. That Israel are "the people," "His people," "My people," is written right across the inspired page—though not in satire, and the furbishing of the taunt has been left to a Christian minister.

But the following appears to be the climax:—

Many other peoples have perished and why not they? There is a tide in the affairs of nations as of men; and this portion of Jacob missed the tide. The spirit of Revelation found, it would seem, enough material for his purpose in Judah.

In answer to the above question, there is the very best reason conceivable for believing that the Ten Tribes have not perished, viz., God's decree that they must continue to exist: "I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (Amos ix. 9). "I am a Father to Israel, and Ephraim is my firstborn. . . . He that scattered Israel will gather him and keep him as a shepherd doth his flock" (Jer. xxxi. 9, 10). "I will be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon" (Hosea xiv. 5) "In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18). If the Bible is true, this Israelitish portion of Jacob did not miss the tide, but are at present riding high on the crest of it. We are told that they repented of their wickedness (Jer. xxxi. 18, iii. 21; Hosea v. 15, xiv. 8); were forgiven (Hosea xi. 8—10, xiv. 4; Jer. xxxi. 20); and restored to prosperity (Zech. x. 7—9; Micah v. 8; Hosea i. 10; Jer. xxxi. 7). Thus Judah is not sufficient, but quite insufficient, to satisfy the spirit of Revelation, which demands the preservation of both Israel and Judah—"the two families which the Lord hath chosen" (Jer. xxxiii. 24)—so that they may return together (Hosea i. 11; Jer. iii. 18; Ezek. xxxvii. 19), and that a profusion of predictions may receive their accomplishment. That a public expositor of God's Book should have so poor an idea of its contents is truly remarkable, and, to borrow his own words, there is "something disheartening" in the spectacle.

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Caravan News.—VII.

By the Rev. Leonard Hills.

Kentishmen and men of Kent have heard the message of the Gospel of the kingdom. The Shoreham week was marked by many little incidents that will live long in my memory. The great kindness of dear Mr. Loveland and all his family to myself and Mr. B. Francis, who accompanied me, the generous help that was so readily forthcoming each evening in the willing hands that pushed the van to and from the "camp" to the place of meeting—a lovely meadow, kindly lent by Mr. Boakes; the number of little folks who crowded round, the talks on the Bridge, the journey to Halstead on Sunday afternoon, where we spoke to an encampment of fruit-pickers, ably assisted by the hearty singing and heartier sympathy of Mr. Deane and party from the Rectory; the kind hospitality of the Vicar, the Rev. F. H. Deane; the picturesque open-air, under the auspices of the Y.M.C.A. at the Ford, Shoreham, at night, and a thousand and one other tokens of God's presence and blessing have made Shoreham week a time to remember with love and gratitude. Nor must I forget the generous gifts of literature from all parts, whilst the indefatigable labours of Mr. Loveland will surely receive higher record than these memoirs, in the rich reward that is promised to the faithful. Tuesday found us paying a flying visit to Mr. Vince, to arrange for plan of campaign at Copthorne; meanwhile we jog along the high road to Sevenoaks—Sevenoaks, the ultra-respectable, super-particular, prim-perpendicular, nice little, clean little, snug little town—and await alike with amused interest and prayerful expectation an eventful time. Will friends kindly send literature for the Van to me, c/o Vince, Crawley Down, Sussex, till further notice.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

The Chiel has made futile enquiries *re* a much-needed sheet almanack, but unless the united Associations take the matter up quickly there will be no sheet for 1907.

Meanwhile a most excellent series of Identity texts for each day in the year have been carefully and systematically compiled by a well-known lady, whose articles in the Banner are always read with deep interest.

Anyway, we hope the usual Anglo-Israel Diary will be forthcoming. The Chiel strongly urges all isolated workers to send their names up to the publishers for insertion at the end of the Association lists.

Will all old and new Associations kindly revise and send their pars up to date, and so help to make the new Almanack and Diary the most useful of any yet issued.

Is the British-Israel Association Badge to receive adoption by the whole united Associations? The sooner we adopt a uniform badge the better.

We congratulate Rev. Leonard Hills on the promptitude with which he has "got out" his new Caravan post-card.

Also Messrs. Banks, upon the very successful results of same; likewise on the exceedingly low price (4d. per dozen) for such a very artistic and well-printed card.

Any friends who make stereoscopic slides are recommended to make one from two Van post-cards. The Chiel has done so and the effect is A I. Try it.

What shall we say of those convinced Identity believers who frequently say, "Oh, that's the first I've heard about it." But it has been in the Banner for the past five weeks. "Oh, well, you see I don't take the Banner"!

Either our Cause is the truth of God, or it is a miserable travesty alike of Scripture and history. There is no middle way.

If false, why do not our professed expositors of the Bible prove it so and thus shatter it once and for all. If true, it behoves every believer not only to believe it, but to do it. What are we *doing* to spread this—the Gospel of the kingdom?

Q.—Why is a certain South Coast Identity lecturer like a hedgehog?
A.—Because he's armed at all points.
(Go thou and be likewise.)

Correspondence.

The British-Israel Association and Unsectarianism. **We have received several other letters on this matter but see no advantage in prolonging the discussion.**

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel."

Dear Sir,—Not being sure of the sex of my critic in your issue of 1st August, may I be forgiven for omitting a title?

J. M. Lawrence does not agree with the view I submitted as to the counting of Levi. I have no right to anticipate universal acceptance of that view, though I am greatly pleased with the many kind endorsements it has received. The letter I will try to answer is certainly interesting. If in Gen. xlix. Simeon and Levi can be said to be counted as one (as your correspondent suggests) so also are Ephraim and Manasseh one. But this reduces the tribes to eleven, which, surely, cannot be the right understanding of the chapter? In the preceding chapter "the rightful position" (which your correspondent refers to) of Manasseh is defined as subordinate to Ephraim. Why, then, in Rev. vii. should 18,000 of Manasseh be sealed, to 12,000 each of the other tribes mentioned, and 6,000 of Ephraim (implied, but not named), appearing to give to this tribe a dominant position which previous Scripture does not prepare us for? I have only sought to "depose" Manasseh from the "position" of the pea in the hat trick. I may note that in this place Simeon and Levi are given not as one but *two*. However—which is the chief point—the contention of J. M. Lawrence (if

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it be correct) that Simeon and Levi "are reckoned as one" confirms the main conclusion of my paper "on Levi," in which it is suggested that the general practice of counting Levi (*qua* tribe) to the House of Judah is a mistaken one. Thus, if Simeon and Levi are one, since Simeon was an "all Israel" tribe, and no one dreams of counting him to the "House of Judah," so also Levi must be an "all Israel" tribe, and cannot be counted to Judah either, which (as I have pointed out) is the way Josephus views the matter.

LANDSEER MACKENZIE.

"EARL ROBERTS' ALARM."

To the Editor of the "Banner of Israel."

DEAR SIR,—I am writing to protest against the views put forward by Rev. Idrisyn Jones in an article in this week's BANNER under the above heading. I am an ardent admirer of Mr. Jones, but I must confess my enthusiasm received a shock, or, rather, repeated shocks, as I read his article this morning.

Of all people in the world I should have thought British-Israelites would have been enthusiastic supporters of Lord Roberts' patriotic scheme for encouraging British boys throughout our mighty Empire (especially in England—the movement has already been started elsewhere) to become competent to protect the latter's world-wide interests, should necessity arise. Besides this direct object the scheme will have immense advantages in other ways—improving the physique, nerve, quickness of eye, and general smartness of our boys, and taking their minds off undesirable things. It will not interfere with Bible-classes, etc. Boys will simply learn to spend a little less time at cricket and football, and a little more in learning to defend their country. And which of your readers would not rather see an English boy being drilled and taught gymnastics and shooting than grubbing in a microbe-endowed public library?

The world is very fond of calling British-Israelites "old women," and I have always done my best to show that this idea is quite contrary to the robust spirit of our belief. But I must confess, on reading the next paragraph of Mr. Jones' article, I felt, had anyone at that moment made the same charge to me, I must have been dumb. The pretty Welsh legend of the old ladies in red cloaks is very nice as a story to tell to children round the family hearth, but when it comes to recommending such in this twentieth century as a pattern for national defence one cannot restrain a smile—not to put it more strongly. Surely our worthy Vice-President cannot be in earnest!

We would all rather hide a national weakness if it were possible and politic to do so, but in the present case Lord Roberts holds (and who can speak with more authority?) that our present army would be quite insufficient in the event of a serious national emergency; and it is only by acting as he has done that he can appeal to the patriotism of the nation, and rouse them to take a practical as well as a sentimental interest in imperial defence.

Then, as to the unworthy imputation of fear. Are we necessarily "trembling with fear," "trembling in our shoes," "in a panic," because we make preparations to meet danger? Surely he who remains in a position of unsafety when he might make himself secure, who sits on the railway track with a train approaching, and says, "I'm not afraid! I'm no coward!" is a fool, not a hero.

Certainly British-Israelites are advocates of peace and arbitration, but the best guarantee of peace is to be prepared for war, just as the best guarantee for safety of goods is a strong police force. When nations see we are thoroughly prepared to meet anything they can bring against us, there will be no temptation to them to attack us, and certainly *we* will not make war from other than a righteous motive inspired by the God of Israel.

Only the other day, in reading a back Number of the BANNER, I found the very principle of Mr. Jones' article used by an old opponent of the late Col. Senior (Mr. P. Staniland) to show the absurdity of British-Israel teaching. I quote his words from the BANNER for January 25th, 1899:—

"In a letter by 'Omicron' of even date, the writer places England in a false position. He would lull the people to sleep by this quotation, 'No weapon formed against thee shall prosper.' Well, sir, if such be the case, why all this feverish activity on the part of England to be prepared for war? . . . There is a lack of confidence shown here. If God be true, why not rest in peace and quietness at home? Why always getting ready to fight? Rest content; 'no weapon formed against thee shall prosper.' This should be England's position, or Anglo-Israelism does not possess confidence in the Scripture it quotes."

As I read these words I thought "how little the writer understands the position of British-Israelites!" And sure enough, in the next Number, the Editor (the late beloved "Philo-Israel") wrote as follows:—

"Mr. P. Staniland is scarcely a reasonable or well-instructed opponent. He should study Isa. xli. 8—16 (R.V.). Israel's enemies are represented there as 'incensed' against Israel, 'striving,' nay, 'warring' against her; and the natural effect is that she 'fears greatly!' God reassures her, and promises that 'no weapon formed against her shall prosper.' *God works by means, human means, and by weapons of war conquers His and His people's enemies. He uses ever His people as 'His battle-axe and weapons of war,'* as stated in Jer. li. 20—23 (R.V.), a passage Mr. S. should ponder."

Such are the words of that great pioneer of British-Israel truth, and I sincerely hope our esteemed leader will take them to heart before he does anything further to hinder the great patriotic movement which, I believe, is as much part of true British-Israel desire as the expansion of our Empire, and which may God prosper. We must not sit still in our armchairs and expect God to do all the work. He will "fight for us," but only through our own instrumentality (*Isa. xli. 14, 15*).

I am, yours faithfully,

GERALD T. FIELDING.

9, Trinity College, Dublin, August 8th, 1906.

SHILOH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am quite satisfied with the reply of Thomas Kerr to my letter concerning the sceptre of Judah and Shiloh, and, as we find the sceptre where it is, I think the whole verse will explain itself. A brighter light shines upon it than I have ever seen before; the fog that hung over it is lifted. The true meaning of the verse evidently is that the sceptre of Judah shall be continually swayed in the House of Israel by their successive kings till it finds a resting-place in the reign of Christ; and unto Him shall the gathering of the people be. Both Daniel, the prophet, and St. John in his Revelation give us a grand and vivid description of this same reign, which they saw in their visions. Daniel, in the 7th chapter, says, "And there was given Him dominion, and glory, and a kingdom, that all nations and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away." In the 18th verse he says, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." In 27th verse: "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." And St. John, in Revelation xi. 15, says, "And there were great voices in heaven, 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." This surely must be the time when to Him shall the gathering of the people be; also when Judah and Israel, that have been so long separated, shall again become united, and like the two sticks in 37th of Ezekiel, where the Lord says, "Behold, 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 therein, even they and their children, and their children's children, for ever."

Yours truly, H. HOLLWAY.

2, Albert Place, Bideford.

[The correspondence on the above subject is now closed. —ED.]

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,

(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).

All of which predictions are fulfilled in the Anglo-Saxon race.

Our Rock Foundation.

BY C. R. COLQUHOUN.

THE rock foundation on which we build our belief in the unchangeable purpose of God is the working out in the present history of the world of the absolutely unconditional promises which God made with Abraham (Gen. xii., xiii.) and repeated and enlarged to Isaac and Jacob (Gen. xxvi., xxviii.). These promises were clearly literal, and they are now having a literal fulfilment.

There are several reasons why we, as Christians, have been and are still unable in many cases to see the fulfilment. In the first place, God purposed that the fulfilment should be brought about unknown to the world and unknown to the people most concerned (Israel, not Judah) by causing them to be carried out of their land and so mixed up among other peoples that ultimately they lost trace of their origin and also lost their language. In this condition God led them to wander in companies, under different names and by different routes, guiding them to an "appointed place" (2 Sam. vii. 10; Amos ix. 9), where they arrived at different dates. Now was God's time for causing the promises to begin to open out, as the death of the Testator of God's will to Israel (Christ) had by that time taken place, which St. Paul tells us was necessary, as the promises were of no strength while the Testator lived (Heb. ix. 16, 17).

In the second place, owing to God having caused blindness as to the origin of the supposed different peoples arriving in the "appointed place," our theologians lost sight of the descendants of Abraham, Isaac, and Jacob of the House of Israel, as predicted, and consequently believed in the past—and do so still—that they have disappeared from off the face of the earth; but, believing they must have an Israel of some kind to fill the gap, they invented a spurious, imaginary, or spiritual people to fill that gap. This error has been the main cause of infidelity and also of the inability of that class especially to see the grand working of the power of God in bringing

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about the fulfilment of the promises by the very means and in the very manner in which they had been predicted by the prophets.

In the third place, as a natural consequence of the second, our theologians declare that the promises were conditional; this error is the outcome of confusing the Mosaic covenant, which was conditional, with the Abrahamic covenant, which was unconditional. In Gal. iii. 15—19 St. Paul declares that the Mosaic covenant did not disannul or abolish the Abrahamic covenant, saying in that even if it were only a man's covenant, yet were it confirmed (by oath) no man would try to add to or abolish it; and that the Mosaic covenant was added because of the transgressions, *until Christ should come.* St. Paul, in Heb. vi. 13, 18, makes this more clear by adding that "God being willing more abundantly to shew the *heirs* of promise the immutability (or unchangeableness) of His council, confirmed it by an oath, that by two unchangeable things (the covenant and the oath) it was impossible for God to lie." In Rom. ix. 4, 5, written twenty-seven years after the death of Christ, St. Paul tells us that the seed of Abraham, *according to the flesh*, were at that time still the same literal, unconditional heirs to the literal promises; and as we have no intimation (either from the Bible or profane history) since then that the position they held at that time has been altered, it stands to reason and common-sense that they are in exactly the same position to-day, *i.e.*, the seed of Abraham, Isaac, and Jacob, *according to the flesh*, their literal descendants, must at the present time be occupying the position in the world's history for which they were destined.

It is futile for anyone to tell us that the descendants forfeited their right to the promises by their conduct while in Canaan; the right (to unconditional promises) did not depend on anything the descendants might, could, would, or should do, but simply and solely on what Abraham *had* done (Gen. xxii. 16—18). The covenant which they brake, and for which they were ejected from the land, was one made between God and the people through Moses, called the Mosaic Covenant, or, in other words, a covenant inside of a covenant, the breaking of which had no effect on the original covenant (see St. Paul's declaration). As an illustration: a gentleman owning entailed property dies, leaving a son too young to inherit the property; it is in the hands of trustees, who make a covenant inside a covenant (the entail) with the son, allowing him to enter into possession on condition he does or does not do this, that, or the other—but he soon forgets his promise, and the trustees eject him—but when he comes of age he enters on the original covenant (the entail), because it is unconditional.

When the promises were given to Abraham he understood them to be literal promises, to be enjoyed by a literal seed, *according to the flesh;* but as both his wife and himself were stricken in years, he could not see how this was to be brought about; therefore he asked God (Gen. xv. 2), "What wilt Thou give me, seeing I go childless? behold, to me Thou hast given no seed." Then God set his mind at rest by proving He meant a numerous literal seed. In ver. 5 God tells him to try if he can count the stars—"so shall thy seed be." In ver. 4: "He that shall come forth out of thine own bowels shall be thine heir." In Gen. xvii. 16 God promised to bless Sarah and give her a son, so that she should in time become a mother of nations, and kings of people should be of her. In Gen. xvii. 19, it is ordained that the son should be called Isaac, with whom God would establish an everlasting covenant. In Gen. xxii. 1—13, God tried Abraham's faith by telling him to offer up as a burnt-offering this son Isaac, who was the only visible means by which the promises were likely to be fulfilled.

It must have been a trying experience for Abraham to think that all the bright prospects held out were about to be extinguished at one blow; but Abraham did not falter, he at once obeyed God's voice. Therefore, God, in verses 16—18, gives His reason for repeating and adding to the promises—"Because thou *hast* obeyed My voice." There are no conditions here. One strange fact may be here noted: In the year 1897 before Christ, Isaac was born, in whose seed the promises were centred; when the death of Christ, the Testator, took place, the promises could then be realised, with this result—that in the year 1897 after Christ, the seed, *according to the flesh*, stand before the world as the sole possessors of those promises. As God Himself said only one race (the seed of Isaac) should become the possessors of the Abrahamic promises; and history proves that only one race (the Anglo-Saxon) now stand, or ever have stood, in the sole possession of them, who also are proved, from Biblical and profane history, to be the literal descendants of Isaac, *according to the flesh*, reason and common-sense, and above all, our indebtedness to God for the triumphant fulfilment of His purpose before our eyes, should cause us to accept this grand and glorious confirmation of the power and faithfulness of our God and the infallible truth of our Bible, on which our Rock Foundation stands.

As this subject of the Identity of the Anglo-Saxon race with Lost Israel has now been before the world for many years, during which time no leader or teacher of religious thought, from the highest to the lowest, has come forward to place his finger on *one* condition contained in the Abrahamic promises, or the promises relating to the continued literal existence of the nation of Israel, as a nation, we can safely claim that the reason is simply because no such condition exists. As a natural consequence, we claim that Israel must have existed, as a nation, from the year 1451 B.C. up till now, 1906 A.D., or a period of 3,357 years, and that it must at the present time be in possesssion of the main portion of the promises made to Abraham's seed, with a recognisable fulfilment to the very letter. If this claim can be shown to be dependent on the fulfilment of ONE condition, let our opponents put their finger on it. If they cannot, then our Rock Foundation is sure. But if it were not, then the God in whom we trust must either be wilfully or helplessly incapable of carrying His will into effect; unless, on the other hand, these opponents can point to another nation having a better claim to the position; failing which, they have no rock or any other foundation to rest upon.

Many attacks have been made on this subject, but they have generally been of a skirmishing order—a kind of running fire at some of the outposts, a sort of

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guerilla system of warfare. This mode of dealing with the matter has a very damaging effect, especially on those who, like the speakers or writers, are absolutely ignorant of the subject, and who, like them, have been brought up to look at prophecy and history from a certain standpoint. Two friends, on a holiday, were viewing the effect of the setting sun on the sea, and the one who was highest up the mountain-side shouted down to his friend a description of the wonderful effect of the sun on the water; but as the friend could not see it, he was invited to come up and view it from the same standpoint, and the moment he did so he was delighted. Those who are against the Identity are in the position of the man down the hill. We invite them to come up and see the truth from our elevated standpoint, and promise them such a view of God's dealings with mankind, through Israel, as they never dreamed of, and which will make the Bible a new Book, easy to understand through having its admitted difficulties removed.

Zionism *versus* Territorialism—Which Fulfils Prophecy?

By T. W. Plant.

(*Continued from page* 362).

Inspired prophecy is history foretold (nothing more), and history is the fulfilment of inspired prophecy, revealing divine foreknowledge (nothing less), and, God is able to make the wrath of men to praise Him. Can we, at this stage of the evolution of the nations, hazard a forecast of the probable course of events that will *compel* the fulfilment of Jehovah's plans? I think it is worth the attempt; let us try. The anti-Semitic passions and prejudices of the Russian and other continental nations become, through various causes, highly inflamed and culminate in the near future in such an onslaught on the Jewish pales and ghettos that the unhappy, persecuted, and oppressed Jews have no option, if they are to escape extermination, but must come *en masse* to the only country which sympathises with them and would deal kindly with them.

Now we could not allow eight or ten *millions* of down-trodden Jewish emigrants to dump themselves into our midst; our labour market would not stand it, and it would not be right to expect it of us; but when the time comes for action to be taken in such a national emergency, owing to our unique position on the seas and our possessing the waste and desolate heritages of the earth, given to us by Jehovah for cultivation, we could say to the Jews something like the following:—

"We sympathise with you and will help to protect you; and, while we cannot allow you to settle *en masse* in England, for economic and other reasons, still our offer of land in British East Africa is open. We will take you there and protect you, training you into a virile national life under just laws and free institutions, freeing you *for ever* from the taint of age-long servitude, oppression and fear. You will then become our equals in governmental ability and be thus prepared to take your proper place among the nations of the world."

Would such a dream, such an offer, be declined by the down-trodden persecuted Jews of Europe? I think not. Events may proceed more gradually than I have suggested and may happen in sections. Of course this does not refer to the wealthy Jews in England, who might or might not accompany their brethren to British East Africa; but we will presume that the *ultimate* result of the persecution of the Jews causes the House of Judah to go unto the House of Israel (us), and the vast majority are safely settled as colonists in British East Africa.

So far, so good; and as one speaker in the Leeds report said, "They would be from the first a British colony under the British flag; and out of the union with the greatest people in the world, with the greatest empire on earth, might grow *something greater still*, for they would have behind them all the prestige, strength, and wealth of the British Empire, with its great traditions, too, of devotion to the Bible, the Book which came from Zion."

To a British-Israelite this quotation alone would prove a fine text for an elaborate argument on the identity of our nation with the Northern House of Israel, the stone kingdom of Daniel. But I must forbear, and will now look at another text, viz., Isaiah xviii. 7, and see if its message will help us in forming our forecast of future events:—

"In that time shall the present be brought
Unto the Lord of Hosts,
Of a people scattered and peeled,
And from a people terrible from their beginning hitherto."

The obvious reference to two distinct peoples is easily seen when we condense and read "A present to the Lord *of* a people *from* a people," and a very superficial knowledge of historical events would be sufficient to decide that the "people scattered and peeled" are the Jews, and the "people terrible from their beginning hitherto" are the Israelites (us). The manner in which we came through all nations in Europe as prophesied, and our success through all the ages in warfare is aptly described in the words "terrible from their beginning hitherto."

We read in this same verse that this presentation of a people by a people shall be brought "to the place of the name of the Lord of hosts, the Mount Zion." There can be no ambiguity about this statement once you identify the two peoples referred to, and it simply means that the House of Israel clears out the Turk (Esau) and then takes the Jews (Judah) back to Palestine and presents that people to Jehovah in Mount Zion (note, Israel must have become very powerful to do this and hence will answer to the Biblical description as being "the chief of the nations").

This does not sound much like asking the Sultan's permission to found a Jewish State, nor does it sound like asking the Concert of Europe to guarantee the existence of such a State. No! *if* we are the Northern House of Israel, the prophet, inspired by divine foreknowledge, here states that *we* shall do it, and, further, I think another prophet gives a clear indication of the district from which "the offering"

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shall be "brought to Zion," for in Zeph. iii. 10 we read:—

"From beyond the rivers of Ethiopia My suppliants, even the daughter of My dispersed, shall bring Mine offering";

or, as it reads in Young's translation:—

"From beyond the rivers of Cush, My suppliants,
(The daughter of My scattered ones,)
Bring Mine offering."

In passing, please note that the verse preceding the above foretells a time when one language will become universal in the worship of Jehovah, and I think we need not expect any miracle as regards the universality of any language. It will simply be a survival of the fittest by a process of gradual elimination, and the language which is already the world's language of commerce will become the medium of the praise of the whole world to Jehovah. But to return to Zeph. iii. 10. On referring to the map of the ancient world in my Bible, I find Cush is situated South of Khartoum, opposite to and southwards of Aden, the very district of British East Africa which we (the Northern House of Israel) have offered as an asylum to the Jews (the Southern House of Judah). Oxonian, in paragraph 356, states that "the rivers of Cush are the Blue Nile, the Sobat, the Upper Nile to the Equatorial Lakes," and even further south.

In connection with this identification of the district, Young's translation of Jer. iii. 18, as quoted above, where the A.V. *North* is rendered *South*, is very interesting; and, while ignorant of Young's reasons or authority for translating it as South, still we cannot but be struck by the remarkable agreement and corroboration by the word South, as descriptive of the district from which the two houses return together to possess "the land which I caused your fathers to inherit," with the other two prophecies I have quoted above.

Remember that it is the successful carrying out of Jehovah's plans in regard to His people, the *whole* House of Israel, and the literal fulfilment of His inspired prophecies to the most minute details—so that objection and unbelief are absolutely silenced—that will convince the world of the existence of the Deity. Hence, we have every encouragement for investigating His revealed Word as to the future of the nations; in fact, we are commanded to do so, and we ought not to be deterred on account of slight errors made, or partial and human views and theories, which are proved to be inaccurate, having to be abandoned or modified. We have not by any means discovered everything in the Bible yet, and if, by the publication of these theories, suggestions, investigations, or whatever else you like to call them, we can by any means help each other to throw light on the great drama of the nations which is being enacted in the world to-day, your various contributors will be amply repaid. We learn by our mistakes quite as much as by our successes what is the correct view of God's plans, and we shall find that the nearer we keep to His declared will in the Bible the nearer we shall get to historical accuracy. We should not hesitate to surrender any pet theories when they are proved to be opposed to a clearer understanding of His plans. As Anglo-Israelites, our appeal is very largely made to prophecy fulfilled; this is a corner-stone in our propaganda, and we argue from these premises that it is equally certain that the unfulfilled prophecies will be accomplished. Our certainty is based on "Thus saith the Lord," and it will not do for Jehovah to be convicted of failure.

Therefore we ask, as we watch the inception of this territorialist organization, are we watching the commencement of a movement that will change the course of the history of the world and which will lead us to THE climax of "the controversy of Zion," world-wide in its effects and *culminating* in the second advent of Christ? Truly a question to make us think for ourselves and prove all things.

(To be continued.)

The Parable of the Ten Pieces of Money.

Luke xix.

By the Rev. W. C. Battiscombe.

While reading this parable this morning there appeared to me a contrast therein which I had never before noticed—a contrast which I have never observed as having been remarked upon in the Banner. The parable begins: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds (or minæ), and said unto them, Occupy, or trade ye, till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." "His ten servants" seem evidently distinctive, as servants appointed to serve, not casual workers; they are evidently representatives of the Ten Tribes of Israel, quite separate and distinct from "his citizens," who, it seems equally evident, represent the Jews, who were, tribally, fellow-citizens of the nobleman (or Prince, the son of a king); all citizens of Jerusalem. It does not appear that these citizens were included among the recipients of the ten pounds; they were not reckoned among the nobleman's servants. The nobleman returned after he had received the kingdom; his servants were summoned before him; their respective accounts were given as to the way in which they had traded with the money entrusted to them, and they were rewarded or censured according to their several deserts. Then the contrast between "his ten servants" and "his citizens" is again made manifest: "But those mine *enemies*, which would not that I should reign over them, bring hither and slay them before me." There is no question of any *service*, as in the case of "the ten servants"; punishment is meted out because of the disloyalty of these citizens—"these mine enemies"—the men of Judah, or Jews, because they had rejected their rightful King. "The ten servants" have, I believe, generally been regarded (among other interpretations) as some of the more or less *faithful* among the "citizens," and not as representatives of "the Dispersion among the Gentiles"—representatives of the nation to which "the kingdom" was to be given after being taken from the Jews, who had deliberately rejected their King and proved themselves His enemies.

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The Divine Calendar:

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(b) What Israel is.

(Continued from page 354).

There is one objection to the view that "Israel" in the Apocalypse is the literal House of Israel—an objection which it does not seem difficult to meet. It has been advanced that even as most of the Divine Calendar is to be understood figuratively, so must "Israel" be interpreted symbolically. May I here remind the reader of what I said in a former chapter (Part II.), viz., that though the revelation is *mainly* figurative it is not exclusively so. The *rule* is hieroglyphic, but "contexts will show there are exceptions to this rule. The 1,000 years of the new age are literal years. Babylon symbolises a great false religious system, but its metropolis is a literal city—the city of the Euphrates transported to the banks of the Tiber," etc.

We had another example of the intermingling of the symbolic and the literal in the Fourth Seal (see Part III.), where I commented on the "blending of the symbolic and the literal . . . in order to secure a harmonious interpretation." As I have already emphasised (Part II.), "*The Bible is one harmonious whole, and only that interpretation which perfectly agrees with its great principles as a whole should be accepted as accurate.*"

Here the contexts show that "Israel" in the Apocalypse cannot be understood as merely spiritual and figurative of a Gentile Church, because the whole of Scripture seems opposed to such an interpretation, as demonstrated above. We are in harmony with Scripture as a whole if we understand "Israel" as significant only of the literal Houses of Israel—we should be out of harmony with Divine revelation *in toto* if we interpreted "Israel" of Rev. vii. as anything else than the literal Houses of Israel.

There can be no question that the Papacy (Israel's chief foe) is a *politico-ecclesiastical* power. "We cannot," have declared the Jesuits, "separate politics from religion, from Catholicity."* This two-fold aspect is distinctly emphasised in Divine prophecy. Daniel showed it as a *political* system (Dan. vii.); the Apostle Paul, in the second chapter of his Second Epistle to the Thessalonians, foretold its ecclesiastical or religious aspect; while John, in the Apocalypse, revealed it as a politico-religious kingdom under the symbols of the two beasts (Rev. xiii.), and again by the figure of the scarlet-clothed woman (Rome, spiritual or ecclesiastical), supported by the scarlet-coloured beast (Rome political) (Rev. xvii.). These are the dual aspects of Satan's kingdom on the earth—the visible depository of the devil's will and laws in this world.

Now look at Israel. Though there is no "spiritual Israel" in the sense that the fourth century gave birth to the theory, yet the kingdom of Israel has its spiritual as well as its literal aspect. Israel of old was a literal people, but it was characterised none the less by its spiritual or religious phase, and was the depository of God's will and revelation in this world—"*the Church in the wilderness*" (Acts vii. 38). Israel to-day is still, as it was long ago, a politico-religious kingdom. And it does not need very much consideration to lead us to the logical conclusion that if the Papacy has political and spiritual aspects, the kingdom against which it contends must equally be characterised by similar phases.

Daniel, who interpreted the vision of the great image as representing four successive literal world-empires, showed with self-same clearness that the God-raised-up kingdom destined to destroy "all those kingdoms" was also a literal and a yet more world-wide dominion—a mountain filling this earth. Indeed, prophetic harmony demands that if the first four kingdoms be literal and political, so also is the fifth and last of the series. On this point I cannot do better than quote the weighty words of Dr. and Mrs. Grattan Guinness. They say, on Daniel ii.:—

"To make it a spiritual kingdom is to miss its character altogether. For first we must again recall that this kingdom is *one of a series of earthly monarchies* standing fifth after four preceding ones. This shows that in the main it must resemble them in its nature, although having many points of total contrast."*

Of course, the writers of the above, in common with most non-British-Israelites, look upon this monarchy as belonging, in its literal form, solely to the millennial age; and thereby quite overlooking the fact that it is set up in the days of the four preceding kingdoms (Dan. ii. 44), viz., in the era of the existence of Babylon, Medo-Persia, Greece, and Rome, and therefore its first stages must be long prior to the millennium. And this view perfectly coincides with other parts of Scripture, which teach that much of the greatness and universality of this fifth literal kingdom of Christ, which is the kingdom of Israel, is brought about by means of *wars*—a state of affairs unknown in the millennial age.

Therefore, while I agree with the authors of *Light for the Last Days* that the fifth kingdom is a *literal* one, I differ from them in the view that it is set up exclusively in the millennium, because the vision reveals the fact that it is now in the world, having been in existence so far back as the days of the Babylonian Empire—the first of the series of five universal monarchies; though the vision seems to show that its universal or world-wide characteristic is chiefly manifested in the days of the fourth Gentile Power, when it is in its broken-up, ten-fold condition (compare Dan. ii. and vii.). In the days of those "ten kings," or ten kingdoms, should the kingdom of God be established in its wide-spread phase. It must, therefore, be in existence somewhere to-day, characterised by a considerable amount of that greatness and universality which is its destiny; though, no doubt, the best and mightiest blessings in its unique career are reserved for a future and better age.

(To be continued).

*"Catholic Progress," Vol. III., p. 247.

*"Light for the Last Days," by Dr. and Mrs. Grattan Guinness, p. 510.

Communications for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

British Climate about the Best.—The King on one occasion declared to a high diplomatic personage at Homburg—and has given the *Strand Magazine* permission to quote the remark—that the Continental conception of the English climate was not altogether just. "I do not leave England," observed his Majesty, "to escape from the weather, but for quite other reasons. Taken as a whole, the English climate is the best in the world. That it is certainly healthful, the general physique of our English people shows." The Prince of Wales, in the course of a speech in India, made a similar remark. "I think," observed the Prince, "that the English climate has been unjustly maligned. So far from being 'abominable,' I think it is one of the best, if not the best, all-round climate in the world." Other opinions are given by the *Strand*. Lord Brassey shares the view on the subject expressed by Charles II., who said: "There is no country where a man can be abroad so many months of the year or so many hours of the day as in England." Sir Harry Johnston says: "All things considered, the average climate of the southern half of England is the best and the healthiest in the world." Sir Gilbert Parker, who has also been a traveller, holds a similar opinion. "I think," he says, "that there is no country in the world whose climate, take it day by day all the year round, is as healthy as that of England." Sir William des Vœux, an ex-Colonial Governor and High Commissioner, considers that "the English climate, so far from being the worst, is, if not the best, at least one of the best in the world." Lord Montagu asserts that "our climate, taken as a whole, is the most pleasant in the world."

The Flag to Rule the Pacific.—At the Melbourne farewell banquet in his honour, the late Mr. Seddon described the New Zealand Industrial Arbitration Act as "one of the great factors in the prosperity of the country." It gave the people confidence in New Zealand. Touching the great question of the future control of the Pacific, Mr. Seddon declared that Australians and New Zealanders must not hesitate to make their opinions known to Imperial statesmen at home. The opening of the Panama Canal would completely change the commerce of the Pacific. President Roosevelt had said the Stars and Stripes would dominate the Pacific, but he (Mr. Seddon) wanted Australians and New Zealanders to combine and say: "The flag to dominate the Pacific must be the Union Jack."

Anglo-Saxon Doctrines.—On both sides of the "great pond" a Jingoism is noticeable that betrays the desire to give every other country which wishes to get on a blow below the belt. New and wonderful doctrines are preached, according to which the Anglo-Saxons were specially created by God to rule the earth, and all other nations must be their subjects. England strengthens her Channel and North Sea squadrons at the expense of all her other squadrons, and this cannot be regarded as a peaceful and confidence-inspiring sign of the times.—*Volkszeitung*, Cologne.

Seasonable Reminders.—It seems, moreover, a mistake to suppose that because a prophecy is not understood that its fulfilment must necessarily be future; for the coming of Elias in John the Baptist had taken place, and yet would not have been understood but for our Lord's explanation. And so, likewise, with regard to our Lord Himself, the prophecies were long waiting to be understood after the fulfilment had taken place; they had still longer to wait and work their way before they were generally acknowledged; long only partially seen, and by some not even unto this day; and therefore it does not necessarily follow that a predicted event is yet to take place because the prediction is still not understood. The "wise shall understand," yet not all; and the wise who will understand may be but a small number. In the case of the Jews of old, the awful meaning of prophecy and its right interpretation lay much nearer their own doors than they imagined; while they, whose hands were yet fresh from the blood of "Elias which was to come," turned over the pages of prophecy—and speculated—truth sounding in the ear, but delusion and blindness at heart, groping in darkness at noon-day at the very door; and the fault was altogether—not in the intellect, but in the heart. They understood not because they loved not. And thus "the wisdom of the wise" and "understanding of the prudent" "came to nought," although replete with knowledge of interpretation, and deeply versed in theological lore.—"The Apocalypse," by Rev. Isaac Williams, 1873. Introduction, pp. 17, 18.

The Burden of the Race.—In essence it comes to this: That both parties in the United States are now pledged to shoulder "the white man's burden" for the happiness of the world, and because it is realised that the possession of unexampled freedom and prosperity is not unaccompanied by the duty of spreading light among the people who sit in darkness, America aspires to cast in her lot with the elder branch of the Anglo-Saxon race in spreading the blessings of peace, liberty, and good government among the peoples of the earth which destiny shall place under her influence or sway. We cordially welcome the co-operation of our kinsmen in the task so wonderfully performed by the hundreds of young Englishmen who go forth, unnoted and unhonoured, to live and to die, in self-abnegation, not untinged by humour, for the sake of the dark-skinned races of Asia and Africa—"the men who simply do the work for which they take the wage." The true sequel of the Anglo-Saxon struggle for liberty, justice, and power ought, unquestionably, to be the use of that power to spread the principles of liberty and justice far and wide over the bounds of the earth.—*Standard*, July 5th.

Canadian Railway Making.—It is estimated that no less than 9,000 miles of railway will be laid down in Canada during the present year.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter VIII.

THE PHYSIOLOGICAL DIFFICULTY.

(*Continued*).

London, February 23, 1875.

My dear Anthony,—I am not surprised, nor am I discouraged, by your answer. It is a mixture of frank sincerity with conscientious reserve, which equally does honour to your moral sentiment and to your intellectual keenness. You admit the power of my argument and allow that it appears decisive, yet you hesitate to receive it finally, unless I can clear up two other difficulties which still stand in your way.

You ask me how it could come to pass that any of the Ten Tribes of Israel should thus lose their Hebrew features by residence in Europe while the Two Tribes, as represented by the modern Jews, though living in the same countries, have everywhere retained them?

The question is to the point, and deserves the most serious consideration. The answer which Jones gives to it is this: that inasmuch as Joseph married an Egyptian woman, Ephraim and Manasseh must have been half-caste Egyptians; and further, that inasmuch as Joseph in Egypt saw his children to the third generation (Gen. l. 22, 23), in all probability his family must have had a physiognomy belonging to the Egyptian race, which by intermarriages with the other tribes in the kingdom of Samaria may have nationally separated them in facial characteristics from Judah and Benjamin in the southern kingdom. It follows, therefore, that this Anglo-Israel theory is, so far, quite consistent. The Ten Tribes, or the greater part of them, may have migrated toward the North-west of Europe; and either through climatogical causes, or by intermarriages among the heathen in their apostacy, may have lost their Hebrew features; while the Two Tribes, preserving their old faith and refusing to be intermingled with the heathen, may have retained them. All I am contending for is that it is possible. Mind, I go no further at present; for that was my state of mind at the period of which I am speaking. I simply promised, you will remember, to give you a narrative of the manner in which my views became altered; and, so far, I merely tell you how I gradually became more and more interested in the subject. It seemed to me, at this point, putting all things together, that neither the Philological nor Physiological difficulty could be properly pressed, as any *a priori* or insuperable barrier to the possibility of Jones' curious creed. Whether there is anything further worthy of *positive* evidence in it, we shall see as we go on. Meanwhile, you must be honest and just, even to an enemy, my dear old fellow; so put on your considering cap, and go to bed; and without robbing yourself of too much sleep, rest your eyes till the morning, and let the Post Bag bring me the result of your meditations.

Your affectionate

To Anthony——, Esq. Arthur.

Caravan News.—VIII.

By the Rev. Leonard Hills.

Next week we are publishing our first balance sheet. It will be seen that only some £20 is now needed to completely pay off all our liabilities. We have much, very much, to thank our God for in all the marvellous and rapid developments of the work during the past two months, and our sincerest gratitude goes out to those who have strengthened our hands. It has caused me much distress at the very unkind criticisms that some wiseacres have felt it incumbent upon them to offer upon the work whilst yet in its infancy. Considering we are only some three months old it is scarcely fair for those who have seen nothing whatever of the work to clamour for its being done some other way. Let those who have had the Van amongst them speak. Here's a sample criticism:—

"Why do you not form a committee for the Van?"

Answer. Because

1. There has been no time.

2. Nor has there been any need for a committee to arrange plans and places.

3. At its present initial stage, meetings of committee to consider this, and sanction that, and oppose the other, would result in the whole work being strangled with red tape, and my washing my hands of the whole concern.

"Who does the Van belong to?" When paid for it belongs to the Rev. Leonard Hills, who holds it in trust for the United British-Israel Associations until the 1907 Conference of that body, when a board of Trustees will be elected; meanwhile, we go on through the open doors as God leads. Wherever the Van has yet been the local friends have helped and approved, and the ungenerous fault-finding has been on the part of one or two isolated chronic grievance-mongers, whose apparent duty in life lies in greeting all endeavours towards progress with the parrot cry, "It ought to be done the other way." What I need at this hour of experiment and incessant work is sympathy and help, prayer and encouragement, from all who desire to see the Gospel of the Kingdom preached. Give me fair play to the end of the season, and then if there is an abler advocate who will work it next year on my terms—bare out-of-pocket expenses—I shall only too gladly retire in his favour, and wish him God-speed.

Anglo-Israel Distribution Fund.

Two Hundred and Seventy-third Monthly Report.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

The Operation of the Fund:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when neces-

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sary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been received between July 14th and August 18th, with much pleasure and gratitude :—

	Subscriptions. £ s. d.	Donations. £ s. d.
"M. A. B. G."		0 6 0
Rev. C. F. T....		1 8 6
Mrs. D....		0 5 0
Rev. R. H., Coolamon, New South Wales		0 3 6
Miss M., Wellington (N.Z.)		0 10 0
Mrs. T. (per Captain S.), Athrence (N.Z.)		0 10 0
C. E., Omata (N.Z.)		0 8 0
Mrs. E., Roxburgh (N.Z.)...		0 7 0
H. J. P., Wellington, „		0 1 2
A. S. S., Dunedin, „	0 7 0	
E. T. G., Kaikorai, „	0 7 0	0 3 0
Mrs. F., Dunedin, „		0 3 0
W. J., Toronto, Canada	0 12 0	
Mrs. R. S.		0 10 0
Rev. R. L.	0 7 6	
Mrs. S.		0 10 0
Madam G., "A Thank-offering"		0 10 0
Mrs. C., Sale of Books		0 2 0
Miss S....		0 2 6
Miss C.		0 1 0
"Anon." (Monthly)	0 5 0	
Mrs. M. M. N., Joliet (U.S.A.)		0 4 2
Mrs F.		1 0 0
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G. W.	1 1 0	
"Anonym."		5 5 0
Mrs. C.		0 3 0
Mrs. T.		1 0 0
Mrs. G.		0 1 0
Rev. C. J. M.		0 10 0
Miss S. L.		0 3 0
	£2 19 6	14 11 4

Total, £17 10s. 10d.

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

Watford, August 18th, 1906.

GIFTS OF LITERATURE. With great pleasure I have again to acknowledge our indebtedness to Louis E. de Ridder, Esq., who has generously sent us 500 of the new Bath Broad-sheet, written by the Rev. L. G. A. Roberts, Commander R.N., entitled "The Early British Church." It is a splendid paper, and I strongly recommend it to all who desire to prove the existence of the Christian Church in Britain in the early years after our Lord's death, quite independent of the later Church of Rome, and who also judge that this Church of Christ must have been founded by Hebrews amongst and for Hebrews; in fact, for Israel. From the North of England Anglo-Israel Council we have received 125 of the admirable leaflet, by the Editor of the BANNER, "Good News for the Patriot, and Better for the Christian." For these we are most grateful.

SOWING THE SEED.

Very busy have we been during the last month—busy in distribution, consequently busy in pulling down our Fund; so much so, that we are becoming anxious for our friends to help again in building it up, as during the later months we have had to spend for ordinary necessary expenses more considerably than we have received; happily there was the balance from last year to draw upon, but that is dwindling. Please, dear friends, remember that we never go into debt, and most sincerely hope that we may not have to cut down the number of Journals we send out, and we shall be thankful not to restrict the amount of literature it is desired to distribute.

The Report of what has been done is given below :—

Book-post packets of the BANNER OF ISRAEL, alone...	862
The *Covenant People* alone, Book-post packets numbered	66
Small packets of literature, with or without a journal	200
Larger packets of literature, with or without journals	75

Some of the above were large packets for use on the "Van Tour"; a part of this literature we were asked by interested friends to send, donations of money being contributed for the purpose.

The following quotations from home Sowers indicate how work is going on. The first is from a worker in a sea-port town :—

"This week I have lent half a-dozen BANNERS to one of our young men whose master is an atheist, and won't look at the Bible. He will leave one behind at his workshop, and I am hoping for results. I always announce my readiness to explain apparent difficulties, and never fail to do so. Last month I left a dozen BANNERS with a local preacher, who has L. P.'s as workmates, and whose office is a sort of news centre; he is the one who has embraced our views. My friend the Jew has not met me for some time, but I know that the tract in Yiddish has been read by scores of young men. My Sunday-school teacher is a very valuable worker for us, and is buying and distributing books, 'British-Israel Truth," &c. We have a Bazaar approaching, and therewith an Archery Tournament, at which we propose to give a 'model yacht," to be shot for by any who purchase a copy of 'British-Israel Truth.' He pretty often invites me to take a turn at addressing the class, which has grown to over a hundred; I have done so to-day. Subject, "The Sabbath," which, of course, lends itself, or rather cannot be spoken about without Identity teaching. Several have started taking BANNERS. A former school teacher, to whom I lent books over a year ago, has not yet returned them. Being also a local preacher, he pleads want of time to read on our subject, not guessing how exhaustless the treasure would prove. Another door appears to be opening to-day, our teacher being invited to a neighbouring village Bible-class; he excused himself, but gave my name, and if either of us go, they know what to expect, and we also know that what we say will not go unchallenged, and thereat we rejoice, 'being on bed rock.'"

Here is the second :—

"I thank you most sincerely for the BANNER OF ISRAEL, &c., so kindly sent me, which I prize very greatly. I continue to 'sow beside all waters,' and have made the most of the literature. I gave the BANNER for a few weeks to a young man in a large engineering works, who gathered numbers of others round him during the dinner-hour, and read the BANNER, etc., to them, and thus tried to interest them in Identity truth, and whenever I have been travelling by rail I have generally been able to turn the conservation to the precious truth so near to my heart. Some time ago after a long talk in a train a gentleman said to me, 'Your conversation has interested me very much indeed, for about eighteen years ago I read some of Mr. Hine's books, but since that time I have not seen or heard anything of the subject.' For three weeks I gave him a BANNER OF ISRAEL, which, I trust, renewed his interest; but I have not seen him again to know for certain. One copy of the BANNER I sent to my eldest daughter and her husband, and they, in turn, are passing it to others, they eagerly look for it arriving. I also meet many Jews, with whom I discuss this glorious Truth. I had a long interesting conversation with a Jew yesterday; he said he was surprised at the facts I brought forward, which he knew were Bible truths. So I go quietly on from day to day doing all I can, as my time here may not be very many more years (I am close on 72), but I want to 'work till the Master calls.'"

I give now two short extracts from letters from Canadian clergymen. It is a pleasure always to put before our readers that which shews that some, at least, of the *shepherds of the flock* are truly alive to the fact that we are Israel, and are proclaiming it openly, and I am hoping that they may be an incentive and encouragement to others who accept this truth but are holding back, for one reason or another, from teaching it definitely, while all the while the laity are sadly needing that those who should be in all things their spiritual guides could always truly lead them in the study of the Word of God, not sometimes follow lamely after. "You will see that I have changed my address, although this place has been for years part of my parish, and I shall probably end my days here. During the summer season I minister to a number of

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tourists and residents from the States. I deal with them discreetly as regards the Identity, and care is absolutely necessary. With my permanent parishioners I am perfectly frank, and preach on the Identity freely." This correspondent was able very kindly to send a contribution to our Fund, wishing, as he wrote, that it could have been increased tenfold.

The writer of the following letter has also changed his address, but it was a move of long distance, from East to West, and unfortunately involved much trouble and loss, including books that he could ill spare; we would rather help him than that he should dream of helping us. "I am very thankful to say that the papers come very regularly, and continue to interest; in fact the delight is a growing one, and the articles seem to be getting better all the time. The last batch contained 'The Monograph of Benjamin,' and the pamphlets therewith are in course of reading; many thanks for them, and many thanks are due to the good friends who are, with yourself, so interested in Anglo-Israel truth as to make such provision, and take the trouble for its diffusion. I am beginning to realize more and more that the time will come when it will be proclaimed from the pulpit as a paramount truth; the question is: Ought we to wait till public sentiment is strong for us to 'go at it,' in the confidence of its Scriptural, Historical, and Ethnographical truth?"

I close this Report with best thanks to all friends who have hitherto helped us, and with a great desire that our work may continue to go on and on, ever to the praise and glory of God, to the shewing forth of His truth and faithfulness, and for the salvation of souls. E. M. RUSH, *Hon. Sec.*

Watford, August 18, 1906.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in September:—

That as God has made us high above all nations which He hath made, in praise, and in name, and in honour, so we may be a holy people unto the Lord our God, as He hath spoken (Deut. xxvi. 19).

Hon. Sec., Mrs. Innes, 28, Norroy's Avenue, Oxford.

Correspondence.

C. E. GEARD, Port Elizabeth.—Your letter of August 6th is to hand. We wrote you a considerable time ago, but are doing so again. Messrs. Banks are also sending you the required BANNERS.

PROPOSED ASSOCIATION AT HITCHIN.

To the Editor of the "Banner of Israel."

DEAR SIR,—I have only recently moved here and should like to find out, through your columns, whether there are any Identity believers in this neighbourhood, with a view to forming a Branch Association if possible. God helping me, I want to spread the light here.

Faithfully yours, A. JNO. CHAPMAN,
Member West London Association.

Cromwell House, Walworth-road, Hitchin.

EARLIEST ISRAELITISH WRITERS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I notice in your issue of the above (June 20th, page 263) an article by the Rev. A. B. Grimaldi, B.A., whose writings I have derived much information from for many years, but there seems one omission in the above which, if I am correct, might be added. I copy the following from my notes made many years ago from one of Mr. Hine's publications:—

"In 1672 a pamphlet was translated, which had been printed in Nether Dutch, upon the English being the lost Israel, and the same was reprinted in 1794." Also, that "Nathaniel Brassey Halked, M.P. for Lymington, brought Lieut. Richard Brothers' teaching before Parliament in 1796."

I remain, yours truly, JAMES H. MORLEY.

9, Newington-road, Port Elizabeth, July 19th, 1906.

CHRIST'S DESCENT.

To the Editor of the "Banner of Israel."

DEAR SIR,—In answer to Mr. H. Hollway's question as to "Shiloh" I observed, in the BANNER of the 18th of July last, a letter from Mr. James Paylor, of Leeds, stating that Shiloh of Genesis xlix. 10 is a person, not of the tribe of Judah, but of the issue of Joseph. Will Mr. Paylor kindly give the Bible references bearing on this point? I shall be glad if you can find room for this letter in your paper, as perhaps there may be others who are not sufficiently clear on the matter, which would appear at first sight somewhat difficult to explain. I may say that I am a member of the British-Israel Association, and take a great interest in all questions bearing on the subject.

Yours truly, H. AINSLIE.

53, Perham-road, West Kensington, London, W.,
August 13th, 1906.

ISAIAH XXVI. 20, 21.

To the Editor of the "Banner of Israel."

DEAR SIR,—With regard to the letter of "Anon." referring to Isa. xxvi. 20, 21, I think there is an "apparent complication." When (if) Colonel Garnier couples the *rapture* (read 1 Cor. xv. 51—55; 1 Thess. iv. 14—18) with the text quoted, he joins that which is clearly national with that which is as clearly individual; moreover, that which relates to the material and temporal with that which relates to the spiritual and eternal. To do so is clearly a mistake. As a nation, Israel (British) will undoubtedly be "saved out of" Jacob's trouble, and become more than ever the dominant factor in the world's affairs. But we are led to believe that because of the "falling away" that has already begun, "fire," in some form, is to come on those who are dwelling "carelessly in the isles"—the *purpose* of the "fire" being to cause Israel to remember, and reverence again, God and His Word.

This "fire," then, represents to my mind "Jacob's trouble" as that to which Christ pointed, and which (though the nation will be saved out of it) will be so fearful that those "in Christ" are advised by Christ Himself to watch and pray that they may be "counted worthy to escape," and that, as the apostle explains, by being "caught up to meet the Lord in the air." This is a "mystery," no doubt, and so great that some can't or won't take it in; but it is no greater than others we *literally* accept, and must not on account of its mystery be questioned. Now, the nation, *qua* nation, is not to be so saved from the "fiery trouble," but by a Divine interposition (Ezek. xxxviii., xxxix.) slaying the enemy, and securing to Israel (British) final and lasting dominance, whilst sun and moon endure. It seems, therefore, to me an "apparent complication" for anyone to join up the "rapture" (which is an individual matter) with the *national deliverance of Israel* indicated in Isaiah xxvi. 20, 21. The two cases are quite distinct in their issue.

I would just add that whilst we have to set our face against spiritualizing away the material, we have to guard as much against materializing the spiritual—taught in God's Word.

I am, yours very truly,
THOMAS KERR.

36, Warwick Street, Glasgow, 15th August, 1906.

"THE KINGS OF THE EAST AND THE GREAT DAY OF JEZREEL."

To the Editor of the "Banner of Israel."

SIR,—As you have been kind enough to insert a review of the above book in the BANNER, perhaps you will allow me to make a few remarks on your reviewer's strictures. I should be curious to know in what sense he regards me as "an opponent" of British-Israelism. I fail to see how evidence that there may be other nations of Israelitish origin can affect the question of British-

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Israel Identity. At the time of Israel's final restoration they are to be gathered out of all countries, and the foretold surprise which they will then express at certain unexpected additions to their numbers, indicates that the identity of these additions will not be generally recognised until that time. There is no actual proof that the Afghans are descendants of Ephraim, but very considerable proof that they are a portion of the Ten Tribes. Your reviewer speaks of the book as inconsistent with itself, because, while I refer to the benevolence, justice, and truth, which have been and still are in no small degree characteristic of the British as a nation I also point to the falling away which is now taking place. But a nation, like an individual, may continue to practise certain outward forms of righteousness long after moral decay has set in, and this is also the effect of the influence exercised on the rest by the many righteous men in our midst. But I think many of your readers will agree with me that the rapidly increasing unbelief, rejection of the Bible as the Word of God, and other moral evils amongst the majority are evidences of a moral decadence which is wholly inconsistent with the assertion that the new covenant has as yet been confirmed with the British as a nation. In the face of this growing unbelief, how can it be said that the majority are any "better than Israel at the time it was cast away"? In proportion, also, as the process continues so must its evil effects on the nation become more marked and evident, even although there may still remain "seven thousand men who have not bowed their knee unto Baal." Your reviewer, in his last sentence, seems to go out of his way to misrepresent me. It is true that, in apostolic times, the new covenant was confirmed with a certain number of the nation—"the election according to grace"—and also with every true Christian since that time. But this was not the confirmation of that covenant with the nation as a whole, which is not to take place until their restoration to the land of their fathers, when all shall know the Lord "from the least of them unto the greatest." At present, "Blindness in part has happened unto Israel," and this blindness is to continue until the appearance of "The Deliverer" who is to "turn away ungodliness from Jacob."

Perhaps the immediate future will prove to be the best justification of my arguments. Faithfully yours,

J. GARNIER.

[We willingly insert the above letter, and those who have read Col. Garnier's book will be able to judge for themselves whether our criticisms were sound or not. We do not know where Scripture teaches that the new covenant was confirmed to "a certain number of the nation"; or where we are told that it would be confirmed "with every true Christian"; nor do we see how an agreement, or promise, or aught else, can be "confirmed" to any except the people with whom the agreement was originally made. The plain truth is that St. Paul proclaims the new covenant of Jeremiah in Heb. viii, ix., and declares, "Now that which decayeth and waxeth old is ready to vanish away." Col. Garnier considers that every unit of the nation must be converted to God before it can be said that Israel is under the new covenant, but we do not look at the prophecy in that light. Jeremiah's language describes the transition from a legal to a spiritual religion, when righteousness will be a matter of the heart, as it is to-day, not of rites and ceremonies. The time is coming when his prediction will be fulfilled in its entirety and "they shall all know Me"; but, like the development of the promises, this is only being reached by a long process.—ED.]

CYRUS.

To the Editor of the "Banner of Israel."

SIR,—History states that Cyrus the Persian took the city of Babylon 538 B.C. Holy Scripture declares that it was taken by Darius the Mede (Dan. v. 31). Is it possible to reconcile these different conclusions? An investigation of the subject shows not only the harmony of history and Scripture, but also reveals the Israelitish ancestry of King Cyrus.

Cyrus was the son of Darius, prince or governor of Persia. Darius married the daughter and only heir of Astyages, king of Media. "This is Ahasuerus which reigned from India unto Ethiopia" (Esther i. 1). Hence Darius is called the son of Ahasuerus (Dan. ix. 1).

Darius, the hereditary prince of Persia, occupied the Median throne as king consort, and is thus known as Darius the Mede. He had been raised to the dignity of king by Astyages immediately after the conquest of Babylon (Dan. ix. 1). Cyrus became king of Persia when his parents succeeded Astyages on the Median throne.

Scripture does not support the historical tradition that Cyrus deposed Astyages. Both Darius and Cyrus were present at the siege of Babylon, Cyrus being second in command, but in all probability controlling and directing the military operations which resulted in the capture of Babylon. Cyrus' maternal grandfather, Astyages, married Hadassah, or Esther, the daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem in the captivity associated with Jeconiah, king of Judah (Esther ii. 5, 6). Kish was the fourteenth in descent from King Saul in the line of Prince Jonathan (1 Chron. ix. 39, 44). King Saul was the seventh from Ehud, who was the grandson of Bela, the firstborn of Benjamin (1 Chron. viii. 1, 3; 1 Sam. ix. 1; Judges iii. 15).

The reign of Cyrus over Media and Persia (the arms and breast of silver—Dan. ii. 32) was a fulfilment of Moses' prophecy regarding Benjamin (Deut. xxxiii. 12) and also a fulfilment of Psa. lxviii. 27, the princes of Judah being Daniel and his companions (Dan. i. 19).

The name Cyrus signifies the sun, which was worshipped by the Medes and Persians. Media was also known as Kir (Isa. xxii. 6), Darius naming his son Cyrus in honour of the nation he was destined to rule. Cambyses, the son of Cyrus, was the last monarch of the dynasty. Yours, &c., W. S. O.

Belfast, August 17, 1906.

AN AUSTRALIAN COMMENT ON THE CONFERENCE.

To the Editor of the "Banner of Israel."

DEAR SIR,—Having noticed your invitation in BANNER of 23rd May for expressions of opinion on the proposals made at the British-Israel Conference at Exeter Hall, I have much pleasure in recording my hearty concurrence in the movement towards unity and combination as a much-needed step towards bringing British-Israel truth before the general public, who are at this time, more than ever before, seeking for some intelligible extrication from the terrible state of doubt and mystification existing at the present time, which I fear is very much enhanced by the teaching and preaching of the clergy.

As an interested reader of the BANNER for several years, and a firm believer in its doctrine and aim, I have longed to arouse interest in others, especially the clergy, and have been saddened and disheartened at the result, especially at the ignorance and indifference they display. Many say they have never heard of the subject, and all literature I have pressed upon them has been returned without a *single* comment, our spiritual leaders being careless whether we are sowing error or truth—following the right path or the wrong one.

The time for action has come, the world is ripe, and I trust the proposals of the Conference will be carried out, especially Mr. Idrisyn Jones's suggestion (I had the pleasure of meeting that gentleman in Maryboro', and hearing him lecture there) of making use of the Press; and, if adopted, I shall gladly subscribe my quota towards any necessary expense.

Fearing I have already exceeded your limit,

I remain, dear Sir, yours sincerely in the cause,

GEORGE MANT.

Tiaro, Queensland, July 9, 1906.

H. A. MARCHANT IN WEST LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly permit me to ask my friends to send literature at once for an open-air campaign from 6th to 9th of September. Mr. Hunt, 3, Coverdale Road, Shepherd's Bush, will receive same, and give all information as to places of meetings. Yours faithfully, H. A. MARCHANT.

OUR RACE SERIES.—A few odd copies of this series remain in stock, price 1s. each, post free 1s. 3d. Original prices, 2s. 6d. and 5s. each. To be had of R. Banks and Son, Racquet Court, Fleet Street, London, E.C. A complete set unobtainable.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Dives and Lazarus from a National Standpoint.

BY M. J. CRAMPTON.

OUR blessed Lord when on earth taught largely in a parabolic form, the reason being that He had a mixed audience of Jews (Judah) and Israelites, or those representing the acknowledged "kingdom," those with whom *was* "the kingdom of God," and those to whom "the kingdom" was about to be transferred. Thus He taught, in parables, truths of the greatest magnitude clothed in language so simple and withal so beautiful that *all* could listen and learn something; but the hidden truths, "*the mysteries of the kingdom*," were only understood by the initiated disciples (Matt. xiii. 11; Luke viii. 10; Mark iv. 11). There were times when the Pharisees felt that He spake of them, and there were times when the disciples could not without the Master's help understand; this help He gave when *alone* (Mark iv. 34). What wonder, then, that even in our time many of our Lord's parables have been misunderstood, erroneously explained, and made to mean something very different from that which He intended to teach? We must ever remember that these parables were given in order to convey some truth about "THE kingdom"—"*the kingdom of God*," which was none other than "the kingdom of Israel" ruled over by David's family.

We read that Solomon, David's son, "sat on the throne of Jehovah" as king instead of David his father (1 Chron. xxix. 23); therefore we have a right to search for and to find something respecting this kingdom of Jehovah, and, of necessity, of Israel, underlying these parables. In the time of our Lord the teaching of *the kingdom* was with Judah—the Jews—hidden with Benjamin, who belonged to Israel but was LENT to Judah. From this House of Judah came the kings of Israel, for Benjamin was the representative of Israel. "The kingdom" was ruled over by David's descendants of the House of Judah.

In our Lord's time David's representative had been removed far away, and the Jews were looking for their long-expected Messiah. He came; but they did not recognise Him, and therefore rejected Him, but those representing "*the kingdom*"—Benjamin—did recognise Him and accepted Him. This explains our Lord's words: "The kingdom of heaven is within you," or, "the kingship of the heavens is among you"; that was, Christ Himself, or God's royal Majesty, is among you (Luke xvii. 21).

With this preliminary let us see what the parable taught. Dives, the rich man, was Judah's representative—rich in that they had never been cast off from God or His worship, and were still in possession of the teaching of the kingdom, and claimed to be exclusive possessors. "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession" (Ezek. xi. 15). Lazarus, the beggar, would represent Israel, expatriated and disowned by the Jews, being "Not My people" (Hosea i. 9), but now waiting the time of transition, ready to be the recipients of even "the crumbs" of the blessings which might have been enjoyed by Judah, but were cast away by them as worthless. So Lazarus was full of "sores," and he was bemoaning himself and waiting for "crumbs." "Dogs" here represent the Gentiles

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pure — nations outside the Houses of Israel, who ministered to "Lost Israel's" necessities during the time of her banishment. Our Lord, in His conversation with the Syrophenician woman, says: "It is not meet to take the children's bread, and to cast it unto the dogs" (Mark vii. 27). These very nations helped Israel during the time of her banishment.

"*The beggar died.*" Israel was lost—lost to herself and to the world, but not to God. She died a national death, *but* "was carried by angels into Abraham's bosom." Angels are messengers, ministers, servants, and not necessarily heavenly beings; they may be human beings—fire, winds, waters, ships, or any other executive power doing the work of the Almighty.

"*In Abraham's bosom*" means a place of rest and safety. The angel messengers may have a prophetic significance as "ships of Tarshish" or of "Dan"; Abraham's bosom being "the appointed place" of 2 Sam. vii. 10. The custom in the east of carrying children in a wide, natural pocket of the robe worn by Easterns, termed "the bosom," is well known. It was in this receptacle that Ruth carried her gleanings of corn. To such custom our Lord referred when He spoke of the Good Shepherd carrying His lambs in His bosom. Now "Abraham's bosom" was a place of safety for his own children; hence, Lazarus was one of them, for he was conveyed thither.

"*The rich man died and was buried.*" Judah, on the rejection of her king, had the kingdom taken from her and "given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). Judah died nationally, and to this day is a scattered people, without a king, a temple, or a government—buried, and in this buried state she scripturally has borne the curse invoked at the time of the Saviour's rejection—"His blood be on us, and on our children" (Matt. xxvii. 25) —and the Jews have been literally in "a place of torment." For nearly 1,900 years the Jew has been "scattered and peeled," persecuted, robbed, and murdered—witness the Spanish Inquisition, Russian and other massacres. Now while in this state he sees his brethren of the House of Israel afar off in the isles and at rest, and he asks that his sufferings might be alleviated.

Abraham's answer, translated, is—You have in your time enjoyed "*the kingdom*"; you might have had the King also, for He came to you. Lazarus then was outside, helpless; now he is helped of God and comforted [Lazarus means, helpless; also helped of God] while you, having rejected the King ("He came to His own and His own received Him not"—John i. 11), are now outside "the kingdom" and in a state of devouring, burning torture. "Besides . . . there is a great gulf fixed" between the two (Luke xvi. 26). What is this "great gulf"? Unbelief in the Lord Jesus Christ is the "great gulf" which separates Judah and Israel. We *cannot* go over to them; they *will* not come over to us. His reply is the key to the whole parable. "*I have five brethren.*" Turn we to Gen. xxx. and we find that Leah, one of Jacob's (Israel's) wives, bare him six sons, the fourth one being Judah. "They have Moses and the prophets," &c. Those brethren did hear and did believe both Moses and the prophets, also Him of whom they prophesied, and thus escaped the tribulation which fell upon Judah, is still upon her, and will be until she exclaims "Blessed is He that cometh in the name of Jehovah" (Matt. xxiii. 39). Levi, though reckoned with the Jews, was scattered throughout the twelve tribes; consequently many of them—the majority—would not come under Judah's curse, being far away from the land of Palestine.

Zionism *versus* Territorialism—Which Fulfils Prophecy?

By T. W. Plant.

(*Concluded from page* 370).

Can we learn nothing from the past? We are told that history repeats itself, and this is profoundly true. Russia is to-day repeating the early stages of the French Revolution. What can we learn from the history of the Israelites leaving Egypt and the Jews returning from Babylon? Surely this, if anything—that it is never the first generation that re-enters the promised land; there is always a period of probation and training, and the land is possessed by a second generation, used to independent national life, whose religious convictions are intensified by the disciplinary training through which they have passed. Hence, with this lesson of history in my mind, I certainly think that the Jews under our protection and tuition will be trained into a powerful, self-reliant nation, acquainted with agricultural pursuits plus the commercial instincts they already possess, and thus answer to the requirements of prophecy and be qualified when the time comes to cultivate the restored fertility of the Holy Land, when He will have brought the early and the latter rain upon the land once more. How long will this take? and, When will the present "of a people by a people" be brought to the Lord? Well, I have not space in this already too long article to give reasons, but if I am correct in my calculations of Great Pyramid measurements we shall be united in Palestine in rather less than seventy years. This will be followed by a great centralisation of commercial prosperity and governmental and religious activity in the Euphrates districts, and will lead up to the final struggle for supreme world-power to be decided some 200 years later at Armageddon; and then the millennium. Truly, "out of the union with the greatest people in the world, with the greatest empire on earth, *will grow something greater still.*" The appeal the persecuted Jews of Russia sent to Mr. Zangwill, and which was published in the *Daily Telegraph* and *Daily Mail* of June 27th, 1906, will not, cannot, go long unanswered. It reads as follows:—

"A JEWISH APPEAL.

"Mr. Zangwill has received the following telegram from Warsaw, with 600 names:—

"'Shattered and outraged, we stand in face of the terrible Bielostok massacres, and share with you, our leader, the sorrow of a martyred people. Plunged into blood, tears, and misery, we see our only hope in

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the prompt creation of a safe and free Jewish home. Go at our head. Our hope is with you.' "

Here we have a faint outline of the overwhelming cry for help and protection that would arise when a still wider and more terrible outbreak of anti-semiticism occurs, and the cry would become so imperative for instant solution and the numbers concerned so vast that we might be compelled to insist on their acceptance of our offer of territory, and they might possibly have no option if they desired to avoid extermination.

We must never forget that Jehovah works through human agency in the carrying out of His plans, and we are too apt to look for miracles in the fulfilment of them, quite forgetting that the lesson of history in the past teaches us that the so-called ordinary national events going on through the ages are controlled by Him and are quite capable of bringing all things to pass.

Anyone desiring to learn this much-needed lesson cannot do better than read that book entitled "The Prince of Judah, or the Days of Nehemiah Redated," by "Lumen."* We have been in the habit of looking upon the return of the Jews from Babylon as a very extraordinary episode in the world's history under direct divine guidance and interposition, and from the standpoint of the divine ruling of the world it was so. But after reading this truly fascinating book you will see that the rise and fall of the surrounding nations rendered the course of events inevitable. The miraculous part of the proceeding consisted in the marvellous series of prophecies so accurately foretelling every phase of their captivity and their restoration.

One lesson of this book is that the Jews returned because the evolution of national events opened the way for their return 70 years after they went into captivity, but you see that all through the time of that captivity Jehovah was raising various leaders up to do certain work (each had his own task), and it was political and religious pressure that welded the nation into a national unit once more and indelibly stamped the monotheistic traits into the Jewish character

Therefore we must once more remind ourselves that *history repeats itself*, and we must look to national upheavals, persecutions, and punishments to open the way for the release of the oppressed Jews and for their training into and achievement of corporate national life, through union with their brethren of the Northern House of Israel, the so-called lost Ten Tribes. Of course this attempted peep into the future can only be of a very partial nature, but if you can accustom yourself to fixing the main outstanding events in prophecy into a certain amount of chronological sequence, it is really astonishing how the minor details scattered throughout the prophetic writings fall into their natural places without any undue straining of probability or possibility These so-called minor details then become strong confirmatory links in the chain of prophetic evidence on the Identity question, which we cannot afford to overlook, and they give us unanswerable arguments in support of our views.

* "The Prince of Judah, or the Days of Nehemiah Redated" by Lumen. 2s. 6d. Elliot Stock.

Therefore it is with a deep feeling of its importance that I would urge all Identity students, writers, and lecturers to carefully study the reports of all current events dealing with the Jewish question and our national attitude to it, and note which of the two rival schemes makes the most headway, always bearing in mind that the task Jehovah is now working on is of far greater magnitude than either the Egyptian or Babylonian deliverances. It is His final one, and *sufficient time must be allowed* for the grand consummation to take place.

I cannot close without referring to the Bishop of Liverpool's letter read at the Liverpool Zionist demonstration. The quotation reported reads as follows:—"As one who believes in the prophecies of the Old Testament, I look forward to the day when the Jews shall be restored to their own country, and any movement which aims at this great object has my deepest sympathy." We naturally expect a Bishop to believe the prophecies in the Bible, and welcome his confession of faith, specially in view of the negations and Higher Critical tendencies of some of his colleagues, but I cannot help *wondering* if he has a working knowledge of these said prophecies. Is he *intimately* acquainted with what the Bible *says* on the subject, or does he merely acquiesce in the orthodox but inaccurate view that the Jews (descendants of Judah) are the whole House of Israel? How does *he* expect the Jews will be restored to their own country? Will they go by themselves or, as the Bible *says*, in company with the chief of the nations, their brethren, the Christianized ten-tribed House of Israel? Is *their* country the *whole* of Palestine (they only had the bottom portion in the time of Christ) or will *they* inherit the whole of the land from the Nile to the Euphrates? The Bible says *the descendants of Abraham* will; therefore, shall we give those portions we hold up to the Jews or shall we, being their brethren, share it with them, and by the help and protection of Jehovah retain it against all comers? Which is the most likely? Would *any* movement, such as the House of Judah (the Jews) coming unto the House of Israel (the British) have his deepest sympathy? Would it not astonish him if such an unorthodox *but scriptural* migration took place? Is he sure the anti-semitic Concert of Europe would agree to forward the aims of the Zionists, on which he has conferred his benediction? Are their aims practicable, and is not the offer made by the British Government much more so? And, in conclusion, let me ask his Grace, Which plan is the most in accordance with the divinely revealed will of God *as expressed* in *the prophecies?*

This last question I take it is the all-important one, and the one by which we should test all our theories on prophecy, because IF prophecy is a divine revelation then we can be quite sure that no other plan will be carried out, however much it may clash with our preconceived or orthodox views. Therefore in *all* our prophetic studies we should diligently and prayerfully seek to

LEARN THE DIVINE WILL.

May His Spirit guide us into all truth, and lighten our darkness. Amen.

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The Divine Calendar:

Or, Studies of the Revelation from an Israelite Standpoint.

By Augusta Cook.

(b) What Israel is.

(Continued from page 371).

Now, in order that these purposes of God should be accomplished, it was necessary that the elect literal race should be *sealed*, as a means of *identity* and *protection* in the midst of many cross circumstances and counter forces. They were destined to be scattered, yet not a grain, said the prophet Amos, should fall to the ground (Amos ix. 9).

As already stated above, the kingdom of Israel, or the fifth kingdom of Daniel's prophecy, has both a literal and a spiritual aspect. Daniel, indeed, showed only its *literal* phase (for it is the fifth in a series of five literal universal monarchies); but John reveals it in both its aspects combined; just as he saw the Papacy in this two-fold nature, so also its direct antagonist is a politico-religious kingdom. And there are points about the sealing of the 144,000 and its contexts which prove that "Israel" in that Revelation is exhibited in both these phases.

Although the vision of the sealed elect is the only one in the Apocalypse in which the term "*Israel*" is applied to God's chosen nation, yet we frequently meet with the same people in other portions of the Divine Calendar as follows, which bear remarkable dissimilitude to that politico-ecclesiastical system which confronts it through the ages, but which will fall before it in the end:—

The kingdom of God (Israel).	*The kingdom of this world* (Babylon).
"Saints" (xi. 18).	Comes from "the bottomless pit" (xi. 7).
Temple of God (xi. 1).	Names of blasphemy (xiii. 1).
Kingdoms of our Lord (xi. 15).	Kingdoms of this world (xi. 15).
"My people" (xviii. 4).	"Babylon the Great" (xvii.).
Woman clothed with the sun (xii.).	The great whore (xvii.).
144,000 on Mount Zion (xiv. 1).	Sodom, Egypt, etc. (xi. 8).
Bride—Lamb's wife (xix., xxi.).	Mother of harlots (xvii.).
"My two witnesses" (xi.).	The "two Beasts" (xiii.).
"Them that had gotten the victory" (xv. 2).	"Found no more at all" (xviii.).

Having seen what Israel is *not* (a spiritual kingdom), and having shown what Israel *is* (a literal kingdom, and the fifth pre-millennial one of Dan. ii. and vii.), we should not find difficulty in the fact of:

(c) Israel Identified.

This we can be sure of, by the light of the second passage in which we meet again with the 144,000 in chap. xiv. There they are seen in triumph, and in contrast to their great foe—Babylon the Great—who is depicted as "fallen."

Two angels fly through the midst of "heaven," the first proclaiming the era of world-wide evangelisation. And just as the 144,000 of chap. vii. are the nucleus of the innumerable company before the throne, and which are the result of the sealing of elect Israel, even so the preaching of the Gospel to the ends of the earth is the work of those victorious 144,000 who have gained the victory over the papal Beast. In other words, the 144,000 are become the head of Protestantism and the evangelisers of the world, as had been prophesied of the elect race long centuries before: "Thou art My servant, O Israel, . . . that thou mayest be My salvation to the ends of the earth" (Isa. xlix. 3—8). The second angel follows, declaring the final judgments against their chief opposer and seducer—Babylon, the Church of Rome.

Now, there can be no doubt that we are, at the present moment, living in the era of evangelic missions,—that "new song," loud as a "great thunder," for it is heard "to the ends of the earth," and yet melodious as the sound of "harpers harping with their harps," for the burthen of their message, winged to the utmost bounds, is "the everlasting Gospel" of Jesus Christ. And when "every nation, and kindred, and tongue, and people, have heard their voice, then shall follow the destruction of their arch-enemy—"Babylon is fallen."

From the above we deduct the inference that we are, comparatively, not very far off the final downfall of the Roman Church.

Moreover, another important truth appears revealed, viz., the 144,000, or "Israel," of chap. vii. are identical with the present-day people (whoever they may be) who are performing the evangelising work of sealed Israel.

To sum up the argument—The 144,000, or "Israel," and the twentieth century world-wide evangelising people, are *identical*. Hence, the British race, who are the foremost evangelisers of the world, *are* the 144,000, or literal Israel. And if the 144,000 of the missionary era are the English-speaking race, so also the 144,000 of the sealing era must be the self-same people. Thus we discover that the second half of the sixth Seal, now under our consideration, deals directly with ourselves, *the literal Israel*.

The 144,000 of the missionary era stand manifested as to their identity—*unsealed!* The 144,000 of the sealing era are His hidden ones—*sealed* for a purpose and a time.

Rev. E. B. Elliott, though blind to our Israelitish origin, yet when he comes to the 144,000 in chap. xiv., recognises them as *England!* Strange that his logic does not lead him to see that if they are the British in chap. xiv., so they are the same people in chap. vii.

"It was England," he exclaims—"*insular England*—to which living Protestantism, and the 144,000 that alone understood its *new song*, seemed almost confined." The writer then proceeds to particularise the points which identify them with England—its preservation when infidelity and revolution were overwhelming France; its missionary enterprises; its revival in the days of Whitfield and Wesley; its maritime progress and colonial power. All these facts are dwelt upon by the author of the "*Horæ Apocalypticæ*," vol. iii., p. 477, to prove that the 144,000 on Mount Zion are found in Protestant Britain in the eighteenth century, and later. I agree with him, but I believe further that the same 144,000, called "Israel" in chap. vii., represent quite as emphatically the same race in the fourth century—the literal Israel, viz., *ourselves*. If so, what was the Divine object in sealing us at that period in history?

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The answer to this question I now propose to deal with.

(The remaining Articles will be issued in the bound volume. See Correspondence Columns.)

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

WANTED at once, some earnest, capable, methodical, reliable Identist, to devote time and energy to the much-needed work of corresponding secretary, to keep in touch with the isolated believers, many of whom are inquiring for the nearest local branch.

There is an excellent opening just now at Redditch. Will some Birmingham friend kindly communicate with the Chiel?

Chesterfield, Worthing, Balcombe, Eastbourne, Horsham, and Hastings, besides the above-mentioned places, and several others *not* mentioned, have all openings for immediate propaganda work. Who will help?

The Chiel begs to acknowledge, with thanks, the receipt of Mr. D. Baron's Anti-Anglo-Israel pamphlet from a friend at Blackrock.

Will some fortunate owner of a copy of Philo-Israel's pamphlet on the Pyramid kindly lend it to the Chiel, who will take great care of same, and return in fourteen days?

Friends at Toronto, Canada, are hereby requested to take notice of the arrival of a stalwart Identity family from the old country in the early spring. The Chiel would be glad to introduce them to Identity people there.

Keep your BANNERS together. Why all this needless waste of time looking for the week before last's? Get a reading-case, or make one. Five strings inside. Slip your BANNER in, and thus keep them clean and handy and in consecutive order week by week and month by month. Half an hour spent on making a case will save hours of fruitless searching.

Place for everything and everything in its place. Therefore, why keep your pamphlets, etc., higgledy-piggledy on the top of the book-case—a prey to flies and dust; or at the bottom of the cupboard—a prey to black beetles and forgetfulness? Bind them. Make a good index, and there you are. No waste, no loss, no damage, less labour, greater comfort.

Now that *Tongues of Fire*, the organ of the Pentecostal League, is publishing its leader's admirable lectures on British-Israel Truth, why not largely advertise our publications in its columns? Wake up there, you Councils.

Urgently wanted, back numbers of the Coronation number of the *Covenant People*, and also copies of the "Royal House and Enduring Dynasty."

Three well-known Identists are busy on Pyramid work, and the near future should see us in possession of at least two new up-to-date works on that subject.

Conference Work.

MORE SUGGESTIONS FROM YORKSHIRE.

THE Secretary of the North of England Council having arranged for the Rev. Leonard Hills to preach evangelistic sermons on Aug. 12th and 19th at Luddenden and Sowerby Bridge, a number of members of the Yorkshire Anglo-Israel Association met at Sowerby Bridge on Aug. 16th to give him another welcome into the district; and he also afterwards received hearty invitations from both Churches to pay them another visit at an early date. On the same occasion the question of Federation, &c., was discussed, and the following suggestions were recommended for consideration:—

1st.—That the Rev. L. Hills remain with the Van another season down south before inviting him to the Midlands.

2nd.—That we endeavour to arrange evangelistic services for him at various churches during the winter season, similar to the two above-mentioned; the Churches paying their usual fee for ministerial services on the Sunday. By this means we might be able to keep Mr. Hills fully employed in connection with the National Council.

3rd.—That Mr. D. Parker act as local secretary for the Halifax National Conference, along with the Yorkshire Association's officers, for making arrangements for the same.

4th.—That we invite D. A. Onslow, Esq., of London, to preside during the Conference at Halifax, 1907, at which time he might give a presidential address.

5th.—That an Executive Committee be elected from representatives of the various Associations present at the Conference.

6th.—That a Publicity Committee be elected.

7th.—That a Publication Committee be elected.

8th.—That an Advertising Committee be elected.

9th.—Vice-Presidents to be selected and elected by the Executive Committee from the various Associations and Councils.

10th.—All members of committees to be members of some Association or Council. One-third of each committee to retire yearly; open for re-election.

The Rev. L. Hills recommended that a Board of Trustees be appointed for the Van work, to receive all moneys and pay out all accounts.

It was suggested that the Conference be held about April 18th, 1907, instead of June; and it was remarked that the end or beginning of the year would be too cold at Halifax, especially for old people.

COMMUNICATIONS for the Editor to be addressed—J. G. TAYLOR, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

JEWISH PHYSIOGNOMY.—The *Sphere* for July 28th contains an article entitled "The Ancient Bondmen of Egypt," which is really a review of the Jewish "Encyclopædia," but more especially of the twelfth volume, and the writer says: "The current idea about the Jewish type of face is upset in many particulars in a long article. What is popularly known as the Jewish type is not a corollation of definite anthropological measures or characteristics, but consists, we are told, principally in a peculiar expression of face. Curiously enough Jewesses appear to be more variable in appearance than Jews, and Jews who mix much with the outer world seem to lose their Jewish quality."

MR. ROOSEVELT'S FOLLY.—The American President (or shall we say Emperor ?) has taken it upon himself to alter the English language, forgetting that it is not his property. His ukase has been issued in the interests of spelling reform, but if acted upon to any extent it is likely to complicate everything else, and spelling is not the most important affair in the universe. There are no doubt many anomalies in the language, but the speech of a world-wide race cannot be changed so easily as a political programme, and until the people themselves throughout the earth have been consulted and express their anxiety to spell headgear "hedger," all attempts at reform will fail, just as the efforts of influential theorists have failed to inflict upon us the metric system. American spelling has for long deviated in various respects from what is common in this country, but it is curious that of recent years literary Americans have returned to English methods.

AMERICAN AMBASSADOR'S FORECAST.—In the course of a lecture at the Senate House of Cambridge University, on Aug. 2nd, Mr. Whitelaw Reid, the American Ambassador, said: "Whatever might be the wild speculations of the hour, whatever the temporary variations from the historic course, no vessel that carried the English-speaking races had lost its chart, on none had the compass gone helplessly astray. The old headlights still burned. Inspired of the same traditions, led by the same instincts, those races in either hemisphere, in whatever zone, on whatever continent or island, would surely in the end hold fast to these ancient characteristics of a strong, free people, and so keep secure their place in the van of human progress."

THE OPIUM TRADE.—On May 30 a resolution was passed in the British Parliament condemning the Indo-Chinese opium trade and asking the Government to take steps for bringing it to an end. Speaking to the motion, Mr. Morley, Secretary for India, said that if China wanted seriously and in good faith to restrict its consumption (which was doubtful), the British Government would not close the diplomatic door. Referring to this incident, the Penang correspondent of *The Times* says in its issue of August 6:—"Although the text of the opium resolution passed in the House of Commons on May 30 and the full report of Mr. Morley's sympathetic speech have been in the hands of the Chinese for some time, no steps have yet been taken by China to respond to the challenge therein given. The fact is that the resolution causes considerable embarrassment to China, for she is dependent to the extent of £830,000 a year on the duties paid on imported opium, and she cannot, with the present state of the national finances, witness without concern the disappearance of such an important branch of revenue."

THE NEW ANGLOMANIA.—To-day the English as a nation are extremely popular abroad; more popular, probably, than they have ever been since the days that followed Waterloo. With the exception, perhaps, of some parts of North Germany, wherever they may go they are not only made welcome, but they are actually feted. In half the countries of Europe, to be quite *chic* one must dress a l'anglaise, eat a l'anglaise, and even walk and talk a l'anglaise; nay, more, one must either just have returned from visiting England, or be on the point of spending several months there. The more English friends one has, in the greater honour is one held; and to have correspondents in London, even though they may send only postcards, is regarded as a distinction. Although King Edward's great personal popularity on the Continent is undoubtedly one reason why the whole nation is regarded there with special goodwill just now, it is of course not the only reason. Our national prosperity tells strongly in our favour—the fact that we are known to be increasing steadily in wealth, and are believed to be increasing also in power and influence. This is especially the case in the smaller countries—those which, being too feeble to fight their own battles, must necessarily seek friends among the strong. It is precisely these countries that are now most Anglophil, for they have wakened up to the fact that, as Russia's hands are tied for the time being, unless England stands by them they may be left in very sore straits indeed. There is hardly a small nation in Europe but has in its heart a dread of Germany, a fact which in itself perhaps goes far towards explaining why Anglomania should now be as much the fashion abroad as Anglophobia was seven years ago.—*The World.*

STILL SOME BIG FAMILIES.—At the recent Gainsborough Agricultural Show, the prize offered for the labourer in husbandry who had brought up and placed out the greatest number of children went to J. Denton, Dunston, Lincoln, who had 18 children born, and had brought up and placed them all out. R. Bonner, Lissington Manor, Lincoln, came second, with 16 born and 12 brought up and placed out.

UNANIMOUS. — The bishop, addressing the little folks at the children's service, became impressive. "Only think, children," he said, "in Africa there are ten million square miles of territory without a single Sunday-school where little boys and girls can spend their Sunday afternoons. Now, what should we all try to save up our money for?" The children (unanimously): "To go to Africa."

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter IX.

THE HISTORICAL DIFFICULTY.

London, March 2, 1875.

My dear Anthony,—Thank God, you've obtained a victory over yourself! Let me ask for your last photograph, that I may hang it up in my study as the portrait of a virtuous and honest man. Like myself at the time of which I am writing, you do not yet believe in Jones one whit more than I did. Only you allow that there is light in the darkness; and just a vague *possibility* that what he holds need not be looked upon as any senseless violation of linguistic or Physiological law. That is all I want for the moment.

To-day I enter upon what struck me as an inquiry which would prove even more hopeless than the last, since it appeared to me a thing without either rhyme or reason to turn the Ten Tribes, or even any portion of them, into our old schoolboy friends, the Goths and Kelts. I said to myself, as I sat down to consider it, "This is jumping about with a vengeance!"

Before I enter upon that question, however, let me call your attention to the limitation which I have just made. For, even assuming the Anglo-Israel theory to be true, it does not at first appear probable that *all* the Ten Tribes could have travelled into Europe, seeing that very satisfactory evidence exists for believing a portion of them went Eastward, where they are capable of being still traced among the Afghans, if not among the Burmese and other people. It is a remarkable fact, for instance, that in the territories of Bombay an undoubted Israelitish Tribe still exists, who profess to derive their ancestry from the family of Reuben. They are called Beni-Israel, and, from remaining in a state of hereditary idolatry, are marked out in many patent ways as of genuine Hebrew extraction. In the very midst of the Burmese, too, there crop up certain wonderful traditions of a purely Hebrew origin. Here is one of them: "God created man; and of what did He form him? He created man at first from the earth. He created woman; and of what did he form her? He took a rib from the man and created the woman." . . . "Our Father God spoke and said, 'My son and My daughter, I shall make for you a garden; and in the garden will be seven different kinds of trees, bearing seven different kinds of fruits. But among the seven different kinds of fruits there will be one not good for you to eat. If you eat of it, sickness, old age, and death will come upon you. Eat not of it.'" . . . "After this Mukanlee came and asked them, 'Why are you here?'". &c. Then follows a long conversation about the fruits, ending in his persuasion of the woman to eat of the tree which had been forbidden, and giving to her husband, &c. (see Latham's Descriptive Ethnology, Vol. I., p. 171). Now it is perfectly true that this may have been imparted to the Karens by ancient missionaries, for they are otherwise a heathen people. But it is no less fair to allow that it may possibly indicate the presence of one of the Israelitish Tribes, which has still preserved some of its primeval traditions, after having otherwise lapsed into Paganism. Of the Afghans, and especially that branch of them called the *Eusof-zyes* (or children of Joseph), and of the Nestorians, I need not write, because evidences of no mean authority with regard to them have long been before the public.

The *Eusof-zyes* have a tradition among themselves that they came from the West. There are also other Afghan Tribes, bearing marks of true Israelitish origin—such as *Ishak-zye* (or Tribe of Isaac), *Esau-khail* (or the clan of Esau), *Moosa-khail* (or the clan of Moses), *Dawiod-zye* (or the Tribe of David), *Solimaun-khail* (a clan of Solomon). I take this from Mr. M. Elphinstone's work on the Afghan race, and from Mr. Forster's work on the Monuments of Assyria. They are statements which only need to be named to carry with them conviction, and they show, I think, that a celebrated passage in Esdras, though apparently mixed with fable, is not altogether devoid of foundation (see 2 Esdras xiii. 39—47).

I do but allude to these facts to show you that some of the Tribes of Israel may have wandered in other directions than that of Europe; and because I am not willing you should think that I am being carried away with any false idea respecting a novel theory. For anything that I have shewn you at present, the whole of the Ten Tribes might have wandered away toward the East. Or, to put it another way, there is nothing to show that they may not most of them have gone in a Westwardly direction—the Israelitish remains of these Eastern Tribes having been only produced by the departure of an originally small and insignificant detachment from the general mass. Whether there be any compatibility with authentic history in our belief that some of them went into Europe, is the problem really before us. And here, as I have several times had occasion to remark, the question is only one of compatibility with history. For, I suppose, there is nothing in the nature of the case which will admit of actual demonstration. All I had to do at this period of my investigation of the subject was to test it by historical analysis, with a view to see whether the theory could possibly fit into facts; or rather, whether there were any patent facts which rendered it demonstrably absurd and untrue. I confess to you freely that, when I commenced the inquiry, I was as great a sceptic as yourself. It is true I had thrown off the Philological and Physiological difficulties, and, so far, my course was very much clearer. Yet I retained as firmly as ever my old opinion that Israelites and Goths and Kelts were as perfectly unidentical as oil and water. I not only believed that any such identification was radically and fundamentally ridiculous; but that facts would be turned up proving it so. With what results you shall see in my next.

Yours confidingly,

Arthur.

P.S.—I write briefly in each letter, because I do not wish to bore you.

To Anthony ——, Esq.

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Aristotle as a Hebrew.

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

The Hebraic origination of the Greeks was excellently set forth by Colonel Gawler (*Dan the Pioneer*, 1880). I continued the research by an article on "Ancient Greece in relation to Hebrew Expansion and Colonisation" (*Bible Light*, June, 1897, pp. 44—50); and by one on "The Hebrew Origin of the Greeks; as Indicated by their Customs and Ceremonies" (*Good Tidings*, September, 1884, Second Series, No. 3, pp. 140—146).

It is remarkable and confirmatory therefore to find one of the very greatest of the Greek intellects called a "Jew" and an "Israelite." Aristotle, "a chief of the intellectual world, one of the profoundest intellects that ever existed, second in power among ancient thinkers to his master Plato alone, far surpassed him in range of enquiry. The influence of no man, whether over modern times or antiquity, over the east as well as the west, over Christian and Arabian alike, at all approaches to his" (Waller). He was born B.C. 384 in Macedonia, and died in Chalcis, B.C. 323, and was called the Philosopher, and the Prince of Philosophers, and his philosophic sect rose above all the rest, and at last swallowed them all up. But the most remarkable evidence of his intellectual supremacy is that he dominated Christian thought, and was the foundation of Christian ethics and theology throughout Europe up to the Reformation; for till that epoch all the Universities were simply the disciples and expounders of the Aristotelian philosophy. (*Imperial Biographical Dictionary*).

ARISTOTLE A JEW.

The references to the Hebraic origin, faith, and opinions of Aristotle are of a singular character.

Bartolocci (*Bibliotheca Magna Rabbinica*, I., 471), relates that some Rabbins affirmed that Aristotle "was born of the seed of Israel, and descended from the children of Coha, of the tribe of Benjamin" (Cousin: *Journal des Sevans*, 14th July, 1692, p. 463). Marsilius Ficinus said that according to the testimony of Clearchus, Aristotle was a Jew (*De Christæ Religio*, c. 26). Genebrand (*Chronologia* for the year 2670), affirms the same, as Jonsius relates (page 100 *ibidem*). Schoockius gives the same details (*Gorgiam Platonis*, praxi. 42).

ARISTOTLE A JEWISH PROSELYTE.

Some Jews affirmed that Aristotle had made himself a proselyte of righteousness, as Buxtrof mentions (Koning: *Bibl.*, p. 61). Some learned Jews also produced a letter which they suppose Aristotle wrote to Alexander the Great, giving him an account of his conversion. This letter is in the work of Rabbi Gedalia Ben Jachlja. It is also in *Moderna Theologia Judaica* by Lent, Professor of Theology at Herborn, 1694. Other Rabbins say that Aristotle, though not originally a Jew, towards the end of his life embraced their religion. These also mention that he wrote his letter to Alexander in order to justify the changing of his religion, which is inserted entire in the *Bibliotheque*. Selden quotes from Jewish authors, who affirmed that a little before he died Aristotle communicated to his disciples that as to all the points in which his doctrine contradicted the law, he was converted and became another man by the instructions of the high priest, Simon the Just (*De Jure Nature et Gentium*, lib. I., cap. i., p. 14, 1695).

ARISTOTLE INSTRUCTED BY A JEW.

Clearchus, the peripatetic philosopher, one of Aristotle's most famous disciples, says that Aristotle had important conversations with a Jew in Asia (*On Sleep*, lib. 1). Clemens Alexandrinus affirms that Aristotle had conferences at Athens with a Jew, with the design of being instructed in the religion of the Egyptians (*Stromata*, l. 1., p. 304).

Bishop Eusebius gives the same account, and both refer to Clearchus (*Præparatio Evangelica*, l. 9, c. 5., p. 410).

Josephus gives a considerable account of discourses between Aristotle and a Jew of Celesyria he met in Asia, in which Aristotle admits that "he communicated to us more information than he received from us" (*Josephus against Apion*, I., 22).

Bayle, however, rejects this account, and suggests that it was another Clearchus, much later, who gave the account of the Jew; but he produces no evidence as to a second Clearchus. (*Historical Dictionary*, 1710, I., 361).

Father Rapin says Aristotle learnt several things from a Jew; and also relates his conversion to Judaism (*The Parallel of Plato and Aristotle*, p. 303).

ARISTOTLE'S USE OF THE BIBLE.

Clearchus says he knew a Jew who conversed with Aristotle. Some Jewish Rabbins asserted that Aristotle borrowed all his philosophy from Solomon's books, which were found in Jerusalem when Alexander took it; and that he afterwards burnt them so as to have all the honour of the wisdom they contained. In the letter of Aristotle to Alexander, he says that logic is an iniquity, that philosophy is falsehood and deceit, and that misery attends those who study it, because that, by means of the disputations which it leads them into, they go down to perdition.

Selden quotes Jewish authors who have affirmed that a little before Aristotle died, he declared to his disciples the doctrine which he had learnt from the Hebrews, concerning the immortality of the soul, and the punishments and rewards of a future state.

Aristotle was the tutor of Alexander; and Solinus asserts (Jonsium, c. 14, p. 102) that he followed Alexander in his wars against Darius. When the conqueror visited Jerusalem, to the surprise of all, he spared it, and favoured the Jews. Aristotle may have influenced him in this.

French and British Rule Contrasted.—In a panegyric in the Paris *Matin* by M. de Lamotte, a French Colonial Governor, on British methods in India, the writer points out that India's 300,000,000 population is efficiently governed by only 6,500 British and native officials. France has 300 officials in Cambodia to control a population of 1,200,000, at which rate she would need more than 70,000 for the purpose of maintaining order in India.

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Caravan News.—IX.

By the Rev. Leonard Hills.

Receipts.	£	s.	d.
Mr. Walton Adams ...	1	1	0
Mr. E. H. Anderson...	0	2	6
Mr. R. A. Barrett.....	2	0	0
Miss Darbyshire	0	4	0
Mrs. Dymond.....	0	5	0
Miss Farmer	0	10	0
Misses Foot	1	0	0
Col. Garnier	1	1	0
Mrs. Gee.....	5	0	0
Miss Gillson	0	5	0
Mr. Gomersall	1	1	0
Mr. J. Gyte.....	1	0	0
Mr. Harris	0	10	0
Mr. C. Hall.....	1	0	0
G. I. M. J.	1	1	0
Harrogate	0	10	0
Mr. Jones	0	6	0
Miss Long	0	10	0
H. L.....	0	15	0
Mr. Marshall.....	0	5	0
J. M. L.	0	5	0
General McCausland	1	0	0
Mr. Meakin	2	2	0
Mrs. Murray	1	1	0
Mr. E. C. Norman.....	0	2	6
Miss Phillips.....	2	0	0
Mr. Pilcher	5	0	0
S. W. P.	0	3	0
E. S. S.....	0	2	6
Mrs. Heywood Smith	1	0	0
Mr. J. G. Taylor	1	1	0
H. T.....	1	0	0
Mrs. Fordyce Thompson	6	0	0
Col. F. Weldon	10	0	0
W. E. S. T. (L——) ...	5	0	0
Webb and Wheatcroft	0	4	6
Miss Wright	0	10	0
Mr. Worthy	0	5	0
Mr. G. J. Vince.....	1	0	0
By small sums, stamps, etc.....	3	19	9
,, sales of pamphlets and postcards...	0	7	3
Balance due to Treasurer	19	14	3
	£80	4	3

Expenditure.	£	s.	d.
Van, fittings, bills, etc.	60	6	9
Rail fares, Rev. L. Hills.....	2	18	0
Working expenses to August 24th	16	19	6
	£80	4	3

It is with great pleasure that I submit this balance-sheet, of which details of expenditure of every halfpenny may be seen and books inspected. We asked at the beginning for £200. Providentially, and through the kindness of Col. F. Weldon, we were able to commence with asking only half that sum, and in our final appeal we asked for £60 for van and £30 for working expenses. Surely this £90 will be forthcoming. We have kept the expenses as low as possible, and well within our original estimate, and it must be remembered that the first two items of expenditure are initial ones that will not be repeated next season. We want about £20 to finish up out of debt, and next season's work will call for about £2 10s. per week, as my offer to do it for bare out-of-pocket expenses was only for this season (see *Covenant People* report of Annual British-Israel Meetings). As to the value of the van work, and whether it's worth while doing, I ask the friends at Shepherd's Bush, West London, Peckham, Camberwell and Dulwich, Shoreham, Sevenoaks, Copthorne, etc., to give their candid opinion on the same. Suggestions as to future work will be gladly received, as well as clean literature of the elementary kind. We are now at Copthorne, under the guidance of veteran G. J. Vince. I shall ask him to tell his own tale as to the result of our coming.

Personally, I again thank all who by prayerful and practical sympathy are strengthening my hands in God. The weather continues perfect for open-air work, and we have been amazed at the crowds of eager folks who come to listen.

We expect (God willing) to visit (by request) Turner's Hill, Balcombe, East Grinstead, and wind up with a great thanksgiving service in the end of September or beginning of October at West Hoathly, before storing the van for the winter. There is, at least, four more weeks for hard and happy "vangelising," and no one more sincerely desires the best possible for that period than

Yours very heartily,

Leonard Hills.

Correspondence.

Rev. F. J. Harris, Rylstone, N.S.W.—The witness of the Prayer Book has often been brought before our readers, and we have not space for the further elucidation of it at present.

R. W. Nicholson, Kyneton, N.S.W.—Much obliged for your letter. Will publish the lecture shortly.

AN APPARENT DISCREPANCY.

To the Editor of the "Banner of Israel."

Dear Sir,—Having been a constant reader of the Banner of Israel and the *Covenant People* for several years, I am often puzzled by an apparent discrepancy. Sometimes Israel is alluded to as comprising our whole race; then again, some writers allow themselves to inveigh against what they consider religious errors, as though those who held such beliefs could not possibly belong to Israel. Even Mr. Hills speaks of the Anglo-Israel Association as consisting of "members of the Church Protestant," whatever that may mean. That sounds very like a sect, which he has just denounced. How much grander and more comprehensive (if it be necessary to make a confession of faith) are the words of the Apostles' Creed, "I believe in the Holy Catholic Church!" The word "Protestant," though not without its uses, is much too narrow, and cannot by any process whatever be stretched to embrace the whole race.

Yours very truly, A. v. F.

Berlin, Aug. 23, 1906.

[The perplexity of our correspondent is not without some foundation, as there seems a tendency abroad to mix up Church affairs with the Identity. Our Associations being solidly Protestant, Mr. Hills is quite justified in claiming to represent a Protestant community; but the policy of inscribing "Protestant" on the Van is open to doubt, as we want Roman Catholics to examine our arguments, just as we wish Atheists to do so, and they are likely to be deterred by a Protestant war-cry. One thing is certain: the boundaries of British-Israelism are strictly racial, and we are sure that none of us has any real desire to suggest that they are theological.—Ed.]

PROPHECIES AND THEIR FULFILMENT.

To the Editor of the "Banner of Israel."

Dear Sir,—If you or one of your able contributors would give us a series of articles in the Banner on striking prophecies of old time and their historical fulfilment, it would be very instructive to a large number of your readers. Nothing is so convincing to sceptics respecting the authenticity of the Bible, and thereby to induce them to look into the prophecies yet to be fulfilled appertaining to Israel. I think, too, with this in our hands, some of us could do much good.

Yours truly, A. Branscombe Wood.

La Vigie, Dieppe, August 24th, 1906.

THE NEXT GENERAL CONFERENCE.

To the Editor of the "Banner of Israel."

Dear Sir,—Kindly permit me to say that I fully agree with the opinion expressed by Mr. Joseph Barnes in his letter dated August 1st, which appeared in the Banner of Israel on the 22nd inst. A National Conference if attempted during the winter of this year would be premature, and a failure.

Yours truly, Denis Hanan,

President British-Israel Association of Ireland.

August 24th, 1906.

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THE DIVINE CALENDAR.

To the Editor of the "Banner of Israel."

DEAR SIR,—Will you kindly allow me to inform all readers of the above "Studies of the Revelation" that the concluding chapters will not be printed in the BANNER OF ISRAEL, but that they will appear only in the bound volume, which I am hoping to see published next November.

The final chapter (in book only), which deals with the *sealing of Israel*, is probably to the British-Israelite *the* most important in the whole series, because it shows that the fallacy of a mere *spiritual Israel* is of Romish origin, and that the heresy was apparently *the* first in the general apostasy of Christendom. It also demonstrates that the sealing of Israel was prophetical of the hiding of Israel for a special purpose and time.

All who desire to master the wondrous scheme of Divine Providence as revealed in the Revelation concerning the literal Israel will, I trust, be helped in their studies by obtaining "The Divine Calendar" in book form and reading it with open Bible. Details as to price, illustrations, etc., will be announced later.

Believe me, yours truly, AUGUSTA COOK.

THE "POST BAG" *v.* "BRITISH-ISRAEL TRUTH."

To the Editor of the "Banner of Israel"

DEAR SIR,—Can you give me an explanation of two statements which I cannot reconcile, in your August 15th number, article "How Arthur came to see it," page 339, lines 46 and 47, in the right-hand column. "And therefore Matthew Poole, in his Annotations, very properly says, 'By Israel, He here meaneth the two tribes that came to the House of David; for the Ten Tribes, ever since their captivity, had lost their share in that name.'" I turn to "British-Israel Truth," 1899 edition, page 73, line 28: "In Matthew xv. we have the interview with the woman of Canaan, when Christ told her He 'was not sent but unto the lost sheep of the House of Israel,' which expression cannot apply to the Jews, because they were not lost and never had been lost as a people, like their brethren of Israel. This passage can only properly be applied to the outcast and lost House of Israel, which had long before that time been scattered like sheep upon a mountain and lost among the nations." Bishop Titcomb says this passage refers to the two tribes which had not been lost. "British-Israel Truth" says that it refers to the Ten Tribes which had been. Which statement, Mr. Editor, is the correct one? I confess myself puzzled.

Yours truly,

W. G. BACOT.

Carfax, Bournemouth, August 22nd, 1906.

[We are not clever enough to reconcile the two extracts given by Mr. Bacot, and fear there are various other points on which Titcomb departs from the teaching of *British-Israel Truth*, or to be more correct, on which *British-Israel Truth* departs from Titcomb. On commencing the re-print of these letters we stated that we did not agree with all the Bishop wrote, and now take the opportunity of repeating this. His treatment of the "Physiological Difficulty" is an instance of that disagreement, for whereas he devotes three letters to the removal of the difficulty, we maintain that the difficulty does not exist (see "The Arena," August 29th, page 363; also "Miscellanea," p. 382). In the present issue, again, the doctor argues that the Afghans are a part of the Ten Tribes, and as a proof cites the presence among them of clans or tribes of Esau, David, Moses, Isaac, and Solomon (to which we might add a Clan Ishmael and a Clan Saul), while in our opinion the existence of such tribes is strong evidence that they are *not* a part of lost Israel. Regarding Poole's comment on Matt. x. 6, which Titcomb endorses, we do not believe that the Ten Tribes ever lost their claim to the title of Israel in God's sight. Jeremiah prophesied 150 years after Hosea and 100 years after Israel's captivity, yet the name "Israel" is still applied to them (iii. 12, 21), which entirely upsets the view of these two theologians. Still, let us say, it cannot be doubted that much of Dr. Titcomb's reasoning appeals more powerfully to certain minds than the alternatives offered by most of us, because he is more accommodating to the prejudices of the day. The "Post Bag" has done good service in the past, and for ourselves we have pleasure in acknowledging the great assistance derived from it during the initial stage of our investigations.—ED.]

HEBREW-BRITISH NAMES.

To the Editor of the "Banner of Israel."

SIR,—The short article on "Judah's New Names" in the BANNER of May 16th, and Mrs. Blumberg's letter on "Hebrew Indications in Wales" in the BANNER of June 20th, very much interested me. I have often been struck with the number of English, Welsh, Scotch, and Irish surnames the same as, or similar to, or apparently derived from, names found in the Bible, and I feel sure that if someone competent to do so would investigate this subject the result would well repay the trouble taken. I have just recently begun to make a collection of such names, and if not taking up too much of your space I should like to quote a few of them:—

Adam, Abrahams, Amm, Ames, Amos; Andrews; Ayliff (from Aleph?); Ash, Ashedown, Ashington (from Ashur, Ashbel, Ashdod, &c.).

Bell, Belton, Belamy, Ball (from Baal, Numb. xxii. 41; Bel, Isa. xlvi. 1); Barr (Barak, Judges iv. 6; Bar-Jesus, Acts xiii. 6); Benn, Bennett, Benning (from Benjamin); McBeth.

Caine.

David, Davies, Davitt; Dane, Daniel, Donn, Duncan. The names are numerous in which Don, Dan and Dun appear.

Ely, Ellis, Eliot; also Helliot and Hellier.

Hanna, Hann; Henwood (Hen, Zech. vi. 14); Haman; Hay (Ai, Josh. vii. 2); Hull, Hoole (Hul, Gen. x. 23).

James, Jamieson; John, Jack (perhaps from Jacob), Jelvis, Jewett; Job.

Lott; Levis, Levings, Lewis, Lawrence (from Levi); Luke, Lucas.

Matthews, Mathias.

Nunn (Numb. xiii. 8).

Orr, Orren (1 Chron. ii. 25); Ogg (Numb. xxi. 33).

Philips, Peters, Parr (Parah, Josh. xviii. 23).

Samuel, Sampson, Simeon, Symonds (Simeon and Symon appear in numerous forms), Stephen, Stevens.

Thomas, Thom, Tarr, Tarrant, Tharratt (perhaps from Tarshish, Gen. x. 4, or Tharshish, 1 Kings x. 22); Timm.

There are other forms of many of these names, generally with a suffix of s, son, or kin.

Now, if Hebrew names can be adapted to English requirements in the manner suggested by Dr. Wasserzug, there are, doubtless, many other names amongst British folk traceable to the same source. Moss may be another modernization from Moses; Ross and Rose from Rosh, a son of Benjamin (Gen. xlvi. 21); Mann, Manners, and Manning may be derived from Manasseh. Ephraim seems to have disappeared altogether, but if the "e" is removed the "phraim" modernizes very well as Frames. Robin and Robben look as if they were distantly related to Reuben, and they are quite as good names, I should think, as Ruppin, which I saw recently amongst a committee of Zionists. Robinson is apparently the English cousin to the German Rubinstein. In page 263 of "Lights and Shadows of Ancient European Mythology," by the late Miss E. Wilson, we are told of the origin of the Jodan Moran. Now, Moran is a well-known Irish name to-day; and a very slight alteration in Jodan or Jodhan, according to Glover, will convert it into Jordan, a present-day surname, both Welsh and Irish. Having introduced Robinson into my subject, I am sorry I have not found a place for Brown; but Jones is said to have come from Johns or Johannes.

Yours very truly,

E. JORDAN.

Port Alfred, Cape Colony, August 2nd, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Lord Roberts' Warning.

BY H. A. MARCHANT.

THE readers of the BANNER OF ISRAEL are fully persuaded that Almighty God has over and over again exhibited His lovingkindness by protecting this nation in the hour of danger. Some few years ago I wrote an article entitled "Stormy Wind Fulfilling His Word" (Psa. cxlviii. 8), in which I gave numerous instances in proof of this. But does this justify us in being presumptuous? Sometimes when I have been lecturing upon British-Israelism and showing God's providential dealings with us, someone has asked, "Why do we keep up so large a navy and army if it is God that protects us?" To such a question the British-Israelite ought certainly to be able to give a reasonable and satisfactory answer. Some of our own friends speak and write at times as though we had only got to trust in God's providential care. I am one of those who believe that God supplies us with daily bread: "Verily thou shalt be fed"—yet I find it necessary to put forth exertion to earn the necessary number of shillings to supply the needs of my home—and so with national defence.

If we British-Israelites make a mistake and teach people they have only got to trust in God we shall certainly be regarded by the great majority of common-sense people as somewhat presumptuous; and it may be God's will yet to teach our nation a very serious lesson. We must not overlook the fact that He has said: "I will correct thee in measure and will not leave thee altogether unpunished," and our apathy may lead to very serious punishment.

In ancient times all able-bodied men understood the use of such weapons as were used in warfare and could rally for the defence of their country. That is now changed, and the man who understands not the use of modern weapons is practically useless. We are not a despotically ruled people; no Tsar or Kaiser could command us and be obeyed. We claim to be a sovereign people, ruled by constitutional government, which is absolutely dependent upon the will of the people. Those in authority cannot move in advance of public opinion, and if Lord Roberts had merely told the King and his Cabinet Ministers what he considered necessary, they would have acknowledged their impotency unless the people were prepared and made to understand the necessity of such measures as were to be taken for the public safety. In Ezekiel xxxiii. we read of the watchman who, seeing the sword approaching, gave the signal and delivered his own soul—or, gave not the warning, and the blood that was shed was to be required at the watchman's hands. Lord Roberts, as a faithful watchman to the House of Israel—a Joshua of our day—has given the warning in the only way that was possible, by trying to arouse the national conscience to make us willing to make the necessary sacrifices for that storm which he, as though inspired by God, can see is bound to come, especially if we are unready. Sir Evelyn Wood says: "The ignorance and apathy of the public on the subject of national duty is indeed distressing to one who knows, as I do, how unprepared we are, not only to maintain by force of arms what our predecessors won, but to defend the United Kingdom." Suppose our enemies never do succeed in landing an army upon our shores, and that whoever they are who try issues with us will eventually find that "no weapon formed against us shall prosper," is it not a fact that if the thing was only attempted it would entail upon our nation an enormous amount of suffering, especially when we

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remember that five out of every six loaves consumed by our people are brought to us by sea?

Professor Nicholson, in his "History of the English Corn Laws," shows what our people suffered during Napoleonic struggles, not because of corn duty, but because the freightage and insurance only, in spite of our having command of the sea, amounted to from 30s. to 50s. per quarter; and with 42 million people to feed in these islands can anyone anticipate the awful condition in which our nation would be plunged if there was the slightest possibility of interfering with its food supply, even if a foreign soldier never put foot upon our shores? And nothing will tempt our enemies, who have no predilection to believe that we are the favourites of God, to attempt what after all may be impossible, more than our nation being foolhardy and unprepared. "Trust in God and keep your powder dry" ought to be the motto of every British-Israelite, especially as we are not usually influenced by namby-pamby peace-politicians. That God has been good to us let us acknowledge with all our hearts, as was acknowledged in the *Daily Mail* of July 10th, in a review of the Official History of the Boer War. The article was entitled: "How We Overslept Ourselves. Politicians' blunders." We are told in that review that "the student will emerge with a feeling of amazement and of gratitude to the Providence that guides the feet of the unready." How little we owe our leaders; how much we owe to God! But do we not bring punishment upon ourselves by our apathy, even though it is true that He has never left us or forsaken us? Is there any reasonable ground for Lord Roberts' warning? Can the watchman see the sword approaching?

Listen to Bart Kennedy, who visited the Fatherland, and in a series of articles in the *Daily Mail* contributed one on the Prussian danger (June 13th), in which he showed there is a military party in Prussia which is the tail that wags the dog, and that they are bent on war with England. He says he went out with strong prepossessions in favour of the German people, and he intended at first not to dwell upon the subject of war between Germany and ourselves, but he found the evidence that the German military party mean to fight England for her possessions is so overwhelming that one cannot but speak, and it is wiser for the English people to know of the danger that threatens them, for it is always safest to look a fact squarely in the face. He condemns the catch-vote politicians, and says England must realise her danger the better to face it.

As for the English friends of the enemy among us we must let them and what they have to say pass. We produce such people for our sins. He shows that the only thing to influence this knot of Huns is force; they are amenable to no moral or intellectual influence. This is a terrible thing to say, but it is true. Mr. Kennedy says, "I am against all Huns, whatever be their nationality. I am not saying that there have not been English Huns, but the danger now in Europe is from the Huns that belong to Prussia." We do not want war, but the way for England not to have war is to be fully prepared. Let us, therefore, listen to the watchman of Israel before it is too late.

Probably these views will greatly shock some "who cry peace when there is no peace." The Scripture itself in 1 Thess. v. 3 shows us that it is possible to be crying peace and safety on the eve of sudden destruction; and whatever was or will be the fulfilment of Daniel viii., it contains a very significant statement in this connection (verse 25), "By peace he shall destroy many."

If the peace preachers are as anxious as they pretend to be for peace, how is it that even in the Boer war they tried to stir up America and Germany against us on behalf of the Boers? The American President and the Kaiser of Germany were asked to use their influence. What influence have they got more than the meanest beggar at such a crisis in our country's history unless it was backed by the cannon and the sword? And how is it that the peace people can always see that it is right for our enemies to fight us whilst it is always wrong for us to fight them? And why are they always clamouring for us to go to war with Turkey instead of writing peace and "Shall I slay my brother Turk?" If it is wrong to fight it's wrong to kill Turks; and if "force is no remedy" it is wrong to use it against the Musselmans. But where is the consistency of these people?

Sir William Mulock, formerly Postmaster-General of Canada, in opening the Canadian National Exhibition, as reported in the *Daily Express* of August 30th, urges the Canadians to have nothing to do with "militarism." He says: "We know that preparation for war leads to war." Why do not these people tell the whole truth? Whose preparation is it that leads to war? Was it Japan's preparation for war that led to war? Where would she have been had she listened to the peace-preaching Tsar of Russia, who, speaking peace to his neighbours, had mischief in his heart, as most of these peace proclaimers have had over and over again (see Psa. xxviii. 3). I wonder whether it is the policemen or the magistrates that are the cause of the burglaries and the murders; and is it the fire brigade that is the cause of the fires? I could as easily believe this as I could believe that preparing to defend our country for all we are worth would be likely to lead some other nation to attack the British Empire.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter X.

THE HISTORICAL DIFFICULTY.

(*Continued.*)

London, March 9th, 1875.

My dear Anthony,—Your last letter has taken me by surprise. You have suddenly stopped me, and thrown me back upon a point which I had no idea you would dispute. And yet you have a perfect right to do so. You now raise the preliminary difficulty as to whether the whole body of the Ten Tribes did not return with the Two Tribes to Palestine, when Cyrus issued his celebrated decree for their liberation from Babylon.

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Let me give you my reasons for believing that it was not so.

In the *first* place let me refer to Ezra ii. 1, "Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom *Nebuchadnezzar*, the king of Babylon, had *carried away unto Babylon*, and came again unto Jerusalem and Judah." You see, he makes no mention at all of the exiled Israelites. So again, in chapter iv. 1, "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple," &c. Here, again, he evidently and expressly limits the return to the Two Tribes, and makes no mention of the Ten. It is true that in the 6th chapter, "during the reign of Darius, this old decree of Cyrus was referred to, and a fresh edict then sent forth," by which new powers were given to the Jews to go on with the rebuilding of the temple, and by which "the rest of the captivity" were permitted to go up to Jerusalem (see ver. 16). But "the rest of the captivity" must surely refer to the same captivity which had been described previously—viz., the captivity of Babylon, not of Assyria; for we know that large numbers of the Jews still remained with Daniel in the province of Babylon. I admit that these Jews are, in the verse, called "children of Israel," which, at first sight, may seem to imply that they came from Assyria also. But, then, you must remember what I showed you in my third Letter (viz.), that, from the time of the Israelitish exile, the Ten Tribes were "Lo-ammi" (not My people), they were excommunicated, and not reckoned any longer as "children of Israel"; from which moment the Two Tribes, as in our Lord's time, alone went by that name. Thus Ezekiel, who undoubtedly prophesied to the Two Tribes in Babylon, everywhere calls them by the same title. Israel, therefore, in the Book of Ezra, just as in the Book of Ezekiel, must be taken as a generic title, to express the covenant people of God who had returned from Babylon, and of whom Ezra was expressly speaking.

In the *next* place, we read in 1 Chron. v. 26, that "The God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-Pilneser, king of Assyria; and He carried them away, even the Reubenites and Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, to the river Gozan, *unto this day*." This was the first expatriation, when the Transjordanic Tribes were carried captive. But, observe, the captivity continued "*unto the day*" when the 1st Book of Chronicles was written. Now when was this? No modern critic places it before the time of Ezra or Nehemiah, while some assign it to a much later date (see the Speaker's Commentary, Vol. III., pp. 157, 158). It is consequently evident that there was no known restoration of these tribes at the time of the Babylonian captivity.

In the *third* place, we read from the pen of Zechariah (who, as everyone knows, wrote some time after the return from Babylon), "I *will* save the House of Joseph, and I *will* bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off" (x. 6). How could this promise have been made to the Ten Tribes by Zechariah if they had all returned from captivity with the other Two Tribes? The bare supposition is so at variance with these evidences that I have scarcely patience to reason about it. That some few of the Israelites may have returned to Palestine at that time, as well as afterwards, during the Maccabæan wars, I make no doubt. But that Zechariah, in his own day, recognised them as still in exile is manifest. *Hengstenberg*, writing on this passage, says:—"The great body of Israelites were still in exile; though a *very small fraction* of them had joined the children of Judah on their return from Babylon" (see *Jahn's* "Archæologie" II., i., p. 236). Indeed, Micah seems to imply that a small remnant of Israel should return with Judah at that time when he says (ii. 12), "I will assemble, O Jacob, all of thee; I will gather the *remnant* of Israel," which may either mean the remnant that had already escaped before Shalmaneser's last conquest of Samaria, spoken of in 2 Chron. xxxiv. 9, or the few who came back under the decree of Cyrus. But this is totally at variance with the idea that the whole body of the Ten Tribes had then returned. How could it possibly have been so, when, as I have proved before, in my third Letter, from Hosea, that they were not only expatriated but *heathenised?*

You will point me, perhaps, to a remarkable prediction in Jer. l. 1—20, in which Israel and Judah are described as contemporaneously restored at the period of Babylon's destruction. But, in consistence with the Scriptural testimonies just given, that passage must necessarily be referred only to that portion of Israel which was more or less mingled with the Two Tribes at the time of the Babylonian captivity, the part being put for the whole, as is not at all uncommon in the Bible. For the Word of God cannot contradict itself; and any other supposition evidently would make it do so. Beside which, take notice, good Anthony, of two distinct sorts of prophecy respecting the Restoration of the Jews, a distinction which you will find very useful in enabling you to determine the period to which it refers. One set of passages, either expressly by announcement, or indirectly by the context, limits the Restoration spoken of to the time of the captivity of Babylon, as this place does in Jer. l. 1—20. But another and far more glorious set of passages may be found in the midst of Messianic predictions, evidently proving that, however they may have been fulfilled in a preliminary manner by the Babylonian Restoration, they wait their final accomplishment. An example of this kind occurs in Isa. xi., which every commentator allows to be unfulfilled. Another in Ezek. xxxvii. 18—28, which is unmistakably capable only of realisation under the government of the Messianic David, and therefore could not have been accomplished five centuries before Christ was born. Well, this being so, you perceive that the "*whole House of Israel*" is still regarded as distinct, and in a separate state of exile from the House of Judah, even up to the last days not yet come. They are described as "*in their graves*"—*i.e.*, lost and out of sight—and in a divided state of nationality, until both shall become united under the one kingdom of Christ (see 6—24).

If this does not satisfy you, I know not what will; in which case, we had better give up our correspond-

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ence. Anxious, therefore, to hear what you will say upon the subject, I remain

Yours, in a waiting attitude,

To Anthony ——, Esq. ARTHUR.

LETTER XI.

THE HISTORICAL DIFFICULTY.

(Continued.)

London, March 16th, 1875.

MY DEAR ANTHONY,—So you do not wish me to give up the correspondence. I am very thankful. And you really see that there is force in my last Letter. I am still more thankful. We can now proceed, then, with our main topic in peace.

But here let me observe that, before we go into the question of the Ten Tribes, or any part of them, having traversed Europe and reached Great Britain, there is one important point which can much more easily be decided on. I mean the possibility, not to say probability, of some members of these tribes having escaped from the threatened attack of Assyria into Europe, by ships bound for Tarshish—just as others fled into Judea (2 Chron. xxx. 6).

I call this an important point; and if you will allow me to repeat myself, I say—it is *most* important. For, in the *first* place, the way was clear and direct. Ships of commerce traded regularly between Tarshish and the coasts of Israel, as we learn from the voyage of Jonah, who found a vessel ready for the voyage at Joppa the very moment he wished to set sail (see Jonah i. 3).* It cannot but be supposed, therefore, that tribes like those of Dan and Asher, which were used to navigation and familiar with ships (see Judges v. 17), should have availed themselves of that means of escape, as Jonah did when he wished "to flee from the presence of the Lord." In the *second* place, there were Hebrew colonists in Spain, even as far back in the history of Israel as Solomon's reign. Perhaps I am speaking too positively when I say that it actually was so. But, at any rate, it is difficult to conceive how it could be otherwise, seeing that "Solomon had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold and silver, ivory, and apes, and peacocks" (1 Kings x. 22). There are some who think Tarshish was Tarsus in Cilicia. But almost every modern scholar holds it to have been Tartessus in Spain; for Tarsus in Cilicia was not a place of merchandise, nor was it actually a port, nor was it near any silver mines; whereas Tartessus in Spain was rich in silver and gold (see Pliny's Natural History, Vol. III., p. 3), and the "apes and ivory" were commodities easily obtainable from the opposite coasts of North Africa. Put, then, these two facts together, viz.: that Solomon traded with Spain, and that every third year he received its imports, is it not reasonable to suppose that he must have had in that country a colony of Hebrew merchants? In confirmation of the fact let me mention what I once remember to have read in a learned Latin work of one of the Jesuit Fathers, Vilalpandus, in his Commentary on Ezekiel. I took an extract of it at the time, long before I was thinking of this subject. And though I do not purpose to give you his words, I will relate their general sense. After quoting from Philo, Josephus, Seneca, and Cicero, on the subject of Hebrew colonisation in Spain, he mentions the remarkable fact that a stone had been found at Saguntum, having an inscription in Hebrew characters sculptured upon it, running thus:—"This is the Tomb of Adoniram, the servant of king Solomon, who came to collect tribute and died here" (see 1 Kings iv. 6). Whether this be a trustworthy fact I cannot say. But it is curious, and I see no reason why, in the face of what has gone before, it should be deemed incredible.

If, then, Hebrew colonists were already in Spain, and Jonah was on his way thither, what more likely than that fugitives from Dan and Asher, who inhabited the Northern coasts of Palestine, should have sought refuge through the ships of Joppa, or other seaports, in the same country?

Such is the firm belief of our old friend Jones. How can I blame him for credulity? He holds—and I think reasonably—that large numbers of these tribes may have fled to Tarshish, and thus have greatly increased the Hebrew colony in Spain. He also thinks that, in company with the Phœnicians from Zidon, they may even before this time have assisted in the colonisation of the coasts of the Mediterranean and Black Sea, and very possibly be traceable in the *Danai*, of whom the Greeks write, if not in the *Dannans* of Scandinavia. It is certainly curious that *Dan* and *Javan* (*i.e.*, Greece) should be *associated together* as trading with Tyre, in Ezekiel xxvii. 19. Why should this one tribe be thus represented as "going to and from" the merchant fairs of Tyre with the early colonisers of Greece, if they had not some ethnic relationship? But be this as it may (and there is nothing absolutely *impossible* in it), he then goes on to maintain that these fugitives of Dan and Asher, being a trading people, and knowing that their home in Israel was no more, found their way in course of time to Ireland and the Western shores of England; and that, having intermarried among the Kelto-Iberian race, they gradually lost their Hebrew language and physiognomy and became merged in the Keltic family. It is certainly a very remarkable fact that Spain stands connected with the traditions of the ancient Irish. Prichard (Vol. III., p. 140) says: "A very prevalent opinion, supposed to be founded on ancient tradition, derives the people of Ireland from Spain." Whether these old Irish chronicles are to be believed I do not determine; for, whether true or not, they are evidently mixed up with fables, and they certainly lack the evidence of contemporary history. Still the coincidence is striking; and the fact that Israelitish colonists, now become Paganised, were thus in Spain, eight centuries before Christ, helps us the better to credit it. For, whereas Prichard (Vol. III., page 146) seems to think the Spanish Kelts were too barbarous to have ships capable of transporting themselves beyond the seas, this fact would explain its possibility; for, assuredly, navigators who could master the seas between Joppa and Tarshish may well be conceived as capable of voyaging between Tarshish and Cornwall or Ireland

* The geographical position of Joppa shows that the Tarshish reached from the port of Ezion-gebir was a totally different place.

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Tacitus says that the Silures, or inhabitants of Wales, in his time resembled the people of Spain, whence he concluded that they were of Spanish origin (Vit. Ag., § 11). Strabo, too, says of the Aquitani, on the opposite shores to Britain, that they resembled the Iberi, or people of Spain, more than they did any other Gauls, in language and appearance (Lib. IV., § 1, 2). But the best evidence is one which Prichard supplies me with, viz., the identity of names which occur in Spain and Britain signifying towns, beginning with the word *Sego* or *Sege*. Thus in Spain we find *Segobriga, Segontia, Segessamo, Saguntum, Segeda*. In Britain we have *Segontium* (Silcester), *Segedunum, Segelocum*, and *Segontium* (near Anglesey). The same with places containing the syllables *Cant* or *Con*. Thus in Spain, *Canaca, Cantabri, Concano, Contestani*, &c. In Britain, *Cantabri, Concanguim, Canonium, Are-conium, Urio-conium* (Wroxetter), *Veroconium*, and *Con*way in Wales (Vol. III., p. 121, 122) —all of which I think proves that there was a direct historical connection between Spain and Britain, and therefore, in all probability, with Ireland, and, through Ireland, with the North of Scotland. The evidence, indeed, of an ethnological connection between the Irish Gaels or Kelts, and those in the West of Britain, may be also traced etymologically. For the Gaelic of Ireland and Scotland for water is *uisge;* and *Isca* is the word which we find for river throughout the West of England—*e.g.*, Isca Silurium and Isca Dumnoniorum. The Exe, from which Exeter is named, may be also adduced; and the Esk, Axe, or even Ouse, or Isis, may not be inappropriately referred to. I may here quote from a Paper read before the Ethnological Society, July 8, 1857, by C. M. Kennedy, "On the Ethnology of the Ancient Britons,"* who says: "That the Irish Gael came originally from Spain is fact substantiated by history, as well as by tradition; and now may be further proved by those reasonings which Ethnology teaches us to have recourse to in investigating the origin of nations. Not only do the Irish historians and traditions assert this fact, but the Spanish also; and, still more, the earliest English writers, for Nennius distinctly declares it (§ 13)."

Well, dear Anthony, when I found out all these facts I said to myself, "Here are two things proved: (1) That the Israelites, or at least some of them, may have escaped about B.C. 720 from the coasts of Israel to Tarshish in Spain, where a Hebrew colony already existed, if not in other parts of Spain also, as at Saguntum. (2) That some of the Spanish Kelts (and if so, why not the Israelite branch resident among them?) migrated to Cornwall and Ireland." I then said, "Why not? They were a maritime people. If they left Joppa for Tarshish, why should they not afterwards have left Tarshish to settle in our own North-west Ireland?" And here I was forcibly struck by a fact which is indisputable, viz., that one of the oldest seaport towns on the coast of Cornwall has a Hebrew name, being called *Marazion;* and another called *Port Isaac*. I was no less struck with the fact that in Lord's Cambria there are three old British kings named *Solomon*. This may be thought by some persons to be an argument against the Israelites having lost the knowledge of their language; but it should be remembered that they must have lost it gradually, and that proper names would naturally survive the longest. I threw up both my hands with astonishment and exclaimed, "Upon my word, there is something in it! It is true this has nothing to do with the Goths or Anglo-Saxons. I will investigate that part of the argument by-and-bye. But, at all events, there is nothing unscientific or impossible in supposing that the early emigrants in Great Britain may have come through Spain from some of the House of Israel and settled down as Kelts."

Recollect, I had not at this time come to any *belief* upon the subject. All I had discovered was that it did not deserve to be laughed at. I therefore laid it by on the shelf and waited for further evidence. But enough. I stop for the present, having given you much to think about.

Yours, without any joking,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

* I am indebted to this Paper for some of my arguments.

"Hallelujah."

"Hallelujah, for the Lord God Omnipotent reigneth."—Rev. xix. 6.

To the praise of His name who has answered our prayer,
To the praise of our God whose rich bounties we share,
To the praise of our Father, with heart and with voice,
We shout hallelujah! in Him we rejoice.

Chorus—
Rejoice in the Lord, all the glad notes prolong,
Oh lift up your voices and sing this new song;
The Lord, He has triumphed, to Him be the praise,
To Him now our loud hallelujahs we raise.
Hallelujah Amen! Hallelujah Amen!
Hallelujah! Hallelujah! Hallelujah Amen!

The foe, they are flying, the barriers now fall,
And Jesus, the Saviour, we crown Lord of all;
His power and His glory we tell forth in song,
And strong in His might we go marching along.

The wayward are coming, the wanderers as well,
And those who'd grown weary again with us tell
All the great things the Master is doing to-day,
And claim every promise for ever and aye.

The heart of the hopeless—in Christ is made strong,
The weak and the trembling are all helped along,
The sad and the suff'ring, of every degree,
Are claiming salvation, full, perfect, and free.

We bring all the trophies, the slain of the Lord,
Rejoicing again in His wonderful Word.
We sing hallelujah, His conquering host,
To the glory of God, Father, Son, Holy Ghost.

LEONARD HILLS.

CORRESPONDENTS should please note that *all orders* for books and pamphlets should be sent direct to MESSRS. ROBERT BANKS AND SON, and *not* to Secretaries of Associations, &c. Delay is often caused in the execution of orders by sending to an intermediate person. When ordering of a bookseller give the publisher's name and address.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

A NEW pamphlet by Mr. Wm. Pumfrey (of Wantage) on "Israel in the Bible and in History" will be issued by Messrs. Robert Banks and Son in the course of a few days. The price will be 8d. net in paper covers, or in cloth boards 1s. net.

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MISCELLANEA.

British Columbia.—The fruit industry of British Columbia is in its infancy, but the results so far secured are convincing as to its future importance. The actual extent of fruit-growing land has not yet been ascertained, but, by a conservative estimate, at least 1,000,000 acres south of the 52nd degree will produce all the fruits of the temperate zone. Many localities, which are now proved to be suitable for fruit culture, were but recently "discovered," for a few years ago fruit was only raised in the settlements on the coast and along the rivers, and in quantity that failed to supply even the limited local demand. In 1891 the total orchard area of the province was 6,500 acres. In ten years it only increased 1,000 acres, but from 1901 to 1904 it jumped to 13,430 acres, and it is safe to say that that acreage will be more than doubled again before the close of 1906. Ten years ago British Columbia did not produce enough fruit to supply her own population. In 1902 she exported 1,956 tons; in 1903, 2,544 tons; in 1904, 3,025 tons, valued at £50,000. In 1905 the express shipments alone aggregated 1,175 tons; the freight shipments 3,046 tons.

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Indian Reform.—The Viceroy has nominated a committee consisting of Sir A. T. Arundel, Sir D. C. J. Ibbetson, Mr. H. Erle Richards, and Mr. E. N. Baker, members of the Executive Council, with Mr. Risley as secretary, to consider various reforms in Indian administration, including the extension of the representative element in the Legislative Council. The appointment of such a committee was foreshadowed in Mr. Morley's Budget speech

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First of its Kind.—The "Methodist Hymn Book" has been produced in Braille type for the use of the blind, and it is said that this is the first complete hymn book so issued. There are eight large quarto volumes, costing nearly £2 a set to produce. Thanks to the efforts of Miss Haller, a blind lady of Leeds, and other persons, the hymn book has been placed in the hands of most of the blind members of the Wesleyan Church.

***

The New Testament as a Missionary.—When William Carey went to India, more than a hundred years ago, he translated the New Testament into Bengali. It was a very imperfect translation, but it went on its way in the power of God. Seventeen years after, when the mission extended to the old capital of Decca, there were found several villages of Hindu-born peasants who had given up idol worship, were renowned for their truthfulness, and, as searching for a true teacher come from God, called themselves "Satya-gurus." They traced their new faith to a much-worn book kept in a wooden box in one of their villages. None could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament. In the wide and elastic bounds of Hinduism, and even amid fanatical Mussulmans beyond the frontier, the Bible, dimly understood without a teacher, has led to Puritan sects like this —Dr. George Smith's "Life of William Carey."

***

Canadian Spread Eagleism.—Sir William Mulock, who made a speech against "militarism" at the opening of the Canadian National Exhibition, appears to us to have made one mistake. He declares that Canada is the only country worth living in, as it is the only country not burdened with great military debts handed down from past generations. He repeated the dictum that preparation for war leads to war, which is as true or otherwise as that life assurance leads to early death. But Sir William Mulock's most important mistake is to be found in the sentence that Canada is the only country and the last refuge on God's green earth where men come and go without having to pay for the sins of their ancestors. The statement is perhaps not untrue, but if it implies that their ancestors had no sins which other people are paying for it is wrong. The British taxpayer is still paying for the wars that made Canada a British colony instead of a French possession. They are also paying for the military and naval protection of Canada during two wars with the United States. These wars may, in his estimation, possibly be sins, and it is true the Canadians are not paying for them; but they have been paid for, and are being paid for, nevertheless. There is no true manhood in gushing rhetoric of that kind.—*Newcastle Daily Journal.*

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A New Bible.—The Cambridge University Press is publishing a Bible so printed that both the Authorised and Revised Versions may be read from the same text, the words common to both versions being printed in large—while the variations are in small—type.

***

Germany Gripping Holland.—In the July "Nineteenth Century," we have, from the pen of Mr. J. Ellis-Barker, a discussion on the commercial and political relations between Germany and Holland. The centre of German industry lies in the Rhine valley, whence an enormous export trade flows down the river to Antwerp and Rotterdam. These ports, outside the borders of the Empire, are, as the writer points out, more important and more essential to Germany than Hamburg itself. That Holland and Belgium should in this way take toll on her commerce, cannot be regarded with equanimity by the statesmen of Berlin. They have, therefore, conceived the idea of putting pressure on Holland to induce her to agree to some form of union with the German Empire. With this object they have built a canal between Dortmund and Ems, so as to divert commerce from Rotterdam. When Holland begins to feel the pinch of competition, Germany, argues Mr. Barker, will say to her: See, your prosperity depends entirely on us; you may either join with us or perish!

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The Identity at the Cape.

Our issue of Aug. 29th contained a reply to an article by the Rev. David Hunter in the South African *Presbyterian Churchman*, but we are glad to see that this magazine itself has inserted an answer, written by a well-known believer in that distant part of the earth. The concluding sentence of the note appended to it by the Editors is cutting, but, as Editor No. 3, we may be allowed to say that, in view of Mr. Hunter's precursory effort, we think they consulted the best interests of the Presbyterian ministry when they decided that no further comment on the subject was necessary :—

ANGLO-ISRAELISM.

To the Editors of "The Presbyterian Churchman."

Dear Sirs,—I am well aware that you do not encourage controversy in your paper—you have other ends to serve—but, in the interests of truth and fair-play, and on behalf of your readers—an increasing number—who hold Anglo-Israel views, I crave a short space in which to remark on Mr. Hunter's article in your January issue. To have a minister of our church condescend to write *anything* on Anglo-Israelism is a new departure, and we gladly hail it; but to say gracious things about its advocates is overwhelmingly surprising, so unused are we to anything of the kind, and we thank Mr. Hunter for bestowing such unwonted praise upon us. We rejoice that *he* knows us to be other than "teasing cranks"; in his estimation we are "of the salt of the earth" notwithstanding he is convinced that we are seeking to raise "the baseless fabric of a vision." If he is right, the wonder is that we have not long ere now lost our "savour" in the profitless task of building "castles in the air."

We do not invite Mr. Hunter or anyone else to follow us "in philological and ethnological adventures" in seeking to prove our contention.

If the scientists and historians come to our aid with facts that strengthen our position, we receive such feeling that ours is the gain but the dicta are theirs. It is the Anglo-Saxon historian, not a British-Israelite, who has told the world that the Saxons are from the "Sacæ"—whatever the true meaning of the word may be. Again, it is the scientific men who have told us that the popular Jewish type of feature is not the pure Semitic type at all. But our "fabric" is founded, not on scientific theories and speculations, but on the impregnable rock of Holy Scripture.

The permanence of that foundation is the measure of our fabric's stability and durability, and we fear not the attacks of the enemy, whether in church or out of it. On our solid foot-hold few of our critics care to meet us, and Mr. Hunter himself, in asserting that we "turn the O.T. Scriptures into a series of conundrums," takes care not to quote a single one of the series. It cannot be done, and we challenge proof that we distort or mutilate the Word in believing and asserting that it means *just what it says*. The prophets with one voice declare that Israel of the ten tribes, no less, but, on the contrary, rather more, than Judah of the two, have a permanent destiny as a nation (*vide* Isa. xviii. 8—11; Jer. xxxi. 35—37; Ezek. xxxvii. 21—28; Hos. i. 10, 11, ii. 19, 20; Mic. iv. 6, 7). But Mr. Hunter asks us to believe with him that, like other peoples, they have perished, for they "missed the tide" and "the Spirit of Revelation found enough material for his purpose in Judah." Thus are the Scriptures falsified, and the positive "thus saith the Lord" discredited and set aside as an empty form. To whom, I ask, are men to turn for spiritual instruction, when our professed teachers thus belittle and take all true meaning out of a large part of the Divine Word? Facing the facts, what do we find? That the Holy Spirit never contradicts Himself, and while He tells of Ephraim-Israel's apostasy and chastisement, He also intimates, that, having elected them as "His People" for ever, God would not "cast them away." On the contrary, He assures them of returning mercy and everlasting kindness; that He would re-betroth them to Himself and establish them with Judah when repentant—one undivided nation in the land for ever (Ezek. xxxvii.). And the same Spirit of revelation is, throughout the New Testament, emphatic in His declaration that promised redemption came to Israel (Luke i. 48; 1 Peter i. 18), that the New Covenant ratified by Christ's death was made with them (the House of Israel), the very coming of Christ being "to confirm the promises made unto the fathers" and *not* to cancel or transfer them. The same Spirit also clearly intimates the permanency of the "Israel" branches in the good olive tree (Rom. xi.), the spread of the Gospel among the "Dispersion" and the ultimate share in apocalyptic beatitude of God's lost, but found and restored, people. Since, then, Israel's national existence is irrevocably secured, the nation that to-day bears all Israel's marks, and is doing Israel's appointed work in the world, must assuredly be Israel, for "the gifts and calling of God are without repentance."—Yours, etc., J. E. J.

We can find room for only one of the letters which have reached us on this subject. The above, however, seems to contain essentially all that the advocates of Anglo-Israelism have to say in support of their theory, if we may judge from the letters before us. We have not thought it necessary to ask Mr. Hunter to reply, or to make any comments of our own.—Edd.

The Sceptre of David: Danite v. Jew.

By Thomas Kerr.

As against the common belief among British-Israel students that the Princess Tea Tephi, daughter of Zedekiah, King of Judah, on her arrival in Ireland married a Danite, in the person of the reigning Prince of Ulster, the decision of Moses, in the case of the daughters of Zelophehad (Num. xxxvi.), is cited, and as supposedly requiring that to preserve the sceptre to Judah she must have married a *Jew*.

But as the decision of Moses referred to related definitely to the land and not to the sceptre, the argument does not necessarily hold good. The sceptre had a general reference, covering land and people together. It meant a right over the *nation*, and was not a matter of preserving a particular "lot" of land to a particular tribe. This implied a dif-

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ference of *rule*. Moreover, the sceptre was not given to the tribe of Judah as a tribe, but by definite order to the lineal descent of *one member* of that tribe, and the fulfilment, therefore, of the promised "sceptre" depended not on tribal inter-marriage, but on David, the chosen "member," having always a lineal descendant. That being so, then the lineal descent and the Royal Right together was secured according to the divine purpose. So far as the sceptre was concerned, and so far as appears, no man or woman of Judah, other than of David's line, had any more right in the matter than a Danite. The appointment of David was a national affair, and not a tribal affair only, as in the case of the daughters of Zelophehad; the two cases were in their nature quite distinct, suggesting some difference in rule. The daughters of Zelophehad had only to do with a "lot"; the daughter of Zedekiah had to do with the *whole* lot.

On the alleged principle that Tea Tephi must have married a Jew on the terms on which the daughters of Zelophehad were instructed—"Let them marry to whom they think best, only to the family of the tribe of their father shall they marry,"—the claim is thereby urged that the tribe of Judah *generally* had a personal concern with the royal succession, which it had not. The royal succession was secured simply (because never otherwise) by God choosing out of Judah *a* man—marry whom he might, by whose lineal descent, man or woman, marry whom they might. So far as we are told, the sceptre should abide to rule over the seed of Abraham, Isaac, and Jacob—not the reigning of a tribe, nor by any necessary marriage connection whatever, but only by the lineal descent of the one man David. This rule and reign was given, we repeat, in respect of a lineal descent from David, and was never barred (as the land was) by a rule requiring marriage within the tribe to which the rightful possessor belonged; and it would be decidedly wrong for anyone to make a rule.

Suppose we give (as an open question) the rule and case of Zelophehad's daughters its fullest application—it would only carry that as the daughters of Zelophehad, in order to preserve their land to their own *tribe*, had to marry within their own tribe, so Tea Tephi, in order to preserve her right to the "sceptre," had to marry within her own *nation*—which she did by marrying a son of Dan. Her right to the sceptre was not because she was a Jewess, but because she was a daughter of David.

Then, again, whilst land-transferring was possible by daughters of one tribe marrying into another, no possibility existed of transferring the "sceptre" to any but a body-heir of David; and being not transferrable to any other Judahite, the law applying to the land did not apply to the sceptre. The case of Zelophehad's daughters, therefore, forms no precedent requiring Tea Tephi to marry a Jew. And here a question arises—Can anyone affirm that, apart from Tea Tephi, all the female successors in the line of David married Jews?

In conclusion, and as favouring the Danite theory, the prophecy of Jacob concerning Dan—"He shall judge his people as one of the tribes of Israel" (Gen. xlix. 16)—has its reasonable fulfilment in the marriage of Tea Tephi with a Danite. As Heremon of Ulster, Eochaid fulfilled the prophecy—so far, and, married to Zedekiah's daughter, he completed it. I prefer, therefore, as most Scriptural and reasonable, the common belief that Tea Tephi married a Danite; and of course, though she did marry a Jew (?), that is not to say that it was necessary, according to rule.

Mr. Bergmann and His Work.

By a Jewish Christian.

I would thank you if you would insert a few lines with reference to Mr. Marcus S. Bergmann and his work of translating the Bible into Yiddish in your valuable paper.

It appears to me that the importance of the work Mr. Bergmann is doing is hardly adequately understood or valued by many Christians who are interested in the conversion of the Jews. To say nothing of the years of labour Mr. Bergmann devoted to the first translation of the Bible into Yiddish, he has recently accomplished a second translation of the Old and New Testaments into a Yiddish Bible especially suited for the Jews of Eastern Europe. The magnitude of this work can only be rightly estimated when one attempts merely to transcribe a few chapters of the Bible, or when one sees him amongst his piles of MSS. and printer's proofs, labouring unceasingly with unabated zeal year after year. One book after another is finished and the self-imposed task is ended, bearing the fruit of his labour in the shape of 10,000 copies of Yiddish Bibles, which will be spread everywhere the sons of the wandering tribe of Judah find a rest to their feet.

Who can tell what the Word of God thus sent forth will accomplish? Who can define the bounds of its work? How many blind eyes will be opened? How many deaf ears unstopped? How many doors will swing open which were hitherto closed to the message of the Gospel? Yet this is being done through the instrumentality and patient labour and faith in the Lord of Mr. Bergmann, who is supplying the Jews with the pure and unadulterated Word of God, in a quiet, unassuming way, looking unto the Lord for the means to supply this need of his brethren—I say the means, for it is no small matter; I think the cost of the last edition exceeded £1,500, and God's providing care never failed him.

"The Jews must have a 'marked Bible' in order that they may see the Messiah in the Old Testament," is his last desire which he expressed to me; "but I have no funds to begin with. Such a Bible will probably cost £1,000, or more; but should the Lord provide the means for it, I am ready to do the work."

I have said something about the *instrument* chosen by God for the special work. I should like to add a few words also about the *work*, as some may ask whether there is a need for such a work, or do the Jews need such a translation of the Bible? For the sake of those who may put this question, I must say that, although every Jew may be able to read Hebrew characters, yet the majority of them do not understand the meaning of the words; it is therefore of the utmost importance, in order to bring

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the Jews to Christ and Christ to the Jews, that they should understand their own Scriptures, where it is written of Him, and to this end a Yiddish translation of the Bible, which the most ignorant Jew or Jewess may be able to read and understand, is indispensable. This was the primary cause of setting Mr. Bergmann to work for many long years, and thank God that his labour was not in vain, for many a Jewish heart yielded to God through the reading of his translation —a fact to which every existing Jewish mission will bear witness.

Mr. Bergmann's address is 222, Burdett-road, Bow, E.

281, City-road, August 14th, 1906.

Correspondence.

A. BRANSCOMBE WOOD.—We are unable to open a discussion on the points you raise.

EARL ROBERTS' ALARM.

To the Editor of the "Banner of Israel."

SIR,—In the BANNER OF ISRAEL for August 29th, the writer of the letter, "Earl Roberts' Alarm," alludes to the Welsh story as a "legend." When I was at Tenby some years ago, a young Welsh servant told me that her grandmother used often to tell her how *her* mother was one of the women who walked round and round the coast on that day, in their red shawls and high hats. The French thought they were soldiers, and sailed away. She was very proud of it. LEAMINGTON.

August 29th, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. Gerald T. Fielding has done me the honour of calling attention to the above subject. Let me assure your friendly and able correspondent that his name calls forth one's utmost respect, for it is a name highly esteemed in our British-Israel circles, both in Ireland and elsewhere.

He assumes that I am not willing that defensive measures should be adopted. That is not my position. I agree with him that one way to prevent war oftentimes is by being ready for war. But I do not agree with Lord Roberts' scheme, for the following among other reasons:—

1. *A Home army cannot save our country.* If foreign armies land upon our shores it will be all over with us, because that would mean that we had lost our navy, and no longer controlled the Channel; for then continental nations, out of their millions of trained soldiers, could send sufficient troops to completely overmaster us. No preparatory rifle-shooting could avert the disaster. But we are sure that, being possessed of an invincible fleet, no foreign armies will ever be able to land on our shores. If so, we are now, and always, ready to defend our country. A strong army is less a defence than a strong force of the mightiest ships of war, such as have hitherto always swept away our enemies who have threatened our safety. Under the protection of high heaven it can and will be done again, if the necessity arises. A standing army of some strength is needful for keeping order at home and for the protection of distant parts of the Empire only.

2. *Universal militarism would lead to undesirable moral effects.* War itself is a form of savagery; it is the very lowest of human instincts, though often associated with a noble patriotism; killing and wounding men who have never had a personal quarrel is in itself antagonistic to the spirit both of Christianity and humanity. The finest and the most victorious soldiers have ever confessed that "war is horrible." The art, therefore, which teaches how best to destroy, to kill, and mutilate, should be kept within the strictest limits, and not turned into an universal practice.

3. *Universal military training will curtail the nobler occupations of our young men.* They will stand on a much lower level as members of Bible-classes and as co-operators in Christian and philanthropic labours. Mr. Fielding cultivates a rather innocent view of the tendencies of our young men. He says that under universal military training Bible-classes will not suffer, because they will rather curtail their attention to football and cricket games. Present-day observation *sufficiently* contradicts this—Bible-classes are less frequented, while sports and all kinds of pleasure are more and more dominating our land. Bible-classes will have a much poorer chance when, added to the absorbing pastimes, is another great fascination, such as rifle-ranges; competition will be strong; the more practice, the more success; prizes will dangle before their eyes, and all the glamour of militarism will act in dangerous rivalry to every form of Christian work. There will soon be far less of what Mr. Fielding calls "grubbing in a microbe-endowed public library." *Rifle*-shooting, as a national hobby, will quickly lower the mental and moral training of the rising generation.

Mr. Fielding has quite missed my point in calling up the Welsh story of the French fleet, and the women in red cloaks. Those Pembrokeshire guardians of their native shores, had they acted on the plan of Lord Roberts, would have sent a message to the hostile ships that they were quite in an unprepared condition of self-defence. Had they done so, their shores would quickly have been captured. Hence we say that it is not wise for us now to tell all the world that we are not ready to resist them.

Continental nations are arming all their male citizens; but our case differs in two respects from theirs. 1. *They have not the control of the sea.* They also can be invaded on every side by hostile armies, from whom no sea separates them, and they therefore feel the need of gigantic armies ever on the watch. Our island home is surrounded by the silver sea, to which only ships can come; and these we are strong enough to sweep away whenever the necessity arises. 2. *Other nations are not Israel, and have no Divine promise of safety.* We possess an unique position, which makes us less dependent on the arm of flesh. "The Lord, He it is that fighteth for us," as the Scriptures declare. Lord Roberts views us as only one of the ordinary nations of the Gentile world; hence his mistaken course of action.

Your able correspondent is probably but a young man and a student at college. We have pleasure in congratulating him on the firm grip he seems to have of the fundamental point, viz., that the people of this kingdom are the descendants of the tribes of Israel. We shall all welcome his co-operation in our sublime crusade. Yours most truly, J. IDRISYN JONES.

Kenilworth.

IS INVASION IMPOSSIBLE?

To the Editor of the "Banner of Israel."

MY DEAR SIR,—If you consider the article enclosed with this note worthy of insertion in THE BANNER, I shall be very pleased to see it there. It is one phase of the question, "Can England be Invaded?" that should not be overlooked by any whose faith is in the power and protection of the "mighty God of Jacob." We are doing a little work here, and our Sunday afternoon Anglo-Israel Bible readings are keeping up some interest in our subject. We expect to have an address very shortly from the local Jewish Rabbi, who is in full sympathy with the claims of our race to be the offspring of Israel. He has promised to attend one of our meetings and read a paper to us on the subject.

May God bless you all in the old land.

I am, yours sincerely, R. N. ADAMS.

Dunedin, July 1st, 1906.

[We thank our friend for his good wishes, and also for the article on this subject, which will appear at an early date.—ED.]

LIMITING SATAN'S POWER.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to "A. H." in reference to the statement in my paper, which appeared in the BANNER for July 25th, "The Lord began to limit Satan's power over the human race by taking those angels who had sinned in taking to themselves wives of the daughters of men," &c., let me say that it was based on the facts recorded in Gen. vi. 1—4 of the *nephilim* (R.V.), not giants, but fallen angels, who, we are told, were on the earth in those days, that is, during the Antediluvian period; and that these, called also the Beni Elohim, or Sons of God, took to themselves wives of the daughters of men, and are

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the angels spoken of by St. Peter and St. Jude who were cast down to hell, where they are detained as prisoners awaiting their trial at the great day of judgment, when they will be summoned to appear before the great white throne. 2 Peter ii. 4: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Jude 6, 7: "And the angels that kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner (that is, in like manner to the fallen angels), giving themselves over to fornication, and going after strange flesh (as those angels did), are set forth for an example, suffering the vengeance of eternal fire." The imprisonment of those angels would considerably limit Satan's power over the human race, and would strike terror into the hearts of the rest of the fallen angels. See how they trembled before the Son of God. "They besought Him that He would not command them to go out into the abyss" (Luke viii. 31). And again, "Art thou come to torment us before the time?" We must not forget the fact that Satan can do nothing without God's permission. When a man is determined to be headlong Satan is given power over him, as in the case of Ahab (2 Chron. xviii. 18—22), or, as in the case of Job, Satan is permitted to try him; and blessed is the man who, like Job, endureth temptation, &c. But the Lord knows our weakness, and has taught us to pray, "Lead us not into temptation, but deliver us from evil," or the Evil One. And here let me say that, as Israel has been punished seven times for their sins, so the human race, in consequence of Adam's disobedience, had a period of special punishment meted out to them of just the same duration; and that the *nephilim* were, more or less, during that time, the scourge of mankind. For we find that the children of the *nephilim* were not completely destroyed until about the time of the conquest of Canaan, according to the report of the spies, who said, "The sons of Anak, which come of the giants" (Heb., *nephilim*), were then in the land." "And we were," said they, "in our own sight as grasshoppers," &c. But after that a divinely organised campaign was begun against Satan, which will end in the annihilation of his power and the establishment of the kingdom of Christ upon earth.

Yours sincerely, W. H. HUXTABLE.

12, Pavilion Place, Exeter, August 20th, 1906.

ZION.

To the Editor of the "Banner of Israel."

DEAR SIR,—Can you please give me some light on the use of the word "Zion"? In Isa. xlix. 14 it evidently refers to Israel, in Micah iv. 10 to Judah, and in Micah iii. 10 to a town, which seems to be Jerusalem, or part of Jerusalem. Is there any passage where Zion can definitely be shown to mean Israel, so that a person not aware of the distinction between Israel and Judah could see it referred to the Ten Tribes? If it is the name for a part of Jerusalem, how did it come to apply to the Ten Tribes?

In Jer. vi. 1 the reason given for the order calling Benjamin to flee from Jerusalem is that "evil appeareth out of the north." I have read that this is fulfilled by Benjamin's flight from Jerusalem at the Roman siege. How can this prophecy be shown to refer to the Roman and not to the Babylonian siege? Can you inform me of any independent authorities showing the Benjamites were known to be missing after the Romish siege?

I must thank you for the splendid articles we get in the BANNER, and for giving new life to the work of early Identists by reprinting their writings.

Yours truly, F. STUBBS.

5, Staverton-road, Brondesbury Park, London, N.W.

THE PROPOSED SOUTHAMPTON CHURCH.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am sorry to trouble you with a letter criticising the doings or sayings of Anglo-Israelites in any part of the world, for I fully realise that in a subject so large as ours there is room for diversity of opinion, but there is not room for "another ⁂!" I was much grieved when reading the BANNER for April 11th to read the following, under Southampton and District British-Israel Association: "There are very many believers in and about Southampton, but we are 'scattered'; moreover, all more or less are craving for a pure Israelitish worship, but we have no place, and our various ministers refuse to give or listen even to the truth we love. We want a place of our own, and just now such a place is within our reach, but we are poor." Then follows a financial scheme for purchase. Now comes a paragraph that is grave. "The Rev. Leonard Hills has promised to give us the first six months; in that time I have every reason to believe that a congregation would have been formed, and we are in earnest. Is there any rich brother or sister in Israel longing to know how to hasten on the kingdom of our Lord and Master who would like to help us in setting up the first Identity Church in these parts?"

Is it possible, Sir, that such a suggestion will pass unchallenged by the British-Israel Association? One of the strong points of Identity Truth is that here at least we have a common platform as Christians; and yet, lo, and behold, some want to set up an Identity Church. Such action in my opinion would do the cause incalculable harm; nay, I go further and say it would cause many to seriously consider the position of the whole of the teaching. Have we not enough divisions? Can we never have a single doctrine (if it can be called such) without the creation of a congregation dubbing themselves by the name of —— Identity Church? Let me quote the text book of our Truth, viz., "The Handbook," chapter I., by Philo-Israel. We read these words: "The opinions we entertain, commonly called 'British-Israel' views, do not touch vital religion. They are no new religion. They cannot save the soul. British-Israel Truth is not salvation." . . . Again in chap. xi. p. 161, we read the following: "In this chapter, which follows the general exposition of British-Israel Truth, we desire to make a special appeal to the brethren in Christ Jesus, the Bishops of the National Church, and pastors and guides of the flock, which the Great Shepherd has committed to them, whether Conformists or Nonconformists; *for this is not a party nor a sectional question"* (italics mine).

I think the issue is clearly laid down here. Who is to be considered, a few who are dissatisfied with their recognised teachers and want to create another sect, and so make the cause of Christianity still further a laughing stock, as it is in the eyes of the unbeliever now with its numerous sects; or the many thousands of faithful men and women all worshipping according to the dictates of their own conscience, and yet holding firmly to the interpretation of Scripture which sees in the Anglo-Saxon race the once lost but now restored and forgiven Israel?

The reason why this letter is so late is that I share my BANNER with a friend at a distance, and always receive it about six or seven weeks behind. I received the May number only last week. I am, dear Sir, Yours faithfully,

F. J. HARRIS.

The Rectory, Rylstone, N.S.W., July 24th, 1906.

[It is not within the scope of the British-Israel Association to challenge the Southampton proposal, but Mr. Harris will have noticed by this time that there has been no lack of individual dissentients. What atheists might think about an Identity Church is not perhaps of much consequence, but as a matter of simple expediency we consider the scheme a mistake, and advise the Southampton friends to relinquish the idea.—ED.]

APPARENT COMPLICATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—How the settlement of the vexed questions of Church and Dissent, whether by Identity truth or otherwise, can possibly breed "apparent complication," is certainly beyond my ken. As I am writing an article to our lads on the question, I trust A. H. will possess his soul in patience till then.

Very heartily yours, LEONARD HILLS.

[We may say on behalf of "A. H." that the "apparent complication" referred to his first question; the second one, addressed to Mr. Hills, being in the nature of a P.S.—ED.]

COMMUNICATIONS for the Editor to be addressed—J. G. TAYLOR, 12, Burdon Terrace, Newcastle-on-Tyne.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Decidedly Hebraic.

BY T. W. PLANT.

GLANCING through *T. P.'s Weekly* for August 3rd, I came across the following, which I thought could not but be of interest to the readers of the BANNER, scattered as many of them are throughout our world-wide "dominion over palm and pine"; not that I charge Identity students with chronic forgetfulness, because their studies of necessity remind *them* constantly of the "God of *our* fathers." Still, there are numbers of casual readers of the BANNER (often lent to them by enthusiasts) who stand in constant need of being reminded who is the God of our fathers, what relationship He bears to our nation, who we are descended from, and what is our destiny—"lest *they* forget."

The quotation is as follows :—

RECESSIONAL.

I am often asked to give the words of Rudyard Kipling's great Diamond Jubilee hymn, "Recessional." It was written to express the feelings, amounting almost to fear and doubt, which followed the overwhelming display of the summer of 1897, when the whole world seemed to be represented in London and British rule to be acknowledged throughout the whole world. Of this hymn it has been well said: "Its solemnity and religious fervour are Hebraic. It has a proud humility which marks the English character, touched with haughtiness even in its supplication."

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

The tumult and the shouting dies;
The captains and the kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use,
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding, calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord! Amen.

No believer in the identity of the Anglo-Saxon race with the Lost Ten Tribes composing the Northern kingdom of Israel can read this hymn without emotion. Truly it is decidedly Hebraic; it was written by a Hebrew for Hebrews, *if our identity is proved;* and ought we then to be *surprised* that "its solemnity and religious fervour are Hebraic," seeing on what occasion it was written? Considering the glimpse of our possible destiny which the nation had during those celebrations, it would be more than surprising if a poem pitched in that key did not unconsciously adopt a touch of "haughtiness even in its supplication," which was undoubtedly a strongly marked characteristic of Hebrew poetry and supplication. Logically, only the descendants of the Israelites have the right to appropriate the language used in this poem. The intimate relationship between our

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nation and Jehovah is claimed over and over again, and such relationship has, according to the Bible, only existed between the covenant people (viz., the Israelites) and Jehovah. Perhaps we are not called British by chance; perhaps, after all, we have an hereditary right to the name of British, especially if (as we claim) it comes from Brit-ish—Hebrew words meaning covenant people.

The fourth verse is still more remarkable when dissected from our Identity standpoint. The first two lines indicate that we cannot stand too much prosperity; we need punishment "lest we forget," and are very apt to boast of *our* power and become forgetful that it is "beneath Thine awful hand we hold dominion over palm and pine." But *why proceed to* CONTRAST *us with Gentiles* or "*lesser* breeds without the *law*"? Surely, *if* our opponents are correct, *we ought to be described as Gentiles*, and ought not to so constantly acknowledge the Mosaic law nationally and in our Church worship. Why have we appropriated and incorporated the law into *our* national life in such an intimate manner if we are Gentiles, seeing that other Gentile nations do not appropriate it? Why refer to the other Gentile nations so contemptuously as though they were outside the Hebraic pale and privileges? *This is most decidedly Hebraic.*

Why in the next verse ask for forgiveness for the "frantic boast and foolish word" and "for the heathen heart" which will not rely upon the acknowledgment of Jehovah's will and power to guard? I think God's people Israel were reproached for being both foolish and boastful on more than one occasion, and they evidently are liable to repeat the sin *if they forget.* Also, no wonder we have the heathen heart when we became Gentilized, outcast from the Mosaic covenant, and dwelling outside Palestine—all of which is included in the original promise to Abraham, seeing that the word *goim* (=self-governing communities) was used, and this word always denotes, wherever used in the Bible, Gentile nations outside Palestine. According to Hosea, the Northern House of Israel had to become *not* My people, and yet had to become Christians in the land where they should be told they were not Israelites. But *telling* us we are not Israelites does not *make us* not Israelites; it only fulfils prophecy.

In conclusion, why that last line of invocation and prayer—"Thy mercy on Thy people, Lord"? Nothing but the term Hebraic can accurately describe such language. No nation outside Israel has a right to use such language. I can imagine a Jew being highly indignant at our unwarrantable claim to be called the people of the Lord Jehovah. Surely, *if* we Anglo-Israelites are wrong, the sooner such a term is strictly confined to its rightful owners the better; then we shall know that only the Jews are referred to when we come across similar passages.

Strange—passing strange—that the term "Thy people" seems to suit us so admirably and passes unchallenged into our national literature. In the Bible it is a copyright description of Israel's covenant relationship with Jehovah, and He says, "You only have I known of all the nations of the earth"; while the psalmist declares, "Blessed is the nation whose God is the Lord"; also, "He hath not dealt so with any (other) nation." I do not think the Jews would describe themselves as blessed. This unconscious admission of who we really are in the public Press is becoming very frequent and pointed. I think it is high time, therefore, that our New National Council should arrange for well-written articles on the various phases of the Identity question to appear in the public Press of Great Britain, and I hope this will be one of the first duties it undertakes.

The Arena.

"STAR-GAZERS."

BY THE REV. LEONARD HILLS.

YET another view of British-Israel teaching—this time from the giddy heights of the throne editorial of the "Morning Star." Not the London "Evening Star," which rises six evenings a week with undiminished brilliance, but the "Morning Star"—a monthly star rising twelve times a year—twopence per rise—in the interests of "All about Israel." A copy has just reached me, marked with a rubber stamp index finger pointing, without note or comment, to the definition of our belief, which needs a few comments, especially when we remember that our critic, judge, and executioner is combined in the august person who has the audacity to write all about Israel under the title, or titles, of "The Jews; or, All About Israel." One can easily understand his objections to our teaching if he conscientiously believes (Rom. ix. 6 notwithstanding) that the Jews *are* all Israel. Here are his words *re* our belief: "A modern error, plausible, pampering to British pride, fascinating to imaginative minds, and, worse than anything, hindering to the humiliation and repentance which, as a nation, we so much need in the light of our great national sins and increasing national apostacy from the simple Christian teaching and practice of our fathers."

To which we reply:—

I.—If our belief is a "modern error" please, instead of calling us hard names, show us, from the Bible that we believe and love, where our error is in saying that God is a God of truth and will faithfully keep His word.

II.—If it is only "plausible," surely nothing can be easier than to show from the Scriptures (our only standard of appeal) why our teaching that we *are* God's literal Israel (and He has no other) is so apparently right—for that is the meaning of "plausible"—and yet so actually wrong.

III.—If it is so "pampering to British pride," how is it that proofs are not forthcoming. Never—not even if you're the Editor of a religious paper—call a statement a lie, or the man who states it a liar, unless you can prove it.

IV.—"Fascinating to imaginative minds." I have looked carefully into this terrible indictment of British-Israel teaching, but am not quite sure as to whether the doctor wishes it to be understood that the wickedness lies in the "fascination" or the "imagination." Let us plead guilty to both, and then we shall be sure not to misrepresent him.

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Yes, it is fascinating to be able to show the wayfaring man that the God who has been so misrepresented to him is a God of love and truth, and that the Bible, read in the light of these last days eventualities, is indeed true. Truth has a fascination of its own—a growing, increasing fascination. Look the word up in your dictionary, doctor, or borrow mine.

"Imaginative minds." Certainly I trust that all the imagination is not on the side of our opponents, though they do claim a kind of monopoly of spirituality and "vital godliness." Imagination is a true gift of God, to be used to His glory, like all other of God's gifts; but who is it that abuses the imagination?

A., who imagines that the God of the Bible will do those very things He has promised to do, in, by, for, and with those He promised them to? or,

B., who believes that the God of the Bible, having solemnly sworn to do certain things for a certain purpose, by the instrumentality of a certain people, deliberately violates His oath and does certain other things for quite different purposes through the instrumentality of a different people, and then claims that as "fulfilment"? Doctor, the answer is with you.

V.—But, "worse than anything, hindering to the humiliation and repentance which as a nation we so much need in the light of our great national sins and increasing national apostacy from the simple Christian teaching and practice of our fathers."

Candidly, I do not understand what kind of a "light our great national sins and increasing national apostacy," etc., etc., gives; but I think the final indictment, if put into true Saxon, would be something like this. The worst part of this very bad, fascinating, plausible, pride-pampering, modern error of British-Israelism, is that it hinders national humiliation for national sins. To paraphrase a well-known quotation, I would humbly suggest, "Doctor, you're a good judge of hindrances."

A more mischievous, misleading, unqualified misrepresentation of our faith we have seldom met with (and we meet with most). The direct, immediate—one was almost saying automatic—result of the national acceptance of British-Israel Bible Truth must and will be, national confession and repentance. If the teaching of our spiritual Israel opponents be correct, why in the name of common-sense should you expect a nation to repent, when according to "spiritual" teaching God only hears the prayers of the individuals who are "in Christ"; said individuals, on becoming "in Christ," cease to be citizens of any earthly state, but only of the new Jerusalem. When the individual becomes a citizen of heaven he has done with all worldly politics, hence the concerns of the nation are not his—he no longer belongs thereto—and, following this spiritual logic to its own (un)imaginative if somewhat fascinating conclusion—when all the individuals of a nation are converted from the pride-pampered British to the "spiritual" Israel, there will be no pride-pampered British nation left to humiliation and repentance "in the light of their great national sins," as the learned editorial doctor so ably remarks. Before you can demolish British-Israel truth you have got to deal with the foundation, and that foundation is the oath of Almighty God to Abraham. We all (British-Israelites and Morning Starites) agree that the Bible *is* the Word of God. We all believe that God swore certain promises to Abraham, whereby the whole world should be blessed. We British-Israelites differ in this respect—that we have the imagination of the fascinated mind to such an extent as to believe that if the claims of the Bible to be a Divine revelation be true, those literal promises will be literally fulfilled to the people they were promised to. In other words, we teach and believe that—

1. God said those things that the Bible professes He did say.

2. He meant what He said. Which, think you, honours God most?

I.—The critic who questions whether God really did say these things?

II.—The spiritualizer, who fervently believes that God really did say it, but meant exactly opposite to what He said?

III.—The believer in British-Israel "modern error," who says God spake these words; that He meant what He said; and shows proof of His truth and love in our midst to-day: "*We* are His people, His heritage, the sons of Isaac, children of the promise (Rom. ix. 8, 9), the seed which the Lord hath blessed, the NATION bringing forth the fruits of the kingdom of God? (Matt. xxi. 43).

Recent Discoveries in Egypt.

By J. W. MACDONALD.

ON July 2, 1906, there was opened at University College, London, an Exhibition of Antiquities discovered during the past winter by Professor Flinders Petrie and his fellow-labourers, on various sites in Lower Egypt, chiefly on the Hyksos Camp, the first of its kind yet discovered, alongside of which was afterwards built the town and temple of Onias, which latter was built in imitation of the Palestinian Jerusalem, and therefore of great interest to all students of the Bible.

The site in question is Tell-el-Yehudiyeh, twenty miles north of the modern Cairo. Here Professor Petrie has discovered a great camp, with many graves inside and out, all of the Hyksos age, which varies from 2214 B.C. (Mariette) to 2101 B.C. (Lepsius). The Hyksos conquest and dominion have been denied in many quarters, but here for the first time we are brought face to face with these shepherd kings in their own work. A very interesting account of the Hyksos is given in "Abraham and His Age," by Rev. H. G. Tomkins (The Bible Students' Library). Apepi, one of the last and most powerful of their kings, was, according to George the Syncellus, the Pharaoh of Joseph. They were hated by the Egyptians, who afterwards arose against and conquered them under Amosis. It has been said that they were expelled the country, but according to Mariette the same race still inhabit the country, their foreign type being still distinctly traceable in the villages of the North-east Delta, especially in the borders of Lake Menzaleh; this is because "the war undertaken by Amosis did not end in the radical expulsion of the conquered.

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The Semites (*i.e.*, the Hyksos), who for more than five centuries inhabited the North of Egypt, finished by becoming dwellers on the shores of the Nile; and an agreement consequent on the peace doubtless permitted the bulk of the population to abide in the places they occupied."

It has always been a mystery to the later Egyptian and all historians how this nomadic people so easily conquered and overcame the settled organization of the Egyptians; and Prof. Petrie now considers it was because they were expert archers, while the Egyptians only fought hand to hand. He holds that the nature of the fortifications now discovered establishes this fact—that their success was a parallel to that of the Parthians, who similarly defeated the Roman armies under Crassus in later days.

The camp now discovered is about 1,500ft. across; it is formed by an embankment of earth, 200ft. thick at the base, and was faced outside with a slope of white stucco 70 or 80ft. long, at an angle of about 40°. This sloping front was necessary to good defence by archery, as it is for rifle fire at the present day, as it does not allow of corners and angles for concealment of attacking forces. But the makers knew nothing of brickwork, or even timber construction, and a gateway did not enter into their defensive system. They had formed their tactics entirely on earth work alone, defending themselves by archery over long slopes of approach, and their only way into the camp was by a sloping road over 200ft. long, which rose up to the top of the bank. Within a year or two they borrowed the walling from the Egyptians, and threw out flanking walls to defend the entrance gangway more completely. And in a generation or two they finally gave up the long slopes and archery defence, and made the skilled masons of Egypt build a great stone wall, forty-five feet high and six feet wide, containing about 80,000 tons of the finest limestone blocks from the Mokattam Hills, twenty-five miles distant. It was a mile in length, built round the earthwork, and earth filled in between that and the sloping face. But yet the old sloping entrance road was kept, and gateways in the wall were not accepted. Every point that we learn agrees exactly with the account of Manetho, when he states that the Hyksos were barbarians, who within 100 years organized a firm government and built a great walled camp. It is probable that this camp now discovered is, indeed, their celebrated city of Avaris. A model was shown at the Exhibition; also many groups of scarabs, with black incised pottery from the graves of the Hyksos age; these have served to form a provisional classification of the successive styles and degradation of types. A sequence series can be formed, and then connected with the styles of the scarabs of more than two dozen kings of this age. For the first time an approximate history of the Hyksos kings can be now arranged. According to Petrie, there are three called "Princes of the Desert"; then six kings who occupy the fifteenth dynasty, and twenty-two of the following dynasty—thirty-one or thirty-two in all. A fine series of curious black toilet pottery was on exhibition, showing some new varities; this appears to have been made in Syria in some good civilization, of which the position is at present unknown. The Hyksos themselves made no pottery, but only borrowed the Egyptian forms of domestic pottery; it appears that they originally used vessels of wood and leather, like nomadic peoples at present. There does not seem to be any evidence that these Hyksos were the Pyramid builders; but the Asiatics were in the habit of making such incursions into Egypt, and the methods and domination of the Hyksos afford a picture, no doubt, of the occupation of Egypt by the race that built the Pyramids. About the time of Abraham, a strong fortified wall was built by Amenemhat I., the founder of the twelfth dynasty, to secure his eastern frontier from aggressive Asiatic neighbours.

Part of the Hyksos settlement appears to have been destroyed by Rameses III. for some of his buildings. To the Biblical student a most striking fact is that about 2,000 years after, the refugee Jews, under Onias, should build their new town and temple alongside of, and in a manner adapted to, the configuration of this old Hyksos camp.

(To be continued).

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XII.

THE HISTORICAL DIFFICULTY.

(Continued.)

London, March 23, 1875.

My dear Anthony,—This is my birthday; and, therefore, in wishing me many happy returns of the day (as I feel sure you do), I make no less doubt you will wish me also many happy returns of the same success as that which you acknowledge me to have achieved in my last. You are good enough to say that I have thrown quite a new light upon the subject. To tell you the truth, I am not surprised; for the same flood of light was first thrown upon myself. I was really startled by the discovery that there could be an approach, however small, even to the remotest possibility of a connection between British Kelts in the early centuries before Christ and the people of ancient Israel. I walked about for some time after as if I were in a dream; and until I recurred to the solid reasonings upon which this possible contingency of events was based, I involuntarily looked at myself in the glass to see whether my head was still quite straight.

Finding at last that it was so, I ventured to proceed with my inquiry. What was to be the next step? The subject was so new to me that I confess I was at a loss. I, therefore, went to Jones, and asked him to suggest the next best topic for investigation. He said, "After the arrival in South Britain of the Kelts from Spain there came another arrival (viz.), the Cimbri from Denmark. These you will find ultimately in Wales, where they are known as Cymri; and they are of the same race as the Cimmerii, who occupied the country around the North and West of the Mœotic Lake, not above a few hundred miles from the place of the Israelitish exile. The theory is that some of the Israelites

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escaped from exile, and joining themselves to the Cimmerii, migrated along with them, and are to be looked upon as the ancestors of the Welsh Cymri."

Here, then, was a new problem to be worked out. I resolved to see whether it could be made at all compatible with true historical criticism.

My first duty was to study the map, and compare the relationship of Northern Media and Armenia, whither Israel had been taken into exile, with the Lake Mœotis, where these Cimmerii abode. I found the distance by land to be about 600 or 700 miles. Assuming, therefore (entirely for the sake of argument), that one or two of these restless tribes of Israel had escaped from their exile and travelled Northward in the direction of the Lake Mœotis—an assumption which, if Herodotus be correct, is very probable; since he tells us that Media at that time chiefly consisted of scattered villages;* and calculating the rate of their progress in migration as that which Latham gives in his work, called "Man and his Migrations" (see p. 154)—viz., ten miles a year; I said to myself:—"This would have taken about seventy years, from about B.C., say 721—701; which would bring it to B.C. 651—631." I then said, "Suppose these Israelites to have made an alliance with the Cimmerians. Was there anything in the state of the Cimmerian people at that time which would favour the supposition?" I then discovered that just about that period, viz., B.C. 650—630, they were being very hard pressed by the Scythians who had crossed the Tanais and were attacking them from the East. It seemed, therefore, not an unreasonable idea that these Cimmerii should have accepted such an alliance in their hour of weakness, with a view to strengthen their resources. "If so," I said, "what does history show in the sequel?" I then turned to an essay in the third volume of Rawlinson's Herodotus, on this very Cimmerian people; when I found (p. 152) that the result of this Scythian invasion was to drive them in a westerly direction. Rawlinson afterwards goes on to identify this people with the Kelts, "one of the main divisions of which race has always borne the name of Cymri as its special designation." He says, "Niebuhr's conclusion from an elaborate analysis of all the materials which can be brought to bear on the early history of the Keltic people (see his History of Rome, Vol. II., p. 520), is that the two nations, the Cymri and the Gael, may appropriately be comprised under the common name of Kelts."

Here, then, I found a rational and historical ground for believing that it was quite possible for some of the Israelites to have become identified with the Keltic Cimmerians, fleeing with them Westward.

Still consulting Rawlinson, I then discovered that he went on to identify this Cimmerian people with the Cimbri, who subsequently dwelt in Denmark, and on the coast between the Elbe and Rhine, observing: "These Cymri, or Cimbri (as the Romans called them), play, on several occasions, an important part in history." Kennedy also (whom I have before quoted) says that Strabo, on the authority of Possidonius, connected these Cimbri with the ancient Cimmerians on the Mœotic Lake (p. 30).

* Herod, lib. I., ch. 96.

There is also equal evidence to show that waves of the same Keltic race made their way into Britain long before its conquest by the Romans; and that, occupying at one time a great part of the British Isles, they were driven back ultimately to the fastnesses of Wales, where they are still known by their old title of Cymri. Rawlinson acknowledges this. He says (p. 153): "The identity of the Cymri of Wales with the Cimbri of the Romans seems worthy of being accepted as an historic fact, upon the grounds stated by Niebuhr and Arnold." Wales still continues to be known as *Cam*bria; and one of our Northern counties as *Cum*berland. In like manner the Cimmerii left their name to the peninsula where they dwelt, which has continued to be known as the *Crime*a to the present day.

We have thus found, I will not say *positive*, but certainly *possible*, grounds for believing in the advent of a second Keltic branch into Great Britain (viz., the Cymri), equally allowing an introduction of the stock of Israel; just as we previously saw it to be possible in the case of the Gaels. Whether it was of the Israelitish stock thus intermingling with the Cimmerii, whose descendants penetrated into England, and are now preserved in Wales, it would be beyond the power of any man to prove. But, remember, we are not looking for *proofs;* we are only in search of facts which would render such a thing conceivable and possible. All I can say is that if God, in His wonderful Providence, had determined to bring such an event about, I believe the historical circumstances herein related would render it quite compatible with such a design. That is the most I can say of it, except that, in the course of my reading, I found one fact which greatly astonished me, and which certainly confirmed the thought (viz.) that, according to Pliny, the Cimmerians named the Baltic Morimarusa, which signifies "*The Dead Sea!*" I said to myself, "Could that have been an allusion to the Dead Sea of Palestine?" And then I fell into a muse, during which I dropped off to sleep.

What do you think of all this?

Yours, in search after truth,

To Anthony ——, Esq. ARTHUR.

LETTER XIII.

THE HISTORICAL DIFFICULTY.

(Continued).

London, March 30, 1875.

MY DEAR ANTHONY,—So you think I have got into a muddle, and that my ingenuity is getting the better of my logic. I am sorry you entertain such an opinion, for I graduated at the University at Cambridge, where I studied a wide range of mathematics and obtained mathematical honours. It is perfectly true that, owing to indisposition, I took a lower degree than I was entitled to; but, in point of actual attainments, I had mastered many of the higher subjects of reading and had certainly learnt how to distinguish between things that differ. It goes against my grain, therefore, to be told that I have got into a muddle in this simple reasoning. And what are your grounds for this assertion? You say that "even if one or two of the tribes of Israel did thus join themselves to the Gaels or Cymri, they

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must soon have become so intermingled as to have lost their identity; just as the waters of the Rhine and Moselle, after preserving their streams for awhile, soon coalesce in one mighty river and become inseparable." Your illustration, I grant, is a happy one, and appears to make out your point. But allow me to observe that bad arguments are often covered by happy illustrations. A simile which seems to be correct may really contain very bad logic. And so it is here. For two rivers coalescing in one stream *must* ultimately lose all their individuality, seeing they have no powers of volition, and follow merely the blind forces of nature. But with nations, or clans in the midst of nations, it is not so. In this lies the difference between my position and yours.

To prove to you how foreign clans may become incorporated with new nations and yet retain their permanent individuality, let me refer you to the Kenites who joined themselves to the Hebrew commonwealth, yet were reckoned one with it in its national genealogy.

The union of the Kenites with the Hebrews began in the time of Jethro; after which they openly allied themselves with the covenant people, as you may see from Judges i. 16. Evidence of the same fact occurs also in Judges iv. 11; and, once more, in 1 Sam. xv. 6. As time went on, this people became more closely incorporated into the Hebrew nation—so much so that in the days of Jeremiah the Rechabites, who belonged to the Kenites (see 1 Chron. ii. 55), were evidently dwelling among them, and were reckoned of their own stock; for Jeremiah was commanded by God to "bring them into the house of the Lord" (see Jer. xxxv. 3, 4), which would not have been allowed had they not become completely nationalised. But more than this. If you carefully study 1 Chron. ii. 55 you will find that these Kenites were even admitted among the "Scribes" of Judah, and were registered as a part and parcel of the nations in the Jewish genealogies. It seems inconceivable that you should ponder over this case with your usual sagacity and not perceive how possible it is for a portion of a foreign nation to become incorporated with another by long alliance, even through successive centuries, and yet not to lose their own individuality.*

You have only then to apply this interesting example to the case of Israel among the Iberian Kelts or the Cimbri, and (*mutatis mutandis*) the same principle may have been preserved. † For, if in this way they were identified with those people, and yet in the main were distinct, they may have arrived in Britain by themselves, as separately emigrating clans of one original stock, notwithstanding they went by the name of Kelts and Cimbri. Once, indeed, grant that it was historically within the range of possibility for any of the Ten Tribes to find their way to Britain as an offshoot from the Kelts of Europe, and though climate and intermarriages may have altered their physiognomy, and a change of religion may have led them to drop their ancestral language, they may still have preserved their general distinctness.

I will say no more at present, except to add that

I am, ever yours,
Faint though pursuing,

To Anthony ——, Esq. ARTHUR.

(To be continued).

* It is clear that, if mixed marriages on *both* sides had been *perpetual*, the individuality of the Kenites must have been utterly lost. The irresistible inference therefore is that, so far as they intermarried at all with the Hebrews, their tribal identity must have been preserved by the preponderance of such marriages taking place with Hebrew women.

† Apply this to the above note.

British-Israel Meetings on Peckham Rye.

FOLLOWING up the previous efforts of the 22nd July last, arrangements were made for further Identity meetings on Sunday, the 2nd instant, at this well-known South London open space. The counter-attractions were certainly both varied and numerous, and much to our regret the British-Israel Caravan—which from experience has shown that it has a novel and powerful influence in arresting attention and exciting curiosity generally—was not in evidence on this occasion. As a substitute, however, a Van was procured, which, on being decorated with a profuse display of Union Jacks, &c., and with several of Mr. Landseer MacKenzie's admirable posters, did duty fairly well as a speaker's platform; but in more ways than one we *missed* our Caravan.

At the early meeting the Rev. Leonard Hills was the principal speaker, and right well did he hold Israel's fort—the man from "Brighton Beach" being content to romp in with some pointed and opportune remarks. In the afternoon Mr. Marchant, who brought the "Brighton ozone" with him, had no difficulty in collecting and keeping his audience for some considerable time. He devoted himself to the Biblical and historical arguments in his usual trenchant manner. The third and last meeting—which commenced with a mere handful and with gradually increasing numbers, finally landed us a magnificent audience of about 2,000—had quite a galaxy of speakers. The undersigned, as in the previous meetings, led the attack; this was followed by Mr. Douglas A. Onslow, the esteemed President and Chairman of the British-Israel Association, who most kindly came over from Putney; then Mr. Marchant continued his broadside of pungent truths, and the Rev. Leonard Hills finished the day's work by a strong, powerful talk, rivetting the crowd, who really seemed hungering for more.

We have every reason to be thankful to Israel's God for His presence and His goodness, enabling us once more to convey to nearly 3,000 of our fellow-countrymen *His Truth* as portrayed in our (British-Israel) race. A great quantity of literature was disposed of, and our best thanks are accorded to Miss Rush for a splendid parcel, also to Messrs. Banks and Son for a large consignment of BANNERS. We are also much indebted to Mrs. Rowe for her kind hospitality, and to Messrs. Fulker, Hight, Lepingwell, and Shapcott, of the local Branch, in their efforts to further the Cause. To God be all the praise and glory. HENRY G. LOCKE, *Hon. Secretary*,

Camberwell, Peckham, and Dulwich British-Israel Association.
115, Choumert Road, Peckham, S.E., Sept. 7th, 1906.

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MISCELLANEA.

DECIMAL COINAGE VETOED.—After thirty months' negotiations the Commonwealth's proposal to establish a decimal coinage in Australia has been overruled by the Imperial Government, which, while willing to allow Australia credit on silver coins used in Australia, objects to the existence of a separate currency of different denominations in the Commonwealth as calculated further to break uniformity of the Empire's currency. The Australian proposal was that decimal coins should gradually replace the present currency, the two systems, meanwhile, existing simultaneously.

***

THE COLONIES AND OUR SAILORS.—The British and Foreign Sailors' Society is sending its secretary on a Colonial tour round the world. Mr. Edward W. Matthews leaves in the s.s. *Wakool*. He will first take part in the New Zealand International Exhibition, to be held at Christchurch. The late Premier, Mr. R. J. Seddon, had granted free space for the society to erect a "*Victory*" stall, and had given a very warm welcome to its secretary. Sir Joseph Ward, when recently in London, extended the same courtesy. Among other things associated with Nelson's flagships taken by the secretary, are one hundred thousand shilling "*Victory*" charms, bearing the initials of King Edward, to be presented in his Majesty's name to the boys and girls of New Zealand and other parts of Australasia. A very fine piece of oak from the *Victory* is taken out for the Parliament, bearing the following inscription:—"England expects that every man will do his duty. October 21st, 1805—October 21st, 1906. This bust of Nelson, standing on *Victory* oak, and containing copper taken from his historic ship, is presented by the British and Foreign Sailors' Society (Patron: Vice-Admiral H.R.H. the Prince of Wales) to the Parliament of New Zealand, on the occasion of the opening of its International Exhibition, November, 1906, and is associated with the name of the late Right Hon. the Premier, R. J. Seddon, P.C., LL.D."

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FRANCE AND THE BRITISH NAVY.—Commenting on the British naval manœuvres, the naval critic of the *Echo de Paris* observed that the unity of purpose, vigour, and thorough knowledge of material and resources of the fleet displayed by the British commanders are truly remarkable. The manœuvres have shown that the British Admiralty has every man in the right place, and that Great Britain's Fleet is ready for war at any moment. No other nation can boast of a navy of such absolute perfection and strength.

***

A CURIOUS REPORT.—In *Home Words* (Jerusalem) Dr. Masterman writes:—"In the month of May we have all been rejoicing in unusually pleasant and cool weather. The rainfall has been 99, and that has only twice been exceeded: very often May is the first of the entirely rainless months. The cool breezes also have contributed to make the weather most enjoyable. In Artas and Bethlehem there was, from all accounts, a really terrific hailstorm; the hailstones were locally reported to have been each the size of a pigeon's egg, and each hailstone to have had *St. George's image pictured on it.*"—(*Church Family Newspaper*, August 10th).

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THE GREATEST BRITISH CONQUEST.—The Sudan is England's greatest conquest. Where there were a few years ago deserts, or where the only shade to be found was under some stunted palms, towns and villages have sprung up as under the magician's wand. The whole way from Cairo to Khartum there are hotels which can rival in splendour and comfort the best in London or Paris.—*Revue*, Paris.

***

GERMANY'S DETERMINATION.—"When we consider the spirit of irreconcilable hostility against Anglo-Saxondom that pervades the countless expansionist manifestations in Germany emanating from official and semi-official quarters, from professorial and mercantile circles, from the clergy and the proletariat, we cannot help being struck by the unanimity of hatred, and by the unflinching determination of Germany to erect a German world-empire upon the ruins of Anglo-Saxondom."—From *Modern Germany* by O. Eltzbacher.

***

GERMAN SHIPPING IN THE MEDITERRANEAN.—The alarmist statement of the American Consul-General at Marseilles as to the shifting of sea-power in the Mediterranean from Great Britain to Germany is ridiculed by the leading shipping companies in this country. German competition is not feared by them. "Ever since Germany became a nation," says one official, "we have had to face her competition, and we have done so successfully. Of course, we would prefer not to have any competition, but there is room for us both. As a matter of fact, we fear German competition less now than formerly. When some years ago the North German Lloyd and the Hamburg-American Companies started their services of steamers, like all new things they attracted attention. Shippers sent their cargoes by their lines, and passengers travelled by their steamers, as an experiment. It was something new, and it was worth trying. Now, however, we are gaining back both passengers and cargoes. The German passenger traffic with the Mediterranean is nothing to the British. As regards cargo, they do not compete at all in the Mediterranean, but their presence is noticeable in the East and Australia. With regard to the statement that our power is declining, the last two ships which the Germans have put on their Mediterranean service were purchased from the Union-Castle Company, who sold them because they were found unsuitable for their traffic."

***

AN OLD ERROR.—We used to be taught that Jutland was so-called because it jutted out into the sea. Not so now. It is identical, we are told, with "Gothland," being pronounced "Yootland," as the low German softened the hard sound of "G" into that of "Y."

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Gleanings.

By Lucy C. Alden.

Four thousand one hundred years ago the three great race-founders disembarked "on the mountains of Ararat." Writes Dr. Geikie, "Not on a mountain *called* Ararat. In Isaiah xxxvii. and 2 Kings xix. Ararat is translated Armenia." Dr. Young says Armenia is the Greek form of Ararat. Brockhan's Lexicon has "Ararat means 'the plains of the Aryans' in old Armenian."

Whether the Japhetic and Semitic races have remained discoverably distinct is still a question; and no wonder, since Noah prophesied that Japhet should dwell in the tents of Shem (Gen. ix). Dr. Geikie seems to identify the Japhetic with the Indo-Germanic, and Humboldt the Indo-Germanic with the Aryan. Anglo-Israelites reckon Saxons as Semites, Green as Teutons, and Labberton as Teutons and Aryans.

Nevertheless, the great field of story is free to gleaners, and from nooks and corners may be gathered many a wisp which, aside from proof or tracery, may bear pleasantly on Israel's studies.

Somehow or other a part of the posterity of the three antediluvian seamen in very early days found their way from Ararat to Central Asia, 2,000 miles east of Ararat. There, in a valley of the Altai mountains, a little north of the table land of Pamir, "the roof of the world," tradition places the cradle of the Turanian race. Turan is Turkestan, between the Caspian Sea and the Altai mountains. Says Geikie, "Among the ancients this race were known as Scythians and 'the most ancient of men.' To it belong Chinese, Siberians, Turks, Lapps, Finns, and Basques of Spain" (Baskays, Biscays?). He distinguishes between Turanians and Aryans. So Humboldt, "Turan has been inhabited at different periods by Indo-Germanic and Finnish, not Mongolian tribes. To this fair-haired, blue-eyed Gothic or Aryan race belong the great Gueti (Getæ?), who dwelt near the wall of China. On the relationship of the Scythians, Alani, Goths, Massagetæ, and the fair, blue-eyed Geuti, see Klaproth. The identity of the Getæ and Goths has been shown. Procopius says very definitely that the Goths were called Scythians. In my brother's notes in the Royal Library at Berlin is this: 'I met in Peru a Spanish officer who declared that he had heard Basque spoken at Tahiti. But accidental analogy of sound sometimes leads astray.'"

Says Labberton, "The small, dark-haired aboriginals of all the British Isles were Ivernians, called by Romans Hibernians. They represented the præ-Aryan population of Europe, and possibly were related to the ancestors of the Basques. They were never extirpated from Ireland, and their language lingered in Munster till the 8th century. Nobody knows when the first Celts, the Goidels, settled in Britain. Later they were Gaidhels, in English Gaels (in old story Gadhils), among Ivernians, Feini (wagonmen). They had probably been here for centuries when the Brythons, or Gauls, drove them backward."

Each little tribe of Britons had its own king. From A.D. 43 to 83 the Romans conquered Britain and held it over 300 years. They built walled cities and splendid roads, and fixed camps (castra), reminders of which are such names as Chester and Worcester. Londinium on the Thamesis was chief seaport, and Eboracum (York) capital (see old geog.). In the 5th century the Roman legions were called home, and the Britons defended themselves for forty years, till in 449 A.D. the Jutes conquered the Picts, and then turned on the Britons.

At this time, between the Rhenus (Rhine) and the north point of Denmark, dwelt the Jutes in Jutland; the Saxons between the Rhenus and the Albis (Elbe); and the Engles intercepting the Saxons eastward of the Visurgis (Weser). A fragment of the Engles occupied a sandy, heathery district in the neck between the North and Baltic Seas, a district still bearing the name Angeln, or Angland. These tribes lived in villages, each one fortified by a "tun" or ditch and called a town. An union of "tuns" was a "hundred," an union of "hundreds," a "folk." The "æthel" (homestead) of the "eorl" (chief) was surrounded by the dwellings of the "ceorls" (freelings). The names Æthelwulf, Æthelred, etc., commemorate the "tun" life. The tongue lives. In Psalm cxvi. 8 every word except "delivered" is Anglo-Saxon (see "Green's History" and others).

As above, the Jutes turned on the Britons, and gained Cantium (Kent) and other coast-lands. Then came the Saxons and established Sussex, Wessex, and Essex. But the bulk of conquest was by the Engles. By 577 Britain had become England, though not permanently called Engle-land till 400 years after. Township, hundred, representation (which we inherit) and heathen worship were continued. Roman and Irish missionaries gradually christianized society.

The Britons were driven to Wales—Wales, land of llans and llins, daffs and diffs, rhydds, and rhysses. For 400 years these Cambrian herdsmen and chieftains were a "thorn in the flesh" to Saxon kings and Norman conquerors, till in 1282, the day of their last great hero, Llewellyn, Wales was annexed to England. There was intrinsic merit in their Celtic tongue. Names of Britain's mountains, rivers, lakes, &c., are still Celtic. Examples of Welsh mental power are such as John Elias and Christmas Evans, preachers who have been called "great among the greatest of all ages."

The Saxon "ath" meant *oath*—thus declined, Ath, athes, athe; plu., athas, atha, athas. "Standan" meant *to stand*—thus conjugated, Ic stod, thu stodest, he stode; we stodon, ge stodon, he stodon.

Anglo-Saxons! A God-fearing folk, and loyal to their "kying" and "kwen"!

Hampden, Mass., January 16th.

South West London Association.—There will be a meeting held every Thursday (excepting the first Thursday in each month) in connection with the above Association over the Restaurant, 30, Battersea Rise, S.W., commencing Thursday, 27th September. Everybody interested is heartily welcome; also volunteer speakers. Kindly reply to W. Pilcher, Sec., 85, St. John's Road, Clapham Junction, S.W.

All Annual Subscriptions for the Banner of Israel should be remitted direct to the Publishers, Robert Banks and Son, Racquet Court, Fleet Street, London, E.C.

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Caravan News.—X.

By the Rev. Leonard Hills.

Received since Balance Sheet was published :—

O. G. P., £5; C. F. T., £4 4s.; Mrs. S., £1; A. C., 5s.; E. B., 10s.; Mrs. H., £1.

Omitted from first list :—

Dr. Dyce Brown, £1 1s.

From Sevenoaks, Kent, to Copthorne, Sussex, was a long and memorable night-journey for the Van and its occupants—the driver and Mr. G. J. Vince—who kindly undertook the arrangements, as I had to go North to the Halifax gathering immediately on the close of the Sevenoaks campaign. I had estimated their arrival at Mill House, Crawley Down, by 11.30, or midnight at least; and, as the train bore me swiftly to the dear ones in the far North, I amused myself by surmising "how far on the road they are now," etc., etc. But like most other surmisings and supposings, I was quite out of it, for events proved that instead of 11.30 p.m. it was not till 10 a.m. the following day that the adventurers safely came to anchor in the Homeland Bay at Mill House. What with a jibbing horse, a bad road, a wrong turning, a dangerous hill, and a broken skid, and a few other minor eventualities, to say naught of the utter loneliness of coming to anchor at 2 a.m. in the midst of a great wood through which the road apparently went, Mr. Vince "made a night of it," brought the little wooden hut to a safe mooring place, and like Paul of old, "cast four anchors out of the ship and *wished for the day*" (Acts xxvii. 29). However, all's well that ends well, and on my return I found everything A 1. I must let Mr. Vince tell his own tale of the campaign at Copthorne, if he will be so good. Copthorne and district has, for the past twenty years (through Mr. Vince and other standard-bearers), known of our subject, but vested interests, prejudice, and ignorance, have and are still working all they know how to overthrow that which it knows not how to overthrow, nor knows that it cannot be. Still, all this has meant sorrow and sore trial to the little band of those who have loyally stood together through ill report and good for the truth of God. At every meeting I asked for questions, or objections, but not one was forthcoming. One opponent contented himself with muttering in an undertone all through the lecture, and refusing at the end to take any literature. He condemned it as fearful error. Clever, that, to know it was such without ever reading a word of it. But the young men of the place rallied round and were most kind and enthusiastic. I wish to record my gratitude to the Vicar for his kindness, to Messrs. Knight, Harris, and Vince, who gave splendid help, and to Miss Rush and numbers of unknown friends who supplied literature of the most useful sort.

Correspondents should please note that *all orders* for books and pamphlets should be sent direct to Messrs. Robert Banks and Son, and *not* to Secretaries of Associations, &c. Delay is often caused in the execution of orders by sending to an intermediate person. When ordering of a bookseller give the publisher's name and address.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

Identity friends are urged to obtain the September Number of "Tongues of Fire," the organ of the interdenominational prayer league—popularly known as the Pentecostal League

What for? Because in that and the succeeding number will be found verbatim reports of the six lectures by Reader Harris, K.C., on the Lost Tribes of Israel, at Exeter Hall.

The Chiel visited Peckham Rye on September 2nd. So did a gaily-flag-bedecked van, from the platform of which such standard-bearers as the Rev. Leonard Hills, H. A. Marchant and H. G. Locke spoke to vast crowds. It was simply July 22nd over again, only more so.

The venerable and revered President of the British-Israel Association, Douglas A. Onslow, Esq., A.K.C., J.P., came to the evening meeting, and addressed the growing crowd, followed by Mr. Marchant, and by the time Mr. Hills—whose popularity grows apparently with every speech—began, the hundreds were well into the verge of two thousand.

Next year this work must be a monthly fixture on the Rye, but it will cost money. H. G. Locke, 115, Choumert-road, S.E., will gladly receive contributions. "He gives twice who gives promptly."

Friends at Toronto please note! In the early spring of 1907 some warm-hearted Identity friends are leaving the home-country and dear old Sussex for Toronto. The Chiel will be glad to hear from Identity friends there, who would like to be in touch with those we can ill spare here, yet—God's will be done, and every blessing go with them.

Some people—when they get a holiday don't know how to leave off work. Take Marchant for instance. Not content with giving one day of it to help the Caravangelist in the wilds of Sussex, the next day must hie him to London and spend the rest of his holiday in a special campaign for West London!

And all the thanks we've got for that tender reference is brother Marchant's kindly but emphatic reply, "Look ye here, ye little Chiel, Hills needs all the help we can give him, and *my* idea of an ideal holiday is to keep sowing. There Chiel—run away and play."

September 2nd, 3 p.m. West London Tabernacle P.S.A., Dr. Wayne Williams in the chair. Rev. Leonard Hills addresses the folks on "How to be Happy *though* a Christian." Makes it pretty clear that the Identity Truth adds largely to Christian happiness.

So adroitly did he handle this matter along Identity

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lines that he was then and there invited to come again soon and give a British-Israel Lecture. The local Press was well represented, and we are looking out for reports. Perhaps our good brother Ben-Israel, whom we noticed amongst those present, will send a copy on.

The latest. Have you heard—*(a.)* That a big scheme is afoot to visit the Holy Land and Egypt in 1908; *(b.)* That the scheme is a purely Identity one; *(c.)* That it will take some three weeks and only cost about £30; *(d.)* That a well-known Vice-President in the North of England is prime mover; *(e.)* That in all probability it will "come off"?

Sheet Almanack. If 200 friends will guarantee to take not less than ten copies each, we may yet get this much-needed sheet almanack for 1907 Wanted, at once, 200 people to send one shilling, ear-marked Sheet Almanack, before the end of September. Address—The Chiel, c/o Banks. In event of the £10 not being forthcoming, funds will be returned less postage.

Or, better still, send no money. Just your promise to take a dozen copies, and you'll not regret it, and the work will be thus further helped and blessed.

If you hesitate, turn up Solomon's advice per Proverbs, chapter eighteen, verse nine, and don't be slothfully wasteful.

Correspondence.

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel."

SIR,—Mr. MacKenzie overlooks the fact that the tribe of Levi had no *territorial* inheritance in Israel, yet Moses gave *territorial* inheritance to two and a-half tribes and Joshua *territorial* inheritance to nine and a-half (Josh. xiii.). Now "The children of Joseph were *two* tribes, *Manasseh* and Ephraim, and they gave *no portion* unto the Levites in the land, save cities to dwell in" (Josh. xiv. 4). Having no territorial inheritance in Israel, the tribe of Levi had no political standing, and hence was not reckoned as a tribe in the political divisions of Israel. *Ethnologically,* Levi was a son of Jacob and a tribe in Israel. *Politically,* he had no tribal existence. *Ten* princes—a prince for each of the tribes of Israel west of the Jordan—accompanied Phinehas, the son of Eleazar the priest, to Gilead, when the two and a-half tribes built the great Altar of Witness (Josh. xxii. 13—15). Legitimate Manasseh being west of the Jordan, the representative of Manasseh was one of the ten who accompanied Phinehas the Levite. There were two whole tribes east of the Jordan (Josh. xxii. 25). Thus there were twelve tribes represented, *exclusive* of Phinehas, the representative of Levi. It is very evident then that the tribe of Levi was not counted to "All Israel," or to the kingdom of Judah, but was scattered throughout Israel, the greater part of the tribe returning ultimately to Judah, when Jeroboam made two calves of gold and made priests from among all the people which were *not* of the sons of Levi (1 Kings xii. 28, 31). The children of Aaron the priest had by lot out of the tribes Judah, Simeon and Benjamin (Josh. xxi. 4). Phinehas, the grandson of Aaron, was given Gibeah in the tribeship of Ephraim (Josh. xxiv. 33). The purchase of Aaron's portion in Benjamin by Jeremiah of Libnah (Aaron's portion in Judah) signified the withdrawal of the priesthood from Judah to "All Israel" in its representative, Benjamin (Josh. xxi. 13; Jer. xxxii. 6—8). Naphtali and part of Zebulun went into captivity first; afterwards Reuben, Gad, the half of Manasseh, and a portion of Dan (Isa. ix. 1). Then Ephraim, Issachar, Asher, the remnant of Zebulun and half of Manasseh. Judah, Benjamin, and the Levites were carried captive to Babylon; Simeon south-western; Dan and the Philistines fled southward (Zech. vi. 6) and escaped captivity. Counting Simeon and Levi as a unit does not reduce the number of tribes, because Joseph counts as two (Gen. xlviii. 19, 22; Deut. xxxiii. 17). The tribe of Simeon is not mentioned in the tribal prophecies of Moses, but, as Jacob counted Simeon and Levi as brethren, it may be safely assumed that the prophecy of Moses concerning Levi includes Simeon.

Mr. MacKenzie has written an able identity of Benjamin. If he will turn his attention to the Highland clans of Simeon he may identify the priestly line of Aaron. The half-tribe of Manasseh west of the Jordan was subordinate to Ephraim; the half of Manasseh *east* of the Jordan had two tribes for a national inheritance (Josh. xvii.). The prophecies concerning the two and a-half tribes are being fulfilled in the American Republic (Acts xv. 14). The illegitimate half of Manasseh inherited the portion given to Joseph above his brethren, and hence it is called the tribe of Joseph (Numb xiii. 11). Ephraim and legitimate Manasseh inherited Joseph's portion among his brethren, hence the tribe of Joseph mentioned in Rev. vii. 8 includes Ephraim and half of Manasseh. The tribe of Dan being also divided, one portion is included in Manasseh and the other in Simeon. Levi is never mentioned in the political enumerations of the tribes, but is always reckoned ethnologically and in prophecy. Yours respectfully,

W. S. ORR.

September 2nd, 1906.

SOWING THE SEED IN WEST LONDON.

To the Editor of the "Banner of Israel."

DEAR SIR,—Our special efforts in the open-air from Thursday, Sept. 6th, to Sunday, Sept. 9th, have been a great success. Mr. H. A. Marchant, of Brighton, has been labouring hard with us in telling out British-Israel truth to the large and attentive crowds that gathered about our platform (which was decorated with the Union Jack and the star-spangled banner) each evening and Sunday morning, our meetings being held in Shepherd's Bush, Acton, Ravenscourt Park, and Chiswick. The large supply of literature that we have received in response to the appeal in the BANNER has been practically exhausted. We are grateful to Miss Rush, Gen. R. Hungerford, Miss Macey, M. Elton, and many friends who have helped us in this direction, from near and far, whose names are unknown to us. We look back over our season's open-air work with joy and satisfaction. The Lord hath blessed us; to Him be all the praise.

Yours faithfully,

JOHN T. HUNT, *Hon. Sec.*,

British-Israel Association of West London.

3, Coverdale Road, Shepherd's Bush, W.

EXTRACT FROM A MISSIONARY'S LETTER.

ROBERT BANKS AND SON (London).

DEAR SIRS,—I used to be a subscriber to your BANNER OF ISRAEL and the *Covenant People*, but several years ago was obliged to return to U.S.A. on account of ill-health; since when I have not been able to give much thought to Israel truth. I am now back at my work and wish to renew my subscription, and also to buy the book—"The Fulness of the Nations"—a form for which I found the other day in an *old* copy of the BANNER OF ISRAEL, and which I have signed and enclosed in this letter. I am, and for about a dozen years have been, a believer, and thank God that I have learned the truth of the doctrine of Anglo-Israel. It has kept me from spiritual shipwreck; it has opened my eyes to the truth of Christ's personal coming.

I am a missionary of the Missionary Society of the Methodist Episcopal Church; so I think you will have no hesitancy in sending the articles asked for, and I will remit at once upon receipt of bill.

Thanking you in advance for the attention you may give my request, I remain, yours truly,

(Rev.) H. W SCHWARTZ (M.D.).

Hirosaki, Japan, July 30th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,
(Weekly, One Penny. Monthly Parts, Sixpence.)

Is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).
They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).
They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).
They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).
Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).
They had to possess the "Gate of their enemies" (Gen. xxii. 17).
They would lend to many nations and borrow from none (Deut. xxviii. 12).
They would rule over many nations and be ruled over by none (Deut. xv. 6).
They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

A Shepherd of Israel.

BY W. J. HASSALL.

WE have a good example of a pastor or shepherd of Israel in Lord Selborne, the King's High Commissioner in South Africa. I hope the Editor will give his speech verbatim from the South African *Star* of August 4th last. His address recalls God's promise to Israel repentant—"I will give you pastors according to Mine heart" (Jer. iii. 15). It is important to a right understanding of Holy Scripture to know the correct signification of words. Cyrus is called by Jehovah "My shepherd" (Isa. xliv. 28), and David is promised as a future shepherd over Israel in that "shepherd" chapter of Ezekiel (Ezek. xxxiv. 23), yet they were kings or rulers, not priests in the ordinary sense of the word, as writers in the BANNER even explain passages in which the terms shepherds and pastors are used. To make this quite clear, study the verse following (Jer. ii. 8), "The *priest* said not, Where is the Lord? and they that handle the law knew Me not: the *pastors* also transgressed against Me, and the *prophets* prophesied by Baal, and walked after things that do not profit." Here we have three orders of men—(1) priests, (2) pastors, and (3) prophets. I must not multiply passages to prove that the pastors or shepherds are the civil rulers, whose duty it is to study the material well-being of those over whom they are placed in authority—to feed them with knowledge and understanding (Jer. iii. 15). Now, if the rulers of Russia had so acted towards their own people, and had warned them that their persecution of the Jews would bring down a curse upon the land, how many late atrocities and misfortunes might have been averted! Unhappy Russia!

But listen to Lord Selborne in the speech to follow:—

"The mills of God grind slowly, but they grind exceeding small, and red retribution one day meets the nation of the oppressor." "I rejoice as a British subject that the prospect exists of such a Colony (of

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Jews) growing in the coming years into *a nation*—one of the *family of nations* in the British Empire—because *it will bring to that Empire strength.*"

Surely these are words of *knowledge and understanding* from one of King Edward's shepherds of Israel, and will help towards the fulfilment of Judah walking with the House of Israel—"And they shall come together out of the land of the north to *the land that I have given for an inheritance* unto your fathers" (Jer. iii. 18). Oh that all the Lord's people could read the "signs of the times"!

"JOHANNESBURG, Tuesday.—A mass meeting was held to-night at the Wanderers under the auspices of the Jewish Territorial Organisation, at which 1,500 persons were present. The Chief Justice presided, and those on the platform included the High Commissioner (Lord Selborne), the Mayor, and several influential citizens.

"Lord Selborne said:—I have not come here to-night to support in detail any definite scheme of Jewish colonisation, because I have not seen any such details, and if I had it would not be fitting that I should support such a scheme until I knew that His Majesty's Government, who are responsible for the Colonies of the British Empire, also supported it. (Applause.) But I am here to testify to my respect for my Jewish fellow-countrymen—(cheers)—to express my sympathy for the policy which this movement is meant to forward, and to give utterance to my burning indignation at those unparalleled wrongs which a large section of the Jewish people are suffering under at this moment. (Applause.) Ladies and gentlemen, I said unparalleled wrongs. Alas! those words are scarcely accurate, for in the history of your own people how often in those two thousand years has the same tale been retold? There is not—there scarcely is one nation of the old world that now calls itself civilised—no, not even excepting England—that has not its share of responsibility at some period of its history for the wrong, only differing in degree from those which we contemplate with such horror, but for my own country I can say thank God that she was the first to turn from wrong to right—(cheers)—from darkness to light, and so onwards surely, though slowly, to that perfect day when she recognised the complete equality of the Jewish Briton before the eyes of the law. (Cheers.) My country did right, I believe in all my conscience, for right's sake, and has she not been repaid in this world too? Has she not gathered within her bosom, under the ample folds of her flag, millions of Jews, who are none the less Jews because they are amongst the most loyal and faithful of British subjects. (Cheers.) Injustice and oppression are the flaming moral fires which with a hot iron sear the character of the people who oppress and of the people who are oppressed. There is an indelible brand on the character of the oppressor and on the oppressed. In the case of the oppressor the effect is always altogether evil. The oppressor passes from brutality to brutality, and loses more and more the consciousness of his own responsibility to God or his sympathy for his fellow-men. Men reap what they sow. 'The mills of God grind slowly, but they grind exceeding small'—(cheers)—and red retribution one day meets the nation of the oppressor. Nor does the oppressed go unscathed. In his weakness he takes refuge in falsehood, treachery, and revenge. But also noble characteristics are drawn out and stamped on him. He becomes united under the political and social pressure with which he meets. He becomes pertinacious to a degree which elevates pertinacity to a public virtue, and he becomes capable of infinite self-sacrifice for his own people and his own kith and kin. (Applause.) All these marks are to be found in the history of the Jewish people, and the history of your race is a standing warning, a beacon light to all peoples and nations in all times who, consciously or unconsciously, may stray in the path of the oppressor, whoever are guilty of that greatest of moral crimes of which a people can be guilty—the attempt to fetter the human intellect and to keep down the development of the human character. Look at the history of your people—obliged to wear a garment marking them out from all other civilised races; only allowed to live in certain quarters of the town in which they dwelt: debarred from every political and municipal privilege; not allowed to enter into competition in ordinary handicrafts; forbidden to own land. What happened? They made the field of trade, of commerce, and of finance their own. They became the masters of the world in trade, in commerce, and in finance. (Applause.) And it beseems the descendants of the men who forced the Jewish mind into these solitary channels—it beseems the descendants of these men to taunt the Jews as a nation of usurers, or to declare that they are incapable of colonisation or of the other arts or handicrafts. It was not ever so. In the days of Solomon the Jews themselves supplied every profession and trade and handicraft that make up the complexity of an intellectual people. Are those gifts dead? Is trade and commerce the only opening to which the Jewish mind can turn? Has he altogether shaken from his soul the idea of tilling the soil? (No, no.) I don't believe it, and your own people, who are engaged in organising this movement—they don't believe it. (Hear, hear.) Mr. Langermann truly said that the foundation of a Jewish Colony must be agriculture—(applause)—and unless the Jews who wish to seek refuge in an asylum from oppression are prepared to realise that fundamental fact there is no use discussing the question of colonisation. (Applause.) But granted that these instincts of husbandry, of manufacture, of handicraft, are not dead in the Jewish soul, then it seems to me that this project of a Jewish Colony free to all subjects of the King, but reasonably framing its municipal life in accordance with Jewish sentiment and Jewish custom and Jewish religious observances—it seems to me that this idea should become an ideal at once wise, noble, and practicable. (Hear, hear.) And I rejoice as a British subject that the prospect exists of such a Colony growing in the coming years into a nation—*one of the family of nations in the British Empire.* (Loud applause.) I rejoice at the prospect of the foundation of that Colony within the British Empire, because it will bring to that Empire strength. (Renewed applause.) Once more let there be light out of darkness. Once more to the weary let there be rest. God grant that that flame of liberty—the light of

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liberty—may appear within the British Empire. God grant that once more to the weary there shall be rest under the Union Jack. (The audience rose and cheered for some moments.)

Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* S. ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

INTRODUCTION BY WALTON ADAMS.

"GREAT" to distinguish it from all others—for the pyramidical form of architecture is common to many parts of the world; India and Mexico can show some fine examples, and even in Ireland we have this kind of structure. A considerable amount of skill is displayed in the building of many of the Pyramids, while others are mere gigantic heaps of uncut colossal stones, filled in with rubble. There exists a great difference in the exterior appearance and also in the interior arrangements. As to their use, there can be no possible doubt that many of these structures were erected for the reception of mummified remains of important personages, but it does not follow that all were for a like purpose; certain of them have the appearance of having been built purely for a religious or sacrificial use, and the question has long been asked—to which order does the Great Pyramid belong, or is it entirely different, and has its real purpose yet to be discovered?

Egypt has ever been considered the home of pyramids, for there are here clustered some seventy in the northern district; but the Great Pyramid is singularly situated, being on the border of the cultivated land and yet in the very centre of the Delta. It is wonderfully oriented, which gives to it a scientific import; this, and innumerable other matters of interest, causes it to stand out as something far superior to them all, and thus in ancient times it formed one of "the seven wonders of the world," while, strange to say, it is the only one of these said wonders preserved for us to behold or study.

> "The mighty pyramids of stone
> That, wedge-like, cleave the desert airs,
> When clearer seen and better known
> Are but gigantic flights of stairs."

The pyramid seen at a distance still maintains its original beautiful contour, but when one stands at its mighty base, the appearance is that of a series of rugged gigantic steps, and crawling over it at times can be seen (as in the case of Jacob's ladder) human angels good and bad. The modern globe-trotter would not deem his visit to the land of the Pharaohs complete unless he had "done" the pyramid by being pushed up and pulled down these supposed steps by a horde of shouting Arabs, with a momentary rest on its dilapidated top, which he deems was flattened for the especial benefit of Cook's travellers, himself included; the inside, which is the real gem, he does not give a second thought; his encyclopædia at home says that it is a sepulchre, and the dons of his national museum confirm the sarcophagus theory, and that settles the matter.

The American is a little more practical; he will ply a number of questions, and when informed that this gigantic structure covers thirteen acres of land, and that many of the stones are forty feet long and weigh scores of tons, and are so superbly set that a sheet of note paper could not be placed between them; and again, that a vast proportion of the material had to be brought some five hundred miles—a special road being constructed—and that the cost was eight millions, and that by some unaccountable means the builder was enabled to retain the absolute obedience of some three hundred thousands of craftsmen for thirty years for this wonderful task, and that in your mind the architect could scarcely have been human—he is intensely interested; but without giving the least attention to your closing soliloquy, he turns away with the remark, "I guess that boss ought to have consulted one of our immense Chicago contractors, who would have built with that vast amount of cash and slaves a dozen sky-scrapers on that splendid site," and while he is lost in the contemplation of the almighty dollar, one cannot help but mourn over the sordid, thoughtless, and materialistic age in which one is called upon to exist.

The philosophical Christian, however, asks himself these questions: Is the popular theory that it was built to satisfy the indomitable vanity of some tyrant monarch (whose bones never rested there after all) a correct statement of facts? Or, on the other hand, is the Great Pyramid of Divine origin? Is it the wonder 'in the midst of the land of Egypt,' and yet on 'the border thereof,' which the prophet was constrained to call, 'The wonder of the Lord'? Is it possible that in this battered old heap of fragments we are to behold a latter-day revelation? Is this what Isaiah would have us to understand?

These two theories are thus summed up:—

The Human:—

> That the Great Pyramid was the tomb of some Egyptian king and built by mere human skill.

The Divine:—

> That the Great Pyramid was built by an inspired agent from Divine plans, and that it is the actual "Sign and witness unto the Lord of Hosts in the land of Egypt," referred to by the prophet.

In 1859, one, by the name of John Taylor, made some extraordinary calculations from information culled from the works of Vyse and Perring of 1837, Sir Gardiner Wilkinson of 1840, and a French survey of 1799; and upon these he based some astounding theories, mathematical, scientific, and religious, and did his best to induce others to investigate his facts, but all turned a deaf ear. At last on his dying bed he turned to Piazzi Smyth, and that learned professor promised to visit the land of the pyramid and there on the spot attempt to verify these said theories; and thus the origin of Piazzi Smyth's celebrated

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"Life and Work at the Great Pyramid" (three vols., 1867), and several other subsequent publications, in the which he not only substantiated all the theories of Taylor, but fought a fierce battle with the scientific world, costing him thousands of pounds, several bitter episodes, and many a drawn battle.

Since his time some scores of other authors (more or less copyists) have dilated upon the merits and defects of the Great Pyramid, and to-day it certainly takes its place by the side of the Holy Scriptures as one of the most controversial matters in Christian and scientific circles. Some few years after Smyth's noble efforts, certain indiscreet writers flooded the Press with all manner of foolish prophecies that they imagined they could discern in the pyramid's curious structures, and according to some, the close of this Dispensation would take place in 1882. Such indiscretions resulted in the whole pyramid theory being practically shelved for years, and it is with a view of resuscitating the study of this profoundly interesting subject that we are introducing our "Chats about the Great Pyramid." Mr. S. Allen Warner will start the series, and other Identity writers have promised to contribute. The aim is to be lucid, terse, and to the point, avoiding as much as possible abstract arguments and difficult technicalities. New ideas and new suggestions will be appreciated; we want all to enter into the discussion, so that the forthcoming papers shall be the means of educating us all upon this important subject.

The next chapters will give some idea of the Pyramid's history, and its general form of construction. Later the question will be considered as to what grounds there are for concluding that the said Pyramid is *of* Israel and *for* Israel.

Recent Discoveries in Egypt.

By J. W. Macdonald.

(*Continued from page* 400).

Onias was the legitimate high priest, who fled with a large Jewish following from the persecutions of Antiochus Epiphanes and founded a new temple in Egypt about 150 B.C., which continued to 78 A.D. By permission of the Ptolemies they were allowed to settle in Egypt, upon condition of assisting to defend the country from the invaders from Palestine, and they are frequently found engaged in the wars of the Ptolemies. An artificial mound was thrown up at one time; it covered an area of over six acres, and, in imitation of the original Jerusalem, rose to a height of 70 feet opposite the walls of the Hyksos camp; the perpendicular face was covered with stone, leaving a valley between the Hyksos camp and it, in imitation of the Valley of Hinnom at Jerusalem. This mound was covered with buildings reaching to over 90 feet above the plain. The remains are a striking evidence of the exclusiveness and isolation of the Jews and their retentiveness of tradition, as the town was clearly arranged to be a copy of the temple hill at Jerusalem and to be a new Jerusalem in Egypt. It spread out around the Hyksos camp on the north, where the civil population appear to have dwelt. The eastern wall of the town still remains—in one place 12 feet high; it was originally about 25 feet high. The masonry is of the style of that at Jerusalem, and not Egyptian, and the details exactly correspond with all the statements of Josephus, and reconcile points in which discrepancies had been supposed to exist in his descriptions. The town was fortified, and covered about four acres of houses, the highest point being reserved for the temple and its courts: a model showing the details appeared in the Exhibition. The temple was approached by a stairway on the east, which showed traces of having been repaired three times. It was a copy of that of Zerubbabel at Jerusalem, which was known to have been smaller than the temples of Solomon and Herod. Here it was just half the size of Solomon's. A great ceremonial of sacrifice was held at the foundation of the temple and its courts, and the dozens of sacrificial fires in pottery ovens (one of which was shown in the Exhibition) for the roasting of the lambs—probably at a Passover feast—may still be traced beneath the great mound; they were apparently heaped over while burning, taking the place (it is thought) of the human sacrifices of infants, which prevailed at the foundation ceremonies among the Syrians. The remains of the burnt sacrifices were found many years ago on the north side of the town (compare Lev. iv. 12, 21, xvi. 27), but they have all been destroyed. A ram's horn was found at the side of the ruins on the top, and is shown in the Exhibition, together with portions of the coloured stucco of the courts of the temple, having a black border with a red line edging it, fragments of the capitals of columns, a Syrian pine cone, and a piece of the builder's account for bricks, bearing the name of Abram. The stone remains have all been carried away by the Arabs, and Petrie was just in time to rescue the fragments of the foundation under the rubbish of the sand mound, from which he constructed his model of the settlement. Many objects of different ages were shown from this mound, as well as other excavations in the land of Goshen. Among these is the mound of Tel er Retabeh, between Zagazig and Ismailia. Objects of the ninth and twelfth dynasties were found, showing how early this region was occupied. The first fortifying of the site must have been under Syrian influence, as a child burial was found under the corner of the city wall, instead of memorial tablets, such as the Egyptians used for such a purpose. The immolation of infants in the foundation of city walls was a portion of the iniquity of the Amorites (Gen. xv. 16), and the fragments of young bones and teeth have a pathetic interest. Rameses II. built a temple here, of which a scene from one side of the front has been found; it is a fine piece of temple sculpture. It was in the Exhibition, and has an interest as being a work undoubtedly familiar to the Israelites just before the Exodus. It represents a large scene of Rameses II. slaying a Syrian before the god Atmu. Rameses III. re-fortified the whole city with a wall. It was a store city, as the tomb of an official records that he was over the stores brought from "the divine land"—probably Syria, or else Arabia. As this place is within a few miles of Pithom, and is the only other large Egyptian town in the region, it can hardly be other than the sister city of Raamses built by the Israelites. The history of it as built by Rameses II. and III. agrees

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with the accounts of the city of Raamses. The large cemetery of the ancient city of Goshen was also discovered and proved to extend from about 1,500 B.C. down to Roman times. These excavations are carried on by the British School of Archæology in Egypt, University College, Gower-street, London, the president of which is the Earl of Cromer. Its operations are well worthy of financial support, and should enlist the sympathies of all Bible students. The foregoing has beem compiled from the Official Catalogue of the Exhibition and the notices in the *Times*.

As showing the richness of the Delta in materials for Bible study, reference may be made to one of Petrie's discoveries. Twenty years ago he discovered the Tahpanhes referred to in Jer. xliii. 7, and Pharaoh's house there mentioned. An account was given in the *Daily News* for June 28th, 1886, from which we quote :—

"It is situated close to Lake Menzaleh, and about ten or twelve miles nearly due west from El Kantara on the Suez Canal. . . . The interest attaching to Mr. Petrie results from the fact that he has discovered the house of Pharaoh in Tahpanhes; but the wonderful discovery does not rest here. He has discovered 'an area of continuous brickwork resting on sand, about 100 feet by 60 feet, facing the entrance to the latter building at the east corner.' To this description the explorer adds: 'It is curious how exactly this answers to the brick area at the entry to Pharaoh's house at Tahpanhes (Jer. xliii. 9), and it would be exactly the place where Nebuchadnezzar would spread his royal pavilion.' He naturally dug into this square platform, and he found there some rough 'unhewn stones,' but unfortunately they have no inscriptions on them. Under the circumstances, these stones must have attached to them a strange uncertainty as to whether they are, or are not, those which were placed there by Divine command. To those who look with favour on the new theory of the Israelitish origin of our race these unhewn stones will have a strong attraction; they will all but eclipse in their eyes the Lia Fail in Westminster Abbey—the 'Stone of Destiny'—on which they believe that the fate of our present Royal House depends. The whole discovery will have a special fascination for them, as it is connected with the departure of Jeremiah from Jerusalem with the 'king's daughters,' one of whom (the Royal princess) he brought to Ireland, where she married one of the kings of that country. It was one of her descendants who came to Scotland, bringing the Coronation Stone along with him, and it is through this line that these imaginative theorists trace our Queen's descent back to one of the princesses that dwelt in 'Pharaoh's house in Tahpanhes,' and her Majesty is thus made out, as these people believe, to be a daughter of the Royal line of David."

We may remark here that not only our Royal Family, but the German Emperor, Count Roger of Sicily, and others, have traced back their ancestry to David. The secular Press, as a rule, seeks to ridicule anything that helps to elucidate our Israelitish origin; but we may ask, if the excavations in Egypt disclose such a confirmation of the Bible narrative, would it not be wiser to refrain from making such rash strictures on a question which has the Bible on its side? The same writer further states :—

"It was in the evening, Mr. Petrie says, after a weary day's march, that he arrived and saw the large mound with the light of the sun setting upon it. Such an experienced explorer had no doubt been reading up the authorities on the subject, and, with Jeremiah's references impressed on his mind, he was startled as the Arabs with him pointed to the heap and called it 'Kasr el bint el Yahudi,' or the Castle of the Jew's daughter. There before him were the remains of 'Pharaoh's house in Tahpanhes,' and the words of the people on the spot told him that the story of the Royal princesses from Jerusalem still clung to the ruin—an historical echo from the far past of the words of the prophet. Brick foundations, small fragments of stone, quantities of potsherds, and rubbish heaps scattered about over a considerable space, mark the site of this ancient town; but prominent among this *debris* stands at a considerable elevation the mound, regarding which there need be no doubt that it was for a time the residence of Jeremiah and the Royal Israelitish fugitives. Its height approached 150 feet, square and high—something like the appearance of the strong keeps of feudal times; it had many stories, which in its present condition cannot now be exactly determined; but, the lower walls being still intact, it was found that there were sixteen rooms in each floor."

Caravan News.—XI.

By the Rev. Leonard Hills.

The following week found us at Turner's Hill, another place that has long had the British-Israel testimony, and we found a host of stalwarts around us. The vicar, Rev. C. Blaker, very kindly presided at our opening meeting and asked God's blessing upon our work. Friends from West Hoathly, Crawley Down and Tunbridge Wells came and visited us and helped at the meetings. There was a demand for literature and my heart was greatly cheered by the numbers of young people who came and remained quietly through the two-hour lectures. The opening night was interesting because of the presence of two good friends—the vicar of the parish and our southern giant, Marchant. Mr. Marchant very kindly gave up one day of his much-needed holiday and came at his own charges and helped me. God bless him. He might have stopped away and written a letter of criticism, but that's not his way. His hard knocks are for those who oppose, and his practical sympathy is shown as he showed it here for the cause, in self-denial and splendid work. From the bottom of my heart I say, God bless him. Up to present, wherever the van has been, I have received this encouragement: "Be sure you come again next year." This cannot be, as there are many places waiting. Oh, friends, pray ye the Lord of the vineyard that *He* send *more labourers*.

Communications for the Editor to be addressed—J. G. Taylor, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

BLESSED IN "THE FLOCKS OF THY SHEEP" (Deut. xxviii. 4).—Last year (see BANNER of October 25th, 1905) we published a paragraph entitled "British Cattle the Best," giving the opinion of an expert, and of John Clay, the American Cattle King, that Great Britain would always remain the world's nursery for cattle. Judging by the following extract from the *Standard* of September 4th, the same may be said of sheep:—"For some time past extensive purchases of pedigree Lincolnshire sheep have been made by Argentine farmers, and Senor Manuel J. Cobo, from Buenos Aires, who has lately paid a visit to the famous Nocton Heath flock of Messrs. R. and W. Wright, decided upon the purchase of the *whole flock*, which comprises 950 head."

***

GAINING BY A LOSS.—In his address at Cambridge, on August 2nd, Mr. Whitelaw Reid, the American Ambassador, declared that the War of Independence was not really between the British people and their colonising sons, but between Americans and Hessians—hired soldiers. He suggested that the separation from England might never have happened had the wise policy of Chatham been followed, but both the British people and their descendants in America had profited by the result. The colonists were inspired by the Protestant Reformation and by Magna Charta. The intellectual emancipation that came from the one and the fervour for personal rights that came from the other reached their natural development easier and quicker amid the untrammelled surroundings of a new world. Their triumph checked a reaction in England, and the British Government of the nineteenth century was distinctly more advantageous to the people, more glorious for the nation, and a greater beneficence to Europe and the world, because of this struggle with the colonists in the last quarter of the eighteenth.

***

UNION OF SPIRIT.—The recently published fine work entitled *English Music*, edited by Frederick J. Crowest, contains a chapter on "Our English Songs," by Dr. W. H. Cummings, in which the doctor refers to songs produced by the combined talents of the Anglo-Saxon race, and says:—"Rule Britannia" is indebted to James Thomson, the Scot, for its words, and to Arne, the Englishman, for its music. The words of "Home, Sweet Home," the pathetic ditty dear to all English-speaking people, were written by John Howard Payne, the American, and the music was composed by our London-born Henry Rowley Bishop, best known as Sir Henry Bishop. Another national song, recognised as such all over the world, is "Auld Lang Syne," and here again it is pleasant to remember that the words were written by Burns, the immortal Scottish poet, and that the music was adapted from a composition by William Shield, the Englishman. Then "The Star-Spangled Banner," beloved by all our brethren in the United States, was originally composed by John Stafford Smith, in London, about 1750. In these four instances we have seen that the words originated with branches of our British race, but in all cases the music was the product of Englishmen. This ideal combination of voice and verse is admirably described by Richard Barnfield, the sixteenth century poet, in a sonnet addressed to John Dowland, the lutenist and composer. Barnfield says:—

"If music and sweet poetry agree,
As they must needs—the sister and the brother—
Then must the love be great 'twixt thee and me,
Because thou lov'st the one, and I the other."

***

STEAMERS ON LAKE GENESARETT.—A line of small steamers has commenced running on the Lake of Genesarett in connection with the railway, and Tiberias is to be similarly treated in a short space of time. The steamer on the former lake is to run in connection with the railway from Jerusalem, and it is hoped that before long all the historic spots in Palestine will be within reach of modern travelling conveniences. It will run so as to give passengers a view of the historic portions of the lake, and there will be an official on board equipped to make explanations in all languages.

***

AN ANCIENT BRITISH VILLAGE.—While exploring a hill at Deepdale, near Grassington, Yorks, the Rev. B. J. Harker, of Arlington, has discovered the ruins of an ancient Britons' village, in close proximity to a splendid nodule of iron ore which they had evidently worked.

***

A SALUTARY CHANGE.—A remarkable exodus from town to country is at present taking place in Australia, according to one of the Agents-General. People are flocking to the land in large numbers, and in a few years it is expected that Australia will become one of the greatest meat-producing countries in the world.

***

EDWARD AND THEODORE.—On September 3rd, Church Parade after the morning service of Fifth Avenue Church, New York, was turned into a remarkable Anglo-American demonstration. The Parade was attended by 400 Canadians—governors, generals, and guardsmen, including the South African War veterans, who were the guests of the 71st New York Regiment of the National Guard. On the previous night, when the Canadians were welcomed, Americans and Canadians sang a new verse to the National Anthem, viz.:—

"God watch our Rulers o'er,
Edward and Theodore,
Rulers we love.
Send them victorious,
Long to rule over us,
In peace most glorious,
Reign Thou above."

***

PRESERVING DRUIDICAL REMAINS.—Edinburgh Board of Works are taking active steps for the preservation of what remains of the Standing Stones of Stenness, in Orkney—next to Stonehenge the most interesting Druidical relic in the three kingdoms.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XIV.

THE HISTORICAL DIFFICULTY.

(Continued.)

London, April 6, 1875.

My dear Anthony,—I thought you would be satisfied. It is well; because the way is now cleared for further investigation.

We have seen how the Scythians drove the Cimmerii from their peninsula and border habitations on Lake Mœotis, B.C. 660-630. It appears that afterwards they overran Media for some time, but were unable to hold the country; because meanwhile Cyaxares also had invaded Media, coming from the direction of Khorassan (see Rawlinson's Herodotus, Vol. I., p. 332); elevating it into an independent kingdom by the conquest of Nineveh, the capital of Assyria, B.C. 625; and thus establishing an Aryan supremacy in the land. This Median kingdom, however, lasted in its integrity but a short period; for, at the close of the Lydian war, B.C. 610, or soon after, Darius (probably the same as Astyages) succeeded to the throne, when the kingdom fell by the arms of Cyrus, B.C. 558; after which it completely lost its independence and became merely a satrapy of the great Persian empire.

We naturally ask, What were the exiled tribes of Israel doing all this while? Were they merely passive observers of what was going forward, carried helplessly on by the current of events? Or were they active sharers in these troubles? Or did any of them take advantage of the commotion so as to affect their escape, and migrate Northwards toward the Crimea, where we now find their graves? Herodotus and others, who have written of this period, make no mention of them. Are we not justified, therefore, in taking this archæological evidence as a ground for the latter opinion? What discrepancy would there be in this with the facts before us? What would there be in this at all inconsistent with the nature of historical criticism? Without these Hebrew graves in the Crimea there might be. It would then be mere guess work. But with these before us, I submit there is no discrepancy in the argument. On the contrary, there seems everything to justify it. And if one tribe settled in the Crimea, why may not others have gone still farther Northward, and settled among the Getæ on the Ister, from whom came Odin, who lived, according to M. Mallet, B.C. 70? I confess to you, my dear Anthony, that it was here I felt bound to acknowledge some degree of plausibility, if not of reasonableness, in the assertion of our friend Jones. I went to him and told him how far I had gone in my researches, arguing, however, against his conclusions on the ground that there were no similar evidences from archæology in this case as there were in reference to the Crimea. He replied, "I am not so sure of that, Arthur, for burying-places have been found also to the North, which, though not actually containing Hebrew inscriptions, are of the same general character; and as the Hebrew inscriptions are wanting, it goes the more to prove that, as time went on, these tribes were gradually losing their ancestral language and religion, as we contend they did. But, at any rate, there are other evidences just as consistent with scientific criticism, considering that we are dealing with prehistoric peoples." I asked him what he meant. "I allude," said he, "to the topographical and etymological evidences which appear to have been left behind by these people in their onward marchings. For we can trace the Hebrew termination *Dan* (which they may have carried along with them in their route from the recollection of their beloved Jor*dan*), through all the great rivers of Southern and central Europe (*e.g.*), the *Don*, the *Dan*-ube, the *Dan*-eister, and the *Dan*-eiper. And why should not *Den*mark be derived from the same origin?" All this was like a new field of thought to me, and afforded me material for very much reflection.

I allow that some of his arguments did not strike me as very brilliant. For instance, he wished to prove that the Getæ must have been originally a portion of Israel, because they are described as believing in immortality. But so did Pythagoras. And so did the ancient Egyptians. Then, again, he laid great stress upon their having a god named Zamolxis, whom he endeavoured to identify with Moses. But that I could scarcely credit, because Herodotus describes the Getæ with this belief, B.C. 700—600 (*i.e.*), in times so immediately concurrent with those of which I have just been speaking, that there could not have been possibly any time for the uprising of a new belief such as this. It must have existed, I think, antecedently to any junction between the Getæ and any of the Ten Tribes who may have allied themselves to them. The only connection I could at all allow possible between them was that the Getæ lived on the Ister; and that, by some means or other, the upper part of the river was not only afterwards called the *Donubius* as early as the Roman Emperor Augustus, when Strabo lived (see Strabo, p. 304); but that, wherever the Getæ went, the rivers on which they settled had the same etymological character.

We have thus a certain amount of evidence, indistinct, it is true—yet, as far as it goes, reasonable, for bringing Ephraim and Manasseh, in their wanderings, into a possible connection with the Teutonic or Gothic family. For that these Getæ were the Goths of later times seems to be pretty generally admitted. Rawlinson says, "The identity of the Getæ with the Goths of later times is more than a plausible conjecture. It may be regarded as historically certain" (Vol. III., p. 69). Again, he says, "It is almost certain that the *Getæ* are the *Gothi* or *Gothones* of the Romans, who are the old German *Guthai* or *Guthans*, and our *Goths* (see Grimm's Geschichte der Deutschen Sprache, Vol. I., pp. 178—184). The one name superseded the other in *the same country*, and there are not wanting ancient writers who expressly identify the two forms."

Here, then, for the present, I shall leave you. The research is by no means over. But, believe me, that when I had got so far, I lifted up my hands in mute astonishment to find myself even upon the *border* of any intellectual assent that the Goths and Israel

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could have possibly been mixed up together in so early a stage of European history.

I remain yours,

In the lively remembrance of my first surprise,

To Anthony ——, Esq. ARTHUR.

LETTER XV.

THE HISTORICAL DIFFICULTY.

(Continued.)

London, April 13, 1875.

MY DEAR ANTHONY,—You tell me very wisely that your judgment is suspended. I can scarcely blame you; for, at this period of the investigation, my own judgment was also suspended. I could only sit still and marvel that while I had hitherto considered all this a childish theory of vain speculatists it should have come within the reach of anything like *an appearance* even of credible thought. Yet so it was.

I therefore now determined to begin at the other end of history, and see what could be made of the matter. In doing which, I began by considering who were the next people that came to the shores of England from the continent of Europe. For this purpose I turned to Thierry's works, which I happened to have in my own library, where I found that the *Jutes*, from Jutland, arrived here about A.D. 449; and afterwards the *Angles*, A.D. 547, from whom our national title is derived. This brought me, of course, to the great Anglo-Saxon race. I then thought I would turn to Sharon Turner's celebrated work on the history of the Anglo-Saxons; which, being written on purely historical principles, and without the least idea of the particular theory which we are now considering, seemed to me to afford a thoroughly independent and satisfactory testimony. "Now," said I to myself, "I shall soon discover whether Jones' ideas will hold water; for, if these Anglo-Saxons are not traced back in their origin to the same quarters as those from which the Israelites were dispersed, the whole thing will necessarily fall to the ground." Judge my intense surprise, therefore, when I discovered that, without the slightest reference to this theory, Sharon Turner unmistakably declared that the first birthplace of the Saxon tribes must be traced to *the very neighbourhood where the Israelites were taken captive*. He says: "They were a German, or Teutonic, or Gothic race. Of the various (so-called Scythic) 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. They seized Bactriana, and the most fertile part of Armenia, which, from them, derived the name of *Sakasina*. That some of the divisions of this people were really called *Sakasuna* is obvious from Pliny; for he says that the Sakai who settled in Armenia were named *Sacassani*, which is but *Sacasuna;* and the name which they gave to that part of Armenia which they occupied is nearly the same sound as *Saxonia*. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons."

All this was really very striking, for it appeared to connect the two ends of the chain together; showing me, more than ever, how it was not at all beyond either the reach of reason, or the facts of history, to believe that some, if not most, of the Ten Tribes may have been capable of incorporating themselves with these elementary Gothic or Teutonic people, and of ultimately losing both their religion and nationality, so as to have been possibly represented by them on their first arrival in Britain. As I have said all along, I had not yet come *really* to believe it; but it was enough, for my present purpose, that I should have discovered it to be even apparently compatible with *any* aspect of sober truth.

This, however, was not all. For after the Saxons there followed an invasion of the Danes, A.D. 787. Now who were these people? They undeniably mingled with the other inhabitants of the country; and helped to make up one constituent element of the present English nation. Hence, if they had been discordant in origin with the rest, it would so far vitiate the idea of there having been anything like an homogeneous compound of Israelitish stock among us. Was it so? You see I am writing honestly, and with a fair wish to get to the bottom of facts. Now Thierry says, in his "History of the Norman Conquest" (Book II.), "Such was the first appearance in England of the Northern pirates, called Danes or Normans, according as they came from the islands in the Baltic Sea, or from the coast of Norway. They descended from the same primitive race as the Anglo-Saxons." The earliest inhabitants of Scandinavia were, no doubt, Iotuns of the Finnish family; but these people were driven back by Teutonic invaders. Prichard confirms all this, and says:—"That the Northmen were a people allied to the German race is sufficiently testified by the affinity of their language" (Vol. III., p. 383). On this and other evidence, therefore, I came to the conclusion that the advent of the Danes and Normans did not materially affect the logic of this question; and so I retired within myself for further thought.

The chief difficulty I felt, in spite of all which I had as yet discovered, was the apparent improbability that these lines of Kelts and Teutons, converging into one focus in Britain, should so neatly and trimly have represented that particular portion of them which had originally descended from Israel; unless, indeed, the *whole* of the Teutonic people, including Germans and Scandinavians, were the offspring of the Israelitish stock. But of that, though remotely possible, I saw no distinct probability; nor did Jones urge it. I therefore said, "Even admitting an Israelitish *incorporation* into these stocks, it seems almost miraculous to conceive that the only part of those stocks which penetrated our shores should have happened to belong to these incorporated Israelites, *and to no other*. No, no! This is too cut and dried to be true! It is a mere fine-spun theory; based upon abstract possibilities, but attended with too many contingent and remote improbabilities ever to be believed."

In this state of mind I went to Jones once more, and told him of my reflections. He looked very solemn, and remarked, "Having got so far, Arthur, you must now view the subject from another standpoint. Recollect you are considering the history of a people who were the subjects of Divine prophecy. The case, therefore, is not to be judged by ordinary analogies. In any instance of common ethnic migra-

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tions, I should agree with you. But, if you are a believer in revelation, and if Scripture can be shown to indicate a fact such as this, you may feel sure that He who guides the course of Providence would be fully able to work out His own designs, and bring these masses of Israelites (now Kelts and Saxons by virtue of their ethnological incorporation) into such forward lines of movement (separated from the rest), as would place them just where He meant them to be collected together." What was I to say to this, Anthony? I could not repudiate the sentiment as a Christian believer. Even as a scientific unbeliever, though I might doubt its probability, I could not deny its abstract possibility. But when, over and above this, I was appealed to on the ground of God's prophetic declarations and secret purposes, I could only say to Jones: "Well, my friend, of course the power of God could have so ordained it, if He pleased. I will, therefore, again suspend my judgment, and wait until you have shown me those prophecies which you think prove it." He promised to do so.

The case, therefore, now stood thus. My scientific set of objections to the *a priori possibility* of the Anglo-Israel theory were gone. But I still remained an unbeliever in it, on the ground of its apparently *absurd improbability*. Nevertheless, I waited to see what new light the Bible could throw upon this subject. And, perhaps, for the present, you will allow me to leave it there. For I sadly need a holiday, and am going to the seaside. So farewell.

Yours, in all honesty of purpose,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SEVENTY-FOURTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been received between August 18th and September 15th, and are very thankfully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
C. R. F.		0 5 0
B. G. (Two Quarterly Subs.), New South Wales	2 0 0	
F. C. L., India	0 10 0	
Miss B.		0 1 0
O. W.		0 5 0
The Misses P., Zanesville (U.S.A.) ...		1 1 0
Mrs. B.		0 5 0
J. R., Maheno (N.Z.)	0 7 0	1 3 0
T. D.		0 2 6
W. R.	0 10 0	
"A Widow in Israel"		5 0 0
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G. H.		0 2 0
Miss W.		0 2 6
"M. A. B. G."		0 6 0
Sale of Leaflets		0 0 10
A. J., Cape Colony, S. Africa		0 5 0
Miss A.		0 5 0
Mrs. P.	0 2 2	
"K. M."		0 5 0
	£3 9 2	11 9 10

Total, £14 19s. 0d.

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

Watford, September 15th, 1906.

GIFTS OF LITERATURE. Mr. Louis E. de Ridder has again presented to us one of his valuable gifts; this time it is five hundred of the last Broad-sheet issued by the *Bath Chronicle*, being the fine paper, "The British Empire; the Secret of Its Greatness" (Henry G. Locke). We rejoice to have these for distribution, also a good packet of the Broad-sheets, "Anglo-Israel," and "The Early British Church," both from the Rev. L. G. A. Roberts, Commander R.N. Mr. Isaac Loveland has kindly sent two dozen "Forty-seven Identifications," and a good packet of leaflets, and "E. F." six months' BANNERS of this year, asking for an acknowledgment. We would thank all our friends who have thus helped us.

SOWING THE SEED.

Of the BANNER OF ISRAEL alone, the Book-post packets have numbered	490
Small packets of literature, with or without a BANNER or *Covenant People*, numbered...	277
Larger packets of literature, with or without journals, numbered...	201

Some large parcels have been sent to the Caravan Mission.

The following, from a Canadian clergyman, who puts his heart most truly into his work, is good reading:—

"I am writing to thank you for the literature on British-Israel Truth that comes to me so regularly. I can only express my gratitude; it enables me to put into the hands of a great many people the evidence of Truth that is so dear and precious to us. It is very strange that so many of our clergymen remain openly hostile and openly declared ignorant of our evidence. At a meeting of clergy this week I distributed copies of that splendid statement of our position, sent by you, 'British-Israel,' also 'The Continuity of the British Church.' While they were most kindly and warmly received by several, others received them either with ridicule or contempt; but in spite of the avowed opposition of these clergy, the truth is growing; we have scores of people who have received the Truth most thankfully. I think I can almost say that my congregation is a congregation of British-Israelites, who are proud of their heritage. I have read with intense interest Mr. Hills' reprinted articles—'About Ourselves.' I lent it to one gentleman, who has since become an earnest enquirer. I have written to him to express my appreciation of his work. May the blessing of our Father be with all of you. I am sure that we out here have your prayers."

It can hardly be surprising to anyone that I take special pains to win the attention of our clergy to the present *revelation* of Israel, seeing how many are their opportunities for shewing this great thing to others, to men both clerical and lay; so we may well be thankful when one and another is drawn into the circle of *conscious* Israelites. There is one now greatly hoped for in the far North-west, who is taking up a leading position, about whom a correspondent writes:—

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"I was speaking to him about British-Israel; he had never heard much about the subject, but when I told him of our beliefs he told me that he had held the view that such a people were somewhere on the earth. I gave him 'Present Dangers and Coming Conflicts of the British Race,' by Colonel Garnier. I asked him to give it his careful study, as I felt sure that he would be convinced of the truth of our writers. I hope that by God's help he may be brought to see this new light, and become one of us. I do pray that God will give us one shepherd in this far-off wilderness who will feed the sheep of this place. It seems strange that all the clergy in this place are so opposed to our teaching. Mr.—— is the only one who says that he believes in British-Israel, and yet he is afraid to come boldly out for the truth; it is appalling, their ignorance of God's Word. I have in mind to start a Bible-class on this subject of Israel this coming winter, and Mr.—— has promised to take the lead if I will help him, and give a short address on the British-Israel question. I told him I would be only too pleased to help in any way so long as we could get the people to come and study the question, and find out for themselves."

Our Sower had asked for a special work, and added, "If you have not the book, use the money for the 'Fund'; a tenth of all He gives me goes to His use; I would that all those who believe in Israel would do so; we would soon be able to spread this glorious truth all over the Empire, but all things in God's own time."

So this earnest writer works on in faith, as I know, with great devotion and with power to influence others; may we follow his example, and commit our way unto the Lord for His honour and glory. E. M. Rush. *Hon. Sec.*

Watford, September 15, 1906.

P.S.—While desiring most heartily that every good work carried on by and amongst *conscious* British-Israelites may be very abundantly supported, I would most earnestly ask our friends to keep also our Fund, *which now seriously languishes*, in thorough working order. It seems of the utmost importance that we should be an example of constancy in all that we do, having a care to take on all fresh work for our God *in addition* to what we have already put our hands to, so as not to drain some hands to fill others. I would that all could realise how specially needed is our British-Israel literature over vast tracts of Israel's possessions; there are very many people who could say, as a new correspondent has written with longing desire, "We are in a place where nothing of this sort is to be had"; and only too often it might be added, "We have *no* teachings of the Bible and lessons on spiritual things provided for us and our little ones." Think of it, my friends! and think of all that may be obtained in the cities of our Empire to lead men to glorify the Father of Israel, and His Son, our Redeemer! But not *there*, where so greatly needed. E. M. Rush.

September 25th, 1906.

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

Correspondence.

E. Horsman.—Thanks for your letter. We are glad to hear of your activity and trust there will be speedy and satisfactory results.

"HOW I BECAME A BRITISH-ISRAELITE."

To the Editor of the "Banner of Israel."

Dear Sir,—I send these few lines thinking that your readers may be interested in hearing how I became a British-Israelite.

A few years ago I was begging one of my fellow-Pentecostal League members to give me some proof that God's promises to Israel were meant for us, and she referred me to Galatians iii. 28, 29, which for a time satisfied me, but at the beginning of last year I found myself doubting again, or at least thinking it audacious of us Gentiles, as I believed we were, to take Israel's promises. But all the time I had an unuttered belief that I was somehow connected with Ephraim. This belief probably prepared me for British-Israel teaching. Up to last October the bulk of the prophetical portions of the Bible were sealed to me, except those parts which could be spiritualised; but since my eyes have been opened to the distinction between Judah and Israel, the whole Bible has become a new Book to me, and still more dear. The most remarkable instance is Ezekiel xxxvi., which has, ever since my new birth, been a very precious chapter to me, but which I see now has a far, far deeper and more literal meaning than I had thought. And Ezekiel xxxvii., instead of being inexplicable, as it once was, is perfectly clear now.

During this year friends have often asked me: "But how did you first hear of it?" My answer always is: "God has given me the great privilege and pleasure of personal interviews with Miss Augusta Cook. One evening we were standing talking when she pointed out a volume of the Banner, saying, 'I suppose you know what that is?' I said, 'Oh, yes! the Jews!' whereupon, of course, she immediately began explaining British-Israel truth to me, quoting Isaiah xlix. 20. And very soon I felt something like Paul must have done when Ananias came and restored his sight, as if the scales had suddenly dropped from my eyes." Then for some months I had constantly the privilege of personal instruction from this able exponent of the truth, so that I learned probably as much in four *months* as most people have the opportunity of learning in as many *years*. At first I met with much opposition, especially from the spiritual leader to whom, under God, I owe my new birth, and who therefore had *far* more influence with me than anyone else. But I have invariably found that the more opposition I meet with, the more God strengthens my faith in our Identity. He does this in many ways, but at first it was always by leading me to some fresh passage of the Bible, and showing me its context, or showing me the context of my opponent's argument.

In studying that incomparable series of articles, "The Divine Calendar," my faith in the pure Gospel has been greatly strengthened. Having been educated as a somewhat extreme Ritualist, I naturally believed that we received our Christianity from Rome, and that the Antichrist was yet to come; therefore, as a Protestant (for I am now a keen one), I was rejoiced to learn that our forefathers were Christians long before Augustine came to Kent, and that the religion he brought was that of the Antichrist, or Papacy. Foxe's "Book of Martyrs" has confirmed me in this belief.

I think the fact of our being Israel should inspire all our missionaries in the foreign field; and to me, the fact of our being Israel seems to make all non-Christian Britons little better than deserters from King Edward's army. One of my chief reasons for liking British-Israel teaching is that scarcely anyone outside British-Israelites and the Pentecostal League seems to think of *God's* side of things; the majority are what Mr. Hills calls "profanely selfish." British-Israel teaching has also made me value our English Liturgy, which I now see is Protestant and Israelitish.

Finally, I am very glad to know that we are Israel when I read of the anti-Imperial actions of our present Parliament, and hear the comments thereon by a friend who has been through the South African war. But God has promised: "No weapon that is formed against thee shall prosper . . . this is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord" (Isa. liv. 17); "it is nothing with 'Him' to save by many or by few" (2 Chron. xiv. 11); and whatever men may do or plan to do, "The Lord Omnipotent reigneth."

Yours in British-Israel Truth,

H. Mary Arthy.

329, Lillie Road, Fulham Cross, S.W., Sept. 11, 1906.

Accident to Mr. G. J. Vince.—We deeply regret to learn just as we go to press of a very serious accident to our veteran worker at Copthorne, Mr. G. J. Vince. He was gathering apples for a neighbouring Harvest Festival when the ladder he was on slipped and he was precipitated violently to the ground, breaking several ribs. We feel sure that the many Banner readers will join in hearty prayer for his recovery, and that all needed grace and help may be given to his wife and family in their sore trial.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Who Are Israel?

BY LUCY C. ALDEN.

THE Bible, upset a hundred times by critics, is still like a cube—always right side up. It is the world's Book. The Church cannot monopolize it. Its "one God" loves all creation, and has published His promises that, through one nation, all nations shall be blessed. The Divine promises are Israel's. Paul says so in Rom. ix. 4; hence the superior advantage of membership in Israel, either by descent or by adoption.

In 2082 A.M. Jehovah elected one man to be the father of a nation "above all people" (Deut. vii. 6; Gen. xii. 2). Of Abraham's eight sons, Isaac was the only son of promise (Rom. ix. 7; Gal. iv. 28). Of Isaac's two sons, Jacob was the elect one (Rom. ix. 13), and was the first one to bear the name of Israel. But Paul wrote to the Romans (ix. 6), "They are not all Israel which are of Israel." The exception proves that the unexcepted portion of Jacob's posterity *are* Israel. There is no other Israel. There are no more two Israels than two Messiahs. Jehovah never chose but one people, and never repudiated His choice. Israel is literal, not figurative. From the beginning, and for ever, they are a *tribal* people. Paul specified his own tribe (Rom. xi. 1). Of the 144,000 sealed ones in Rev. vii., not one is a Gentile. In the regeneration the twelve apostles are to judge the tribes.

But the citizenship of Israel is not all *native*. Foreigners from its commonwealth are enmembered into it by adoption. Paul, under the figure of an olive tree, calls these new members *grafts*, and warns them thus, "*Boast* not: thou bearest not the root, but the root thee" (Rom. xi. 18). Would that we of modern Christendom, who have so long relegated Israel to the obsolete, had not left the warning so unheeded! How can a Jew be expected to accept a gospel whose heralds explain away Old Testament promises made unconditionally to *him* and transfer to quite another people the unqualified pledges made to Israel?

The primal Church, whose Head was the Chief of Israelites, was composed of Israelites, who became no less Israel by becoming Christians. Just before the ascension they were commissioned to preach the Gospel to *all* nations. So Gentiles came into the Church.

But texts are brought as objections:—

Gal. iii. 28: "There is neither Jew nor Greek, . . . bond nor free, . . . male nor female," is advanced as proof that the national relationship of the Jew is no longer of any import. But the text no more makes membership in Christ affect the Jew as a Jew than the bondman as a bondman, or the woman as a woman.

Ephes. ii. 14: "Christ hath made both one," is brought to prove that Israel is disorganised, and organised with Gentiles into a new polity. But the context (12 and 19) confirms the perpetuity of the original commonwealth and affirms the enrolment of Gentiles into its citizenship.

Rom. ii. 28, 29: "Not that in the apparent . . . but that in the hidden is Jew," proves by its exception that "that in the hidden" is still *Jew*.

About 3030 A.M. God divided Israel into the ten-tribed kingdom of Israel and the two-tribed kingdom of Judah (1 Kings xi. 35, 36). Recognition of this distinction is indispensable to an understanding of their history. All Jews are Israelites, but not all Israelites Jews; Abraham, Jacob, Moses, etc., were not Jews. But the two nations are to be *reunited*,

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and *for ever* (Ezek. xxxvii. 22): "I will make them one nation . . . neither shall they be divided into two kingdoms any more at all . . . they shall dwell in the land . . . for ever."

Israel was to be lost—Judah not. Ezek. xxxiv. 5, 16: "Scattered upon all the face of the earth." "I will seek that which was lost." Christ calls them "lost sheep." About 3306 A.M. the Ten Tribes were carried to Assyria. But "He that scattered Israel will gather him" (Jer. xxxi. 10).

Israel was to be—

Innumerable, "as the sand" (Hos. i. 10).

"A company of nations" (Gen. xxxv. 11).

Dominant. "Thou shalt reign over many nations" (Deut. xv. 6).

Invincible. "But they shall not reign over thee."

Everywhere prosperous. "Israel shall blossom and bud and fill the face of the world with fruit" (Isa. xxvii. 6).

Strong. "With thee will I break in pieces the nations (Jer. li. 20).

A perpetual monarchy. "David shall never want a man to sit on the throne of the House of Israel" (Jer. xxxiii. 17).

Sabbath-keeping for ever. "The Sabbath is a sign between Me and the children of Israel for ever" (Exod. xxxi. 17).

Occupants, not of hidden wilds, but great centres and circumferences of civilisation, right before the face and eyes of all men (Isa. liv. 3).

Lost, but caught in the apostolic and later nets of the Lord's "fishers of men," and in these swift days of light and fulfilment, of lapping Gideonites and overlapping ages, *found* by some of the "many hunters." Note, for instance, the significant "catch" by the fishers of such as Caractacus, British chief and ancestor of Constantine, with his son Linus and daughter Gladys, who was adopted by the Roman Emperor and called Claudia.

This same Israel must be somewhere *now*, ruled by a monarch in David's line—the line of Judah. "The sceptre shall not depart from Judah till Shiloh come" (Gen. xlix. 10). Therefore it did not depart even when King Zedekiah's sons were slain. He had daughters.

> "Do you know a race who has sown the seed
> In its wise old laws and its pure old creed,
> Its stout old heart and its plain old tongue,
> And its resolute energies ever young,
> Wherever its hundreds of millions be,
> The lords of the land and the kings of the sea?"

What of all this? Why, *this*. It strengthens confidence in our God-given Christ. The Bible is cosmopolitan. It is for all the men, women, and children who read the national and international journals, and those who have not even a little local one to read. As does no other, "The Book" outlives the five world-empires—Babylon, Persia, Greece, Rome, Israel—contemporary as to their origin, contemporary (except the fifth, which is eternal) as to their end, but consecutive as to their dominance. The chief Israelite "shall reign over the House of Jacob for ever" (Luke i. 33), and "shall have dominion from sea to sea, and from the river unto the ends of the earth" (Psa. lxxii. 8). And this King Himself is "the Lamb of God, which taketh away the sin (not of the little narrow Church alone, but) of *the world*" (John i. 29).

For the sake of eventual good—not evil—to our poor, toiling human race, let the Bible be true.

Thomas Paine has not been the only one to discredit, in despair, Daniel as a prophet, on the ground that no inspired seer could omit from his forecast a great, dominant, prominent, historic people. But to-day Thomas Paine might have come to believe that Daniel did discuss them under another name. How should a world-wide nation for centuries (and still say, even though blindly, in the daily ritual, "We are Thy people and the sheep of Thy pasture," if it is not true?

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XVI.

BRITAIN KNOWN TO THE PROPHETS, AND CONNECTED WITH THE ISRAELITISH EXILE.

London, July 1st, 1875.

My dear Anthony,—Here I am again in my comfortable home, after having enjoyed the sea breezes, and become mentally invigorated with pure ozone. It will not be the fault of kind Nature, therefore, if I fail to write clearly upon the subject which I now take up my pen to resume.

We have passed from the region of Scientific Difficulties, and are turning to the question of Scripture Probabilities. At this point of my investigation you must still regard me as an incredulous inquirer. I was just as you are at present, impressed, but not convinced. It will be my duty, therefore, to inform you of what followed.

The very first thing I did was to call upon Jones, and ask for an interview. Unfortunately I found him out; but I left my card, and named a time at which, if convenient, I should be pleased to see him at my own house. True as a clock, he came to the time appointed, when, after a few preliminary salutations and remarks, we sat down to have a serious talk about this business. We commenced by opening our Bibles, for, as Scripture Probabilities was to be the theme, it is obvious that we had no other standard of reference; unless you include Commentaries under the same title.

Knowing my critical tendencies, he began by observing that, when he quoted from the Old Testament, I need not make any difficulty about the time at which any of the books were written, "For," said he, "if the Pentateuch had not been fully compiled even till the days of Jeremiah, as the Rationalistic critics contend, yet it will equally suit my purpose to quote it. And if the prophecies of Isaiah or Ezekiel had not been published till after the return from Babylon—false as I contend the opinion to be—it will not matter. In either case, the passages I shall adduce will serve to shew that Britain was known and marked out by the prophets as early as the 6th or 5th century before Christ." I felt rather

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hurt at the remark; for I had no wish to be put down as one of the Rationalistic school of critics; nor did I care to dispute the old and orthodox date of the publication of any of the Hebrew writings. "Still," replied Jones, "it may be all the better that I should commence by standing on that platform; because if we take the most adverse situation we can, and yet prove our point, *a fortiori*, it will be proved from the old, orthodox platform. I, of course, assented to this proposition; and accordingly proceeded to ask him on what Scripture texts he based his opinion that Britain was clearly referred to in Scripture.

"Before I do so," he replied, "we must first have a conversation about the ethnography of the ancient world in relation to *tin*. I take for granted, in the first place, that you will not dispute a fact, which is on all hands admitted (viz.), that the Phœnicians visited these islands for the purpose of getting tin from its former inhabitants several centuries before the Christian era. Whether it was imported into Egypt at a much earlier period from Malacca, as some have contended, I leave an open question, though I may remark, in passing, that the best modern critics doubt it (see Sir G. C. Lewis, *Survey of the Astronomy of the Ancients*, p. 457). At any rate, the voyage to Britain was not beyond the power of Phœnician ships. For the circumnavigation, even of Africa, by a Phœnician vessel, B.C. 610, is not only credited by A. Von Humboldt, Heeren, Grote and Rawlinson, but is 'generally received as an historical fact.' So says Sir G. C. Lewis—no mean authority. He adds, 'The voyages of the Phœnicians to Cornwall for tin, and to the southern coast of the Baltic for amber, pass as almost equally certain' (p. 448). It is true that tin was indigenous to a certain spot in Spain; yet the quantity was so insignificant that it never could have supplied the world with the vast amount of metal of which we read in ancient days. To prove how prodigiously plentiful it was I may refer to a passage (*e.g.*), in Ecclesiasticus xlvii., 18, in which the writer apostrophises Solomon, saying, 'Thou didst gather gold as *tin*.' We are, therefore, driven to conclude that it was from the tin districts of Britain, rather than from the limited supply of Spain, that the Phœnicians obtained the great bulk of this commodity (See Article, *Tin;* Smith's Dictionary of the Bible).

"Not only, however, was this the case. The tin trade between Tarshish and Phœnicia was evidently known to the *prophets of Israel* also. That is my present point. Ezekiel said to Tyre, 'Tarshish was thy merchant, by reason of the multitude of all kinds of riches; with silver, iron, *tin*, and lead, they traded in thy fairs' (xxvii. 12). Is it not probable, then, that Britain was known in the times of the prophets of Israel?"

"It is not altogether so clear as you think," I replied; "for although tin may have been brought from Britain by the merchants of Tarshish, yet ancient history (if I recollect rightly) informs us that the place of the treasure was kept for a long time secret, so that it is by no means certain the inhabitants of Israel knew from whence it came."

"That may be possible," returned Jones; "but, for my part, I think it extremely unlikely. At all events, if they did not know Britain, or the coast of Cornwall, or the Cassiterides by name, it is far from probable they should have been ignorant of the general fact that the Phœnicians traded with some distant *island* beyond the Mediterranean, situated in the extremity of Europe. I will shew you that presently from other passages; as soon as you are sufficiently satisfied to allow me to proceed. I am in no hurry, however, if you desire to make any other remarks."

"Pray, go on," I said; "and I promise you my best attention." He then turned to Isa. xxiii. 1, 2, when we read aloud together the following words: "The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste (*i.e.*, Tyre), so that there is no house, no entering in: from the land of Chittim it is revealed to them." Here stopping short, he said, "Is not this a notification to the merchants of Tarshish that Tyre was to be destroyed, and that their merchandise with it must cease? In the following verse, however, he addresses another place which was to partake of the same ruined traffic, and which is not described as a city, but as an *island*. 'Be still, *ye inhabitants of the isle;* thou whom the merchants of Zidon that pass over the sea have replenished.' Again, in the 6th verse, 'Pass ye over to Tarshish; howl, *ye inhabitants of the isle*.' Now, once granting that the inhabitants of Britain sent tin by the Phœnicians to the markets of Tarshish, and that this was imported to Tyre and Zidon (which no one, I believe, denies), what can be more reasonable, or consistent with historical criticism, than to understand Britain as the island here spoken of? I am well aware that Tyre itself may possibly be meant, because the port of Tyre was on an island in front of the Tyrian coast. But this coincidence of the ruin of the trade of Tarshish and of the Tin Island of Britain, is so singular that, like many other prophecies, I see no reason why it should not have a double fulfilment."

"Upon my word, Jones," I replied, "you are a clever fellow. I never saw this before; and I cannot resist your logic. I shall take this to bed with me, and think it well over in solitude; for it really does appear after all, that this Western Island of Britain may have very probably been alluded to."

"Yet that will not do by itself," returned Jones. "What if I can show you that Scripture predicts it, as the purpose of God, to convert and bring home Israel out of captivity from the *West?* And that He also speaks of their being converted in the '*Isles*'?"

"If you can do that," I replied, "you will, indeed, stagger my old convictions; and, perhaps, end by making me a convert to your views. Yet you must not be too sanguine; for I shall be sure to raise every difficulty in my power."

"Well," said Jones, "I will produce you two passages, which appear to me to be conclusive. The first is from Hosea xi. 9—11, in which the prophet is avowedly speaking of God's final mercy to apostate Ephraim. 'I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man: the Holy One in the midst of thee; and I will not enter into the city. *They shall walk after the Lord:* He shall roar like a lion: when He shall roar, *then the children shall tremble from the* WEST. They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and *I will*

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place them in their houses, saith the Lord.'" Pausing for a moment, and looking at me full in the face, Jones said, "Arthur, do not trifle with this business; remember that you are here listening to the message and the mind of God toward the Ten Tribes, whom He had distinctly repudiated and uncovenanted in the first chapter of this prophecy. Is it not like life from the dead, then, to see Him now returning toward these Tribes with promises of mercy? Observe. He says, '*They shall walk after the Lord.*' Is not this a promise of their conversion? Again, '*They shall tremble from the* WEST.' The Hebrew word here used for 'tremble' is found in Deut. xxviii. 26; Jer. vii. 33; where it is applied to birds frightened away from dead bodies. Hence this passage seems to mean, 'They shall fly away *from the west* like alarmed birds by the force of exciting circumstances.' Now, remember that Media, their original land of captivity, was in the *north;* so that between that period and the time of their restoration, they *must certainly have gone to the west.* Is not this remarkable? If you will not allow it to be an actual *proof* of the Anglo-Israel theory, you surely must allow that it lends to it an aspect of *probability.*"

I remained silent, for I was too much struck with astonishment to speak. Seeing the impression he had made, Jones then went forward to his other passage. This was Isa. xxiv. 13—15, which I will now write you out verbatim. "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the Name of the Lord God of Israel *in the Isles of the sea*"; or, as it might be rendered, "*in the Isles of the West,*" for *sea* is sometimes used for the *west* (Comp. Gen. xii. 8, in the Hebrew). Now who is here spoken of? That the "earth" desolated in the previous part of the chapter is Palestine, the fifth verse makes manifest; for it is described as having "transgressed the laws, changed the ordinance, broken the everlasting covenant." Hence it is after the utter desolation of Palestine (the land of the "transgressed covenant"), that another branch of the same people is declared to be glorifying God "*in the Isles of the sea.*" When the "vintage" is over in the one place, there is a "gleaning of grapes" in the other.

Now what portion of the Hebrew people could be thus singing glory to the Lord "*in the uttermost parts of the earth*" (see verse 16), in this unexpected way, if it were not the *Israelitish* section, seeing that the *Jewish* section, or the Two Tribes, are not even yet converted? And, if so, where can this Israelitish section be found but in the *west,* from whence they are to be restored? And what Isles of the West so probable as Great Britain?

Again I was confounded, for I felt that dear Jones had practically got hold of my better judgment. What do *you* think, old fellow?

Yours, more interested in the subject than before,
To Anthony ——, Esq. ARTHUR.

(To be continued.)

Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* S. ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

II.—ITS HISTORY.

THE policy of the ancient Egyptians was to exclude foreigners from their country. They had no great ports on the Mediterranean, and no desire for any. As long as this seclusive policy was carried out strictly and literally they were safe from invasion. The Persian conquest gave them a rude awakening. Thenceforth they had to keep up standing armies on their frontiers, and enlist from Europe and Asia Minor mercenaries skilled in the peculiarities of foreign warfare. Thus the Europeans got a footing in Egypt. Herodotus was enabled by this partial intercourse with Greece to travel in Egypt, and his account of what he saw took the European world by surprise; they had never before heard of the wonders of Egypt, which had been a closed land to them. The Hebrews had had dealings with the Egyptians about 1,000 years before, when a Semitic race known as the Hyksos or Shepherd Kings ruled Egypt for some six centuries. These Hyksos were expelled, and so it happened that a new Pharaoh came into power who "knew not Joseph." The victorious Persians who first opened a way into Egypt were afterwards conquered by Alexander the Great. In these days the Hebrew records, telling of the wonderful adventures of the Patriarchs in Egypt, were probably not accessible to the Greeks, and quite unknown to them.

The above brief outline of this part of Egyptian History is taken from the book "Pyramids and Progress," by John Ward (Eyre and Spottiswoode, 1900), to which the reader is referred for fuller particulars.

Thus it came to pass that the first historical account of the Pyramid comes to us from Herodotus, who visited Egypt in 445 B.C. We also have fragmentary records from Strabo 18 A.D., Pliny 70 A.D., and others of the more mediæval ancients. It was just at the time when the ancient Egyptian government yielded to the sway of conquering invaders that the first pyramid records reach us from the writers of the classic ages.

We probably owe the name "Pyramid" to Herodotus, and from this ancient writer we learn that the time taken in building the Pryamid was 30 years. A roadway that took ten years to construct was used to carry the stones across the desert from the hills where they were quarried and hewn. The labourers numbered three hundred thousand, working in relays of a hundred thousand at a time, each party during three months. The cost has been estimated, as derived from these same authorities, at eight and

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a-half millions in our own money. An especially noteworthy thing is the record we have of the conduct of the King Cheops, which caused him to be detested by the Egyptians. We must remember that the details of these records were given to Herodotus by the Egyptian priests, who could find nothing bad enough to say concerning Cheops, who seems to have opposed their ancient religious predecessors, and in every possible way put down their idolatrous practices and customs. He closed all the temples and compelled the people to labour for him, plunging, as the priests said, into all manner of wickedness. The worship of the true God and the destruction of Egyptian idols would be, in the eyes of those ancient priests, wickedness of the grossest character.

There has been much speculation as to whether the classic authors ever actually penetrated into the interior of the Pyramid. There seems some doubt on the point, but it is quite clear that if they had access at all, it was only into the descending passage and subterranean chamber, for the way into the ascending gallery was hidden securely by a granite block, which was not discovered till very many years afterwards when a forced entry was made by one of the Caliphs. Some sort of knowledge must have been extant concerning the Pyramid's passages, for Strabo speaks of a "moveable stone which, being taken out, shows a passage leading to the foundations." Professor Petrie has discovered at the Pyramid of Dashur a stone door that swung upon a pivot, and he has most ingeniously drawn a "restoration" of the lost door of the Great Pyramid (see "Pyramids and Temples of Gizeh").

After the Classic came the very dark ages, when the Egyptian land that had been ruled by the successive states of Persia, Greece, and Rome, fell under the sway of a new power. During the Moslem rule what little was known concerning the interior of the Great Pryamid was entirely lost, and no one was in possession of the secret knowledge that could open that mysterious doorway. The mighty building was left to itself in the desert, neglected and unnoticed, a magnificent monument of a bygone time. Thus it came that in 622 A.D., Mahomet or his general, followed by a fierce army of Saracens, swept over the whole of Egypt, leaving death and destruction in their train. After these the conquering Caliphs of Bagdad ruled Egypt, and in 820 A.D., Al Mamoun, the son of "The Great Haroun Alrachid," came to Egypt, and incited by traditions of untold wealth made a forced entry into the Great Pyramid. He strove by force to wrest the secret from those mighty stones, and for many days he toiled in vain. With hordes of bearded Saracens he drove a passage way, still known as Al Mamoun's hole, into the solid masonry of the northern face of the Pyramid, and after much labour, and being rewarded by hearing the chance falling of a great stone, literally forced a way into the Pyramid's passage system. Here, inside that still smooth and polished crystal-shaped mountain, came at last the rush of human footsteps.

A passage-way was hewn out around the granite portcullis, and now, for the first time since the days of its erection, was the way into the general interior opened up. Great was the Caliph's disappointment. No trace of treasure, no reward for his toil; nothing but an empty, lidless, stone chest. They found nothing they wanted, and they could make nothing of what they found. The Caliph, who thus violated the hitherto untrodden passages and chambers of the mighty Pyramid, returned to Bagdad and died there in 842 A.D., about forty years before the time of Alfred the Great.

From Moslem times to our own is more than 1,000 years. A millennium is a long time, and it was a trying period for the sorely smitten land of Egypt. In 868 A.D. the Viceroy of Egypt rebelled against his master, the Caliph of Bagdad, and made himself ruler of the land, and for nearly three centuries Egyptian history is one long tale of massacre, famine, pestilence, and war. For a brief moment, under the better reign of Saladin of the Crusades, from 1117 A.D. to 1193 A.D., Egypt's fortunes were brighter, but only to be immediately followed by a night of internecine wars and misfortunes again.

So continues the Arab age, and in 1301 A.D., during the reign of En Nasir, we find the records of a great earthquake. This was so severe as to have "nearly ruined Cairo, giving it the appearance of a city demolished by a siege." This visitation brought down the remainder of the casing stones of the Great Pyramid, and made it easier for the plundering Caliphs to remove the valuable limestone slabs with which they built so many of their Mosques and Palaces. From 1320 to 1398 A.D. things went from bad to worse. It is said history presents no sadder example of sovereignty than the Dynasty of Slave-Sultans that now ruled Egypt.

Then came the Turk. In 1517 A.D. the last Slave-Sultan was crucified at Cairo by Selim I., the Turkish conqueror. The following years were marked by oppressive tyranny, and Egypt suffered more under the Mamlook Beys than through any period of her history. This went on till Napoleon invaded Egypt in 1798, and the terrible battles that raged round the Gizeh Pyramids decimated the population of that sorely smitten land. The Egypt of Napoleon's time was a very different country from Egypt of to-day. Wherein lies the difference? We shall reserve to a later chapter, styled "Progress and the Pyramid," the consideration of the present condition of prosperous Egypt and the healing process that has been and still is being effected. Some of the old sores are very deep, and the scars take a long time to disappear.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

It is not generally known by British-Israelites that for the past twenty years there has existed a Hebrew Guild of Intercession, with a present membership of nearly 1,000 members, all of whom are Hebrew Christians in full communion with the National British Church.

It *is* more generally known, possibly, that both the Rev. Marcus Bergmann and the Rev. J. S. Carlton are devoting strenuous and continuous labours on behalf of our brethren of Judah. Will British-

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Israelites remember this work in both prayer and gift?

It ought to be known that Professor A. H. Sayce, professor of Assyriology at Oxford, who in the 2nd edition (1904) of his "Monument Facts and Higher Critical Fancies," declared that the testimony of archæological discovery was entirely in opposition to the Higher "Critics'" position, is now superintending further excavations in Egypt, and in a letter last month declares still that archæology supports the Bible, and concludes his weighty article with the significant sentence: "And thus far archæological discovery has been on the side of tradition"!

Wake up for the winter work of witnessing. Have all your ammunition ready and a Number Nine smile. Whiners are not winners.

> "True worth is in Being—not seeming;
> In doing each day that goes by
> Some little good—not in dreaming
> Of great things to do by-and-by."—ALICE CAREY.

What a happy world this will be when the good mischief-making folks who "never mean to do any harm" cease to do it.

Some people are easily satisfied. Noise for music, commotion for locomotion. Now, then, good Mr. Mean-to-be, off the back of that hobby. It's all motion, but no progress. Workers wanted. But no rocking-horses need apply.

From a torn letter, link by link, and why not? "Ben—jamin—jemini—gemini—minni—mannai—almani—northmani—normani—norman"!

The Chiel begs to acknowledge with many thanks the loan of Philo-Israel's tract on the Great Pyramid. He will return same to owner within the next few days.

West London British-Israel Association.

MONDAY evening, Sept. 10th, again brought the Rev. Leonard Hills, Vice-President and Director of the British-Israel Mission, to Shepherd's Bush, where he lectured at the Tabernacle under the presidency of Rev. G. W. Pope, pastor. Mr. J. Westwood, President, and Mr. John T. Hunt, Treasurer of the local branch, were also on the platform. Mr. Hills, who came up from the heart of the Sussex Weald to lecture, gave a most interesting address of one hour and a-half's duration, during which time several of those present took copious notes on the claims of the British-Israelite, tested by Scripture and history. Mr. Hills proceeded to show that during the whole thirty odd years of its existence the movement had founded no new sect. Their position was one of interpretation—not doctrine. They contended for the literal truth of the Scriptures, that Israel meant the actual Israelites just as Russia or Egypt stood for the actual and literal place of that name. Passage after passage was referred to, showing that, according to Scripture, Israel in the latter days was to be the chief of nations, called by a great name and in Isaac's name, possessing the Gates, and living under a monarchy of Davidic descent. Sharon Turner, Green, Thierry, Cassell's "History of England," Herodotus, etc., etc., were all quoted in rapid succession in Mr. Hills' own way and telling style. At a very late hour a hearty vote of thanks was unanimously carried and briefly responded to by the lecturer, who, pronouncing the Benediction, brought a most successful and enjoyable evening to a close. —*West London Express*, Sept. 14th.

Manchester and Salford British-Israel Association.

THE Secretary of the North of England Council paid a visit to the above Association, Onward Buildings, Deansgate, Sept. 11th, and gave an address on Noah's Flood year, 1656 A.M., proving from the days mentioned in Gen. vii. and viii. that the ages of the patriarchs corresponded with astronomical time. He also showed by diagrams that the first days of creation week were days of 24 hours, also that the eclipses of sun and moon have never varied up to the present time. As God's covenant with Noah has not failed, we had, therefore, good reasons for believing that His covenants with Abraham will, literally as well as spiritually, be fulfilled in the latter days. Mr. Parker also read a letter from the Secretary of the Halifax (Nova Scotia) Association, acknowledging the receipt of a parcel of leaflets, "Good News for the Patriot and Better for the Christian." She states that it is one of the best tracts ever published and just suitable for enclosing with letters to anyone, no matter what their creed may be. She had circulated them in Florida, Seattle, British Columbia, Alberta, and Toronto, and hopes to send further orders for more shortly. She wishes to know how we attract the public to our meetings, and what is the average attendance, and also asks for occasional letters to be sent to the Colonial Associations from the Motherland, to encourage them in their work. Three members of the Manchester Association took her address, promising to write her.

The chairman (Mr. W. Prescott) remarked that he visited a Bible Class on the previous Sunday by request and gave an address on British-Israel truths, and afterwards distributed a number of "Good News." In the evening he found the vicar had had a few given to him, and was distributing them to his congregation before the service. He invited him (the chairman) to meet him in the vestry after the service, remarking that this leaflet, "Good News," was the best tract he had ever seen for harmonising the Scriptures with history, and asked for other publications on the same subject. We would recommend anyone who has not seen this tract to write the Secretary of the N.E.A.I.C., Sowerby Bridge, for a few copies, 1/- per 100. He has just sent out the 70th thousand.—*Communicated.*

COMMUNICATIONS for the Editor to be addressed—J. G. TAYLOR, 12, Burdon Terrace, Newcastle-on-Tyne.

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MISCELLANEA.

HASTENING THE KINGDOM.—The Rev. Dr. Hugh Johnston, secretary to the Board of Trustees of the Woman's College of Baltimore, preached a few Sundays ago at the Congregational Church, Markham-square, Chelsea, and said: "I was at the University race yesterday, and though belonging to the New World, I was glad to see the triumph of the old sea power. Old England still throbs with the maritime power of a past she can never forget; and there is life in the old land yet. . . . When the great and good Queen Victoria was still able to worship in St. George's Chapel, one day the preacher, Dean Farrar, was preaching on the Revelation. At the close of the service she said to him, 'I hope I shall be living when the Lord shall come again.' 'Why,' asked the Dean, 'does your Majesty so greatly desire it?' 'Oh!' she replied, 'that I might lay my crown at His feet.' The Queen of the greatest Empire desiring to lay her crown at the feet of her Lord! . . . The United States and Great Britain could buy up the rest of the world. Their union and peace mean the peace and harmony of the world. They are the two evangelising nations, and are hastening on the Kingdom of our Lord and Saviour, Jesus Christ."

⁂

"OF EARTH'S FIRST BLOOD."—

It is not to be thought of that the flood
Of British freedom, which to the open sea
Of the world's praise from dark antiquity
Hath flow'd "with pomp of waters, unwithstood,"
Roused though it be full often to a mood
Which spurns the check of salutary bands,—
That this most famous stream in bog and sands
Should perish; and to evil and to good
Be lost for ever. In our halls is hung
Armoury of the invincible knights of old:
We must be free or die, who speak the tongue
That Shakspeare spake; the faith and morals hold
Which Milton held.—In everything we are sprung
Of earth's first blood, have titles manifold.

—*Wordsworth.*

⁂

MAKING NIGERIAN POTTERS.—To instruct the natives of Southern Nigeria in the modern methods of manufacturing pottery the Colonial Office is sending a skilful working potter to the Colony.

⁂

30,000 SLAVES FREED.—Lewanika, the enlightened native king, to whom thirteen tribes in North-Western Rhodesia owe allegiance, has abolished slavery in his country. As a result, between 25,000 and 30,000 natives obtained absolute freedom. Lewanika is keeping guns, ammunition, and liquor out of his country.

⁂

SPIRITUALIZING CONDEMNED.—Theoretically at least we go to the Bible to understand missions. When we also go to missions to understand the Bible, it is seen to contain a great Christian philosophy of history. We shall find not merely that missions are unintelligible without the Bible, but that the Bible needs missions for its full interpretation. The old-fashioned interpretation that revelled in far-fetched spiritualizing of the Old Testament is seen to come perilously near to suggesting that the Bible is unreal, and cannot survive straightforward investigation; the ingenuity which searched for detailed predictions till the larger exposition of prophecy was discovered, and even discredited for many, gives place to a study that brings out both its import and its inspiration in a new way.—*Church Missionary Intelligencer*, Sept., 1906, p. 685.

⁂

THE BRITISH OFFICER.—The British officer is neither "stupid" nor "idle." The more the foreigner learns of war under modern conditions the more he appreciates the British soldier. Now that justice has been done him by the German General Staff, perhaps his half-educated countrymen will be a little less ready with their uninstructed criticism.—*Broad Arrow.*

⁂

LIVES OF THE SAINTS.—Over 1,200 years ago Cuthbert was bishop of that storm-swept see Lindisfarne, or Holy Island, and at his death the Venerable Bede wrote down the account of the life of this holy man, afterwards to be canonised as a saint. Just 500 years after his death, when Richard Cœur de Lion set forth on his crusade, a patient monk sat down in his Durham cell and, in Gothic letters and red rubrics, transcribed afresh Bede's life of Cuthbert, to keep the memory of the saint alive. And another brother worked for days and months in illuminating miniatures in grisaille, heightened with primitive tones of red and blue and brown, endeavouring by his severe art to illustrate the austere life of the pious bishop. Yesterday the stout vellum manuscript appeared at Sotheby's, and, although nearly 800 years old, is probably still in its young lifetime. The critical experts of the market apparently held this opinion, for not until Mr. Quaritch had bid £1,500 did Mr. Leighton lose hold. There was another record of a holy man, in this case of George Whitefield, who wrote down on his voyage to America in 1739 the "general account of the first part of my life," devoted, as described in these columns some time ago, to his early struggles at Oxford. This frank self-communion, unrelieved by any illuminations or beautiful lettering, made its appeal, and Messrs. Stevens and Brown (presumably acting for some American admirer) fought hard, but had to give way to Mr. Quaritch at £125.—*Daily Telegraph*, July 25th.

⁂

PEOPLE AND PLACES.—Sydney has a portrait of its godfather, Viscount Sydney, in its Town Hall, but until the other day the sister Metropolis of Melbourne had no portrait of Queen Victoria's first Prime Minister, after whom it was named. Governor Sir Reginald Talbot was struck by the anomaly, and has had a copy taken of the portrait of Lord Melbourne in our National Gallery. In presenting the portrait to the Lord Mayor and Corporation of Melbourne, Sir Reginald said it was not right that the city should be without a representation of the great Prime Minister whose name it bore.

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Church and Dissent.

A Talk to our Young Folks.

By the Rev. Leonard Hills.

Many of you have seen just lately the little article I wrote about the work of the United British-Israel Caravan Mission. I tried to write it as plainly and as briefly as possible, and in trying to answer the question—"What good is British-Israel Teaching, even if True?" I gave several replies which, doubtless, you have all read, including one as follows:—

m (5). "It will settle once and for all the vexed question of Church *v.* Dissent." I said this because I meant it, because it's true, and because there is nothing else whatever in this wide world that will ever bring Christian folks together save a knowledge of our Identity with God's chosen, witnessing people of Israel. While nearly everybody was delighted with the article, there was one who did not understand this sentence, and wrote for an explanation.

Now that is just the right way to go to work. If we find something we cannot understand, the wisest way is to straightaway ask for its meaning (if it has any) to be explained. First of all, I must tell you what I mean by Church and Dissent. By "Church" I mean that most ancient of all forms of national worship in these islands, many hundred years older than either Roman Catholicism or any other form—the British (covenant people's) Church, commonly known to-day as the Church of England, and for brevity called The Church. The proofs of this you will find collected and arranged in chapter xix. of "About Ourselves," pp. 99, 100.

To-day we find that God's witnessing people, while unitedly witnessing to the truth of His most Holy Word, and to the reality of Christ's redemptive work, are amongst themselves very much, and alas, often very bitterly, at variance as to how this witness is to be best given to the world. Hence, instead of one united witness, we have many disunited witnesses, and, alas that it should be, there are still so many who, not content with their own method, not only do not seek any union with other Christians, but do all they can to widen the breach and enlarge the differences, to prevent union. This must seem all very strange and painful to many of you who think about these things and wonder why it ever should be so.

If we go right back to first causes (as we must do to rightly understand this) we shall be able to trace all this division, misunderstanding, and strife to the "enemy who sowed tares"; in other words, the false religion. The sham worship of Babylonish idolatry crept into the Church at a very early date, corrupted the purity of worship in the East, and then, about 597 A.D., the Roman monk, Augustine, sowed the seeds of erroneous and unscriptural and anti-scriptural teaching in the midst of the then over 300 years old British Church, and in a very little while this dread leaven had spread and corrupted the whole mass. As a natural outcome, many good men—clergy and laity alike—left their beloved Church, which had become so unlike its original, and as a consequence they no longer conformed to the usages of the Church, and so became non-conformists. The next step became easy—from simply not conforming, they became actively dis-senting, and thus to-day we find ourselves. And, remember, the false teaching of Rome is at the root of it all. Beware of Roman Catholicism; where that flourishes you find a people degraded and low down in the scale of progress. Sin, ignorance, superstition, filth, vice, and idolatry are all prevalent in proportion to the power of the Romish priesthood. Beware of Rome. Read your histories; look around and see which people to-day are in the lowest place, and in every case you will find that it is where Rome reigns. And we have the remarkable fact, which cannot be gainsaid, of Italy rapidly rising in the scale of nations, and becoming yearly more and more powerful, since the day, not long since, when once and for all she threw off the fearful yoke of Popery, and allowed the Vatican no further temporal power.

Again I warn you all most solemnly to

BEWARE OF ROME.

The further I travel on the Continent and in Ireland, the more patent does it become that God has faithfully portrayed this "Mother of Abominations," the unspeakable Harlot—the Roman false Church, in Rev. xiv. 8—11, and Rev. xvii. 1—11, and Rev. xviii. 1—24 (which read carefully).

One thing and one only will cause this great people of Israel to rise and come out from among them, and cast off all the works of darkness; and that will be the knowledge of our Identity with Israel.

In view of our divisions and contentions it is no wonder that the unbeliever scoffs at us, and the educated heathen treats us with well-merited contempt, and the wayfarer who hungers and thirsts after righteousness declines to enter any place of worship at all. But surely it is patent to all who have eyes to see, minds to understand, and hearts to long for the fulfilment of God's Word, that directly we realise our position as Israel, with Israel's work of witness to do for all nations, we shall throw off the yoke of false teaching, the Church will return to her original purity of faith and practice, before Rome's foul feet ever sullied her fair paths. Dissenters will then have nothing to dissent from, and we shall be as one united witnessing people, according to God's most holy oath-bound covenant.

Present-day schemes for union will all end in talk. It is impossible for Church and Dissent to become one while they are so at variance upon so many vital points. But the knowledge of our position as Israel will automatically thrust the unclean system of idolatry, with its fearful blasphemies, its bread God, its false priesthood, away; and that is why I insist that the knowledge of British-Israel truth should everywhere be faithfully proclaimed.

To conclude: The knowledge that we are Ephraim-Israel should personally

A.—Make us charitable or tolerant of all sections of the present "broken body of Christ."

B.—Drive us to our Bibles and to earnest prayer, both to *know* God's will for us and for all His people, and to seek His grace to *perform* the same.

C.—Make us strong, sturdy Protestants, whole-hearted in opposition to the false system of Rome, and

D.—Intensely watchful and prayerful in our lives,

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so that when we are brought into touch with Roman Catholics we may be careful to show that it is not they but their false religion that we are at war with.

Thus we shall each be hastening the day when our testimony will be the unanimous testimony of those of whom even the heathen will say, "The Lord hath done great things for," even Israel, His own oath-bound covenant witnesses.

News of the Van.

By G. J. Vince.

I write a few lines in praise of the British-Israel Van, its Mission, and Conductor.

Last Sunday week the Rev. L. Hills took our Copthorne Church Anniversary; two good congregations, the evening being an overflowing one. The next evening we ran the van out of my yard a little way off, and commenced work by myself reading a Scripture portion and making a few remarks; after which Mr. Hills gave his address to a very attentive audience of over 100 people. We gave out literature which kind friends had sent to us for this purpose, and the following evening, Tuesday, we went to the same spot, but many of the families had that morning departed to the Kentish hop-fields, so that the numbers were not quite so large; still, there were some we were surprised, yet at the same time delighted, to see at both these meetings.

On the Thursday and Friday we took our stand again, but on the former night we had a drunken man who greatly interfered with our meeting, also some who were much opposed to the teaching. On the second evening a good time was experienced, as friends came to see fairplay. Literature was asked for by the schoolmaster of the village, who said he must look into it, for if true he ought to know something about it. Last week the van was taken to Turner's Hill, and the first meeting was opened with prayer by the vicar, who stood and listened until after dark to our old friend, Mr. Marchant, as well as to Mr. Hills. A good many heard the truth that night, also the two following nights.

This week we are intending to take our stand at Crawley Down, and we hope by this means many will hear the truth that is so uncommon, and their eyes will be open to enjoy that fuller light which will be as life from the dead. What I have seen and realized at these meetings with the van is, that Mr. Hills is the right man in the right place, and I feel sorry that any unkind criticism should be made, as I see by the Banner of last week there has been. I would advise all to read the items of news concerning the work in the Banner of Israel, and let the experiment so young be fully tested, allowing our good brother to have liberty with its working until the May meetings again come round, suspending all judgment till then. I feel sure that God has sent a man for that work who will be hard to match. Give him all sympathy, and the help he asks; let all our prayers follow him, as you read from week to week of his work, and I feel certain none of us will regret the van and its working being left entirely in his hands. His pioneering work is hard work, but by-and-by through his efforts the way will be easier for all those who come after.

Crawley Down.

Correspondence.

REDEMPTION *v.* SALVATION.

To the Editor of the "Banner of Israel."

Dear Sir,—In a novel and interesting paper on "Redemption and Salvation Contrasted," by C. R. Colquhoun, in the Banner of 2nd May last, he tries to show that the redemption of Christ does not apply to the Gentiles, but to Israel alone.

If it be true, I should like to know what is the meaning of the words of the Apostle Paul, in his letter to the Ephesians (who were Gentiles—iii. 1): "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (i. 7).

Again, in the Book of Revelation we read: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation" (v. 9).

Who are we to understand by "they" and "us" in this verse? Are the Gentiles excluded?

Thanking you in anticipation for insertion,

I am, yours faithfully,

A Reader of the "Banner."

Mountmellick, Queen's Co., Sept. 11, 1906.

JUDAH AND ISRAEL.

To the Editor of the "Banner of Israel."

Dear Sir,—I think it is always an advantage to the cause of the Identity to ask you to publish as much blind and unconscious evidence as can possibly be collected together. Now when I am introducing the subject to anyone, I always point out to them the distinction between the two Houses, which I tell them is the A B C of seeing our Identity with the Lost Ten Tribes of Israel. The following extract I take from the introduction to "Bannister's Survey of the Holy Land," not written by the author of the book, but by the Rev. W. Marsh, D.D., vicar of St. Mary's, Leamington, in 1843. The extract is as follows:—

"Sufficient attention has not always been paid to the marked and proper distinction between the Jews and the Ten Tribes, called in Scripture Judah and Israel, or Judah and Ephraim. The kingdom of Judah, comprising the tribes of Judah and Benjamin, was invaded and the people carried into captivity by Nebuchadnezzar, king of Babylon, from which, seventy years afterwards, they returned to the land of their fathers. They were subsequently dispersed and driven from their paternal inheritance by the Romans under Titus, and still remain scattered among the nations.

"The kingdom of Israel—that is, the Ten Tribes who revolted under Jeroboam—was conquered and led into captivity by Shalmaneser, king of Assyria; nor are we anywhere informed that they ever returned from this captivity, although the return of the Jews from Babylon is described in its minutest details. The entire absence of such testimony warrants us in concluding that they did not return. If, therefore (as will be shown in the following volume), there are any passages in the writings of the prophets which clearly intimate the return of the whole nation ['whole nation' is in italics]—the Ten Tribes as well as the Two Tribes, or any which announce the restoration and prosperity of the kingdom of Judah subsequent to its dispersion by the Romans—then the fulfilment of those prophecies must yet be future. The land that now lieth desolate shall again rejoice and blossom like the rose. 'Jerusalem shall be trodden under the foot of the Gentiles, until the times of the Gentiles be fulfilled'; but no longer. *The Ten Tribes will yet be found,* whether among the aborigines of North America, or the Afghans in Persia, or the Nestorians, or the tribes inhabiting the interior of Africa, or the Anglo-Saxons, whom Sharon Turner traces to Media,

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where the Scriptures leave the Ten Tribes, or (which is most probable) dispersed among them all, according to the prophetic intimation given to Ephraim—'His seed shall become a multitude of nations'; wherever they are, if there be any truth or meaning in the announcements of the prophetic page, they will yet be recovered, gathered to their own land, and reunited to Judah, the Twelve Tribes forming no longer two distinct and rival kingdoms, but dwelling together in amity and love. In that day 'the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim' (Isa. xi. 13)."

Such is the evidence written of the distinction between the two Houses more than sixty years ago; still the body of our clergy, ministers, and teachers cannot see it, but, if they would only read their Bible and study the subject, it is as plain as a picture.

I am glad to tell you, sir, that I get five BANNERS every week—one for myself and four for friends, to whom I have introduced the subject. Whenever there are good articles in the paper I always buy half-a-dozen, and sometimes a dozen, and enclose with them one of Mr. Robinson's "Cui Bono" leaflets. Faithfully yours, JAMES COYLE.

64, Bedford Square, Leigh, Lancs, Sept. 17th, 1906.

AN APPARENT DISCREPANCY.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am in entire sympathy with A. v. F.'s letter. Taught by our Handbook (Appendix D) "The one Catholic and Apostolic Church," and believing as we do, why should *any* be ashamed to boldly confess our faith in "the Holy Catholic Church" as our National Church teaches? Of course it must be understood that, when we so confess our faith, we mean the Church of the Anglo-Saxon race—the "elect race" of 1 St. Peter ii. 9 (R.V.)—to the exclusion of the Roman and Greek Churches, which are Gentile in their origin and idolatrous in their practices. British-Israel truth should make for not only unity of spirit, as it certainly does, but also uniformity of worship. Should not this be our ideal? Yours very truly,

HECTOR MACTURK, M.A.,
Vicar of Holland Fen, Lincoln, and Diocesan Inspector of Schools.

September 13th, 1906.

THE PROPOSED SOUTHAMPTON CHURCH.

To the Editor of the "Banner of Israel."

DEAR SIR,—It is not my rule to reply to opponents or to carry on any arguments; rather, to silently look on whilst others argue. But I feel compelled to ask our British-Israel brethren, if they cannot help, not to hinder. We want sympathy, not opposition; let each one work as guided by the Spirit. My home has been opened regularly for the past year for British-Israel meetings and for the accommodation of lecturers; but at my time of life (just entering on 75) I feel sometimes that I should like to see more work done by the younger members, and the work more concentrated, as many of our Identity believers live miles apart in and around Southampton, and a meeting-place in town for evening meetings, Sunday Bible-classes for juniors, British-Israel lectures, &c., *until* the various Churches take the matter up, would be a means of spreading the truth. I cannot see why there need be such an outcry about "starting another sect." "What are all the sects (quoting from a letter just received) but the many-sided views of truth seen by different eyes than our own?" When all "sects" see this British-Israel truth, then there will be but "one faith," or one "sect."

Let our friends who are so anxious that there should be no more "divisions in Reuben" be in earnest, and try to introduce the subject of Israel and the British into either Established or Nonconformist Churches, and then they will begin to feel that if they want to spread the truth they must either open their own houses or be prepared to hire halls, &c.—and this mostly at their own risk—and then let them say if they could not do more if they had a hall of their own. As to being a "laughing-stock," that does not trouble me at all. Those who are afraid of being laughed at are not fit for the work. We shall ever be in the minority. If it was not that I feel it is the Lord's work, I would give up at once and, at my age, take a quiet rest apart from the continual strife.

I am, yours sincerely, M. J. CRAMPTON.

Inglefield Cottage, Obelisk-road, Woolston, Sept. 19th, 1906.

[This reply by Mrs. Crampton closes the correspondence on the subject in dispute.—ED.]

APPARENT COMPLICATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—I thank Mr. W. H. Huxtable for his lengthy reply to my question, but I must please further expose my ignorance by saying I am not yet enlightened as to the matter and manner of fallen angels taking to themselves wives of the daughters of men. I thought angels were spirits without bodily proportions and invisible. How then could they "come in unto the daughters of men" so that the latter could "bear children to them"? Why, in the definition "sons of God," must angels be designated and not natural men?

I am sorry to trespass further on your space, but venture to thank you in anticipation of this appearing.

Yours truly, A. H.

AN OFFER FROM HASTINGS.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reading the BANNER of 12th inst., I note that under the heading of Wayside Notes, you state that Hastings is ready for Propaganda work—and ask who will help. Now, I do not know in what way the writer is in receipt of knowledge that Hastings is ready, but I can assure you that I believe a good lecturer would get a large attendance even in the winter on the beach, and I am sure he would in the summer. I am prepared to give up my sitting-room for any Bible Class meetings that could be arranged to deal specially with British-Israel teaching, and have personally got many interested, but for lack of time to study and attend any meetings regularly could not start any such meetings. You will be glad to know that the Rev. ——, of this town, has been greatly impressed by my having brought this subject to his notice, and we can tell by his sermons that he has not forgotten his promise to us, that he would look into it. May the Almighty be his guide.

So, dear sir, you can see I am prepared to assist in this work in Hastings if you can kindly suggest what you mean in the BANNER.

I am, yours sincerely, A. J. JONES.

15, Whitefriars Road, Hastings.

P.S.—It may interest you to know how the above rev. gentleman first took up the subject. I gave him a BANNER, and he was greatly interested in it, but found the 47 Identifications too deep. I invited him for a chat with some friends of mine on a visit, and he went away saying that he believed that British-Israel truth would give him more faith in all points of his belief. (To God be the glory.)

The British-Israel Association.

LECTURES of the Season, 1906-1907, at Exeter Hall, Strand, on the First Thursday of each Month, at 7 p.m.

Nov. 1st.—"The Fall of London" as prophesied by Isaiah (Col. G. W. Deane, C.B.).
Dec. 6th.—Witnesses and Witnessing (W. Weller, Esq.).
Jan. 3rd, 1907.—The Primary Meaning of the Language of Scripture—the True Meaning (D. A. Onslow, Esq., J.P., A.K.C.).
Feb. 7th.—Sceptre (Miss Augusta Cook).
March 7th.—The Early British Church (Rev. L. G. A. Roberts, Comr. R.N.).
April 4th.—Subject to be announced (Rev. W. F. G. Clatworthy).
May 2nd.—Annual Meeting (Details to be announced).
June 6th.—Zionism, what it is and what it is not (Rev. M. S. Bergmann).

REV. S. J. CARLTON, M.A., F.R.G.S., *Secretary.*

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Our Psalm.

BY G. B. H. BROOKE.

I ALWAYS like the 22nd of the month, for the Psalter that day provides us British-Israelites with a glorious feast; and when the 22nd falls on a Sunday, and we stand up in church and sing that wonderful Psalm cvii., my heart is full, and I feel as if I could almost say out aloud to the congregation, "Do you know what you are singing? Is there anyone here who understands what this beautiful Psalm has to teach?" A hazy idea of the goodness of God in general, and His dealings with some people or peoples unknown, and an obligation to render Him thanks for His goodness, is all, I am afraid, that is conveyed to the minds of an ordinary congregation when they sing this magnificent Psalm. And, so far as it goes, that is all right; but how much further could they go if they understood what it meant? It implies all the difference between a river gliding past a thirsty man who has nothing to dip it up with and a cup of the cool, clear water that he can carry to his lips.

Let us look at the Psalm for a little. It opens with a call to give thanks to the Lord, for "He is gracious, and His mercy endureth forever." But who are to give thanks? The Psalmist is definite in his idea. Let them give thanks whom the Lord hath redeemed and delivered out of the hand of the enemy, and gathered them out of all lands, from the east and from the west, and from the north and from the south. Redeemed, delivered, gathered out of all lands: who can this be but Israel? So many passages speak of the redemption of Israel that it would do the ordinary Bible-reader good to search them out. But the Psalmist goes on to describe these people. They seem to start on a journey and find themselves in a wilderness. Is not this the wilderness into which God will bring Israel according to Ezekiel xx. 35 and Hos. ii. 14? They find no city to dwell in; but God has a place prepared for them—the place of which He spoke to David by Nathan the prophet: "Moreover, I will appoint a place for My people Israel" (2 Sam. vii. 10). And when they cry unto Him, He leads them by a right way, that they may go to a city of habitation, a dwelling-place such as Nathan describes, "that they may dwell in a place of their own and move no more." This completes the first picture; and we have the refrain, "Oh that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

Then we get another picture of this same people sitting in darkness and the shadow of death, fast bound in misery and iron. Why? Because they rebelled against the word of the Lord, and lightly regarded the counsel of the Most High. What people did this—and when? Not heathen nations, certainly, for they never had the words or counsel of God; but Israel in her own land, when she turned her back upon God, pulling away the shoulder like a wilful child (Zech. vii. 11). So Ephraim is left to his idols. God brings down their heart through heaviness; they fall, and there is none to help them. But when they cry He delivers them, brings them out of darkness and the shadow of death, breaks the gates of brass, and smites the bars of iron in sunder. Compare with this Isaiah's prophecy in chap. ix. 2, and the fulfilment of it as described by St. Matthew—"The people that dwelt in darkness have seen a great light, and unto them that dwelt in the region and shadow of death light is sprung up" (iv. 13, 16 And

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note that this people were not Jews; they did not dwell in Judæa or Jerusalem, but on the sea-coast—Zebulon and Naphtali; and to enlighten them St. Matthew states our Lord went and dwelt at Capernaum.

Notice: "When they cry unto Him in their trouble." I wonder whether the beautiful prayer for a time of tempest in the service for those at sea is ever used in a storm, even in his Majesty's ships. We hear of hairbreadth escapes of ships and deadly perils surmounted; perhaps we should hear of more still if there were more crying to God in trouble and more recognition when He does bring them to their desired haven.

And now the refrain for the last time—"Oh that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

The last picture is of Israel's expansion. The wilderness becomes a standing water, and water-springs of a dry ground; the hungry people build cities to dwell in; they sow fields and plant vineyards; they multiply greatly and their cattle increase. "Israel shall blossom and bud, and fill the face of the world with fruit." Do we not see it in this increase of crops and cattle and men?

But sorrow and trouble may come. In one verse the Bible and Prayer Book version differ considerably. "Though He suffer them to be evil entreated through tyrants" (Prayer Book); "He poureth contempt on princes" (Bible). Only a Hebrew scholar can decide which is best. But, whatever the trouble, there is deliverance, and the end is prosperity, which shall rejoice the righteous and cause the mouth of wickedness to be stopped. And instead of the usual refrain, a challenge ends the Psalm—a challenge to the wise to ponder these things. There is in them a secret to be found out—something not on the surface; but by pondering they will understand the lovingkindness of the Lord. There is a similar challenge at the end of Hosea's difficult prophecy to the wise and prudent to understand these things, and they shall see that the ways of the Lord are right. God's righteousness, God's lovingkindness, are revealed in His dealings with Israel. It cannot be said yet of the Jews that He has brought them out of darkness and broken their bonds in sunder. But Israel has been brought into the light and also into a place of freedom; no bonds for her now. Britons never shall be slaves. And now the refrain—"Oh that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

Again another picture—Israel under the chastisement of sickness, pestilence, hard at death's door, the black death, the plague, the cholera. We have not been immune from visitations like these, even in the place of freedom that God has appointed for us. But they have not been our end. He has delivered us when we cried. He sent His Word and healed them, and saved them from destruction. Again the refrain—"Oh that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men."

Now, another picture, and a stormy one. Who are these who go down to the sea in ships and do their business in great waters? We cannot fill in this picture from Israel of old, for at the time this Psalm must have been written she was not pre-eminently a seafaring people. But Israel in her island home has become Britannia, who rules the waves, and in her matchless Common Prayer she has chosen this very Psalm as part of the service for those at sea. What a picture of the terrible storms her mariners have to brave—carried up to the heaven and down to the deep, staggering like drunken men, and at their wits' end. Yet, when they cry unto Him in their trouble He delivereth them out of their distress. He maketh the storm a calm and bringeth them to their desired haven.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XVII.

THE PROMISES OF GOD TO THE HEBREW NATION.

(Continued.)

London, July 15th, 1875.

My dear Anthony,—While admitting the force of the former part of my last Letter, you object to the latter part; you say, "There is nothing to show why the persons named in Isa. xxiv. 15, 16 may not have been intended to represent the converted Gentiles, as I take to be the case in Isa. xlii. 4—'The *isles* shall wait for His law'; and in Isa. li. 5—'The *isles* shall wait upon Me, and on My arm shall they trust.' Besides, I have read in all commentaries that this expression, '*The isles*,' was merely intended to denote Europe in general, from the fact of maritime parts of that continent being studded with various islands."

This is ingenious; but (if you will forgive me) not critical. I should have said so myself, if I could have done it; for I had no wish to be driven into the arms of Jones, and to run the risk of being counted an idiot by the world. But only consider the matter a little more carefully. Observe (first), That Europe, as *a continent*, is always denoted by the word "*Chittim*" (see Numb. xxiv. 24; also Daniel xi. 30). There is, therefore, no reason why these words should not be received in their plain and literal signification, denoting some *particular* islands; especially when you remember that the *maritime* parts of Europe are called "*The Isles of Chittim*," not "*Isles*" without specific designation (Jer. ii. 10). (Secondly) Observe, that in Isa. xxiv. 13—15 the prophet is describing one and the same people throughout. This is unmistakably proved by the 13th verse, where the people who are afterwards portrayed as "singing in the isles of the sea," are compared to "grapes" gleaned off the field when the "vintage" is over. They are, therefore, the people of one and the same land—grapes from the same original vineyard; otherwise there seems no point in the illustration. Now, if you refer it to Gentiles who have no connection with the Hebrew race, the whole point of the comparison is lost. I take it, therefore, we are *compelled* to refer this "glorifying of God in the Isles" to another branch of the same people as those among whom the

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vintage had been effected. And hence my previous conclusion is sustained. For the vintage had desolated Palestine; and the Jewish people were cut off. Yet when this was over, the prophet heard a branch of the *same* people (grapes off the same vineyard) singing "*in the Isles of the sea.*" I ask you again, Who could these be? Those who had been desolated by the vintage of judgment were condemned for unbelief, and were scattered in a state of unconversion. Who else, then, could this passage refer to, but the other brethren of the Hebrew family—the House of Israel?

Nevertheless, dear Anthony, there is, perhaps, more force than you imagine in your maintaining that these people of the "Islands," so often spoken of by Isaiah, were Gentiles. For do you not remember how I proved in my third Letter that the House of Israel, when in captivity, were to become actually heathenised? It would, therefore, quite fall in with the Anglo-Israel theory that some of the exiled Tribes, having found their way to the Islands of Britain, should be not only "converted Gentiles," but at the same time "converted Israelites" also. And, by this means, do you not see how there would be a unity in the terms used by Isaiah throughout his prophecy, which would greatly add to the beauty and propriety of his language?

I shall make this letter a short one, and say no more for the present, because I am particularly busy to-day. So try to digest my remarks as comfortably as you can.

Yours, ever anxious for your welfare,

To Anthony ——, Esq. ARTHUR.

LETTER XVIII.

THE PROMISES OF GOD TO THE HEBREW NATION.

(Continued.)

London, July 22, 1875.

MY DEAR ANTHONY,—I do not wish to triumph over you; but I thought I should bring you to your knees. I would that we might both be brought to our knees in a better sense, and pray God for His Holy Spirit to guide us into the truth; for I can assure you I feel more and more, with Jones, that, now we have turned to the scriptural part of the evidence, our subject is becoming very serious and solemn. It will not do to laugh and sneer at it, as we did formerly. We have already acknowledged the *possibility* of this strange theory; and now even the *probability* of it is appearing. Let us be reverent.

In this letter, which will be longer than my last, I propose to give you the result of my second interview with Jones, in which he called my attention to the remarkable attempt of Balaam to curse the Hebrew people.

I have no doubt you will remember the circumstances. Balak, king of Moab, profoundly alarmed at the prosperity of the Hebrews, and wishing to avert their onward course of victory, sends for Balaam, a celebrated diviner, saying, "Come, curse me this people." Balaam, for his part, was quite willing to execute this commission; but, knowing the irresistible character of Divine Inspiration, warned Balak that he could not speak otherwise than as he might be directed and impelled by God. Meanwhile the Twelve Tribes of Israel lay encamped on the plains of Heshbon, in perfect ignorance of the plot. Even if they had known it, why should they have feared? Were they not safe within the bonds of an everlasting covenant, having a mission and a destiny in the world which nothing could possibly hinder? So much so, that this very attempt of Balak only brought out more gloriously the inscrutable purpose of God to bless them. For, on three separate occasions, a higher power than Balak's overruled his words to another end; so that he actually blessed the nation, instead of cursing it.

(Prophecy I.) "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see Him, and from the hills I behold Him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his" (Numbers xxiii. 8—10).

Now I want you to notice that this prophecy was not spoken concerning any of the sons of Jacob as individuals. It was, from first to last, a promise of *national* greatness and perpetuity. Bear this clearly in mind, because it will prove of vast importance in the sequel.

(Prophecy II.) "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; He hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain" (Numbers xxiii. 20—24).

Here, again, you must observe that Balaam speaks not of one tribe, nor of any number of Tribes in particular, but of the nation as a Hebrew people. This seems strange, at first sight, because Moses had previously spoken of the nation as possibly being exiled and desolated, and cast away from God's presence (Lev. xxvi.; Deut. xxviii.). It is hard, therefore, to see how both eventualities could cohere, except on the principle that, while one portion of it might possibly be so forsaken, the rest of it should be still prospered and made illustrious; so that, on the whole, the Hebrew race should never be without some national existence. This fact, indeed, was positively declared by Jeremiah, who says, "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: The Lord of Hosts is His Name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jer. xxxi. 35—37). If you doubt the meaning of Balaam's prophecy, therefore

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as to its setting forth the *continuous* and *perpetual* preservation of an Israelitish *nationality*, you can have no doubt about *this* Scripture. Put Balaam and Jeremiah together, and must we not believe that, however *one* part of the Hebrew people may have been cast out of home and country, some *other* part of it must still have continued to represent the elements of national greatness and victory; otherwise this prophecy has failed? Go on, then, with the words of Balaam in this sense.

(Prophecy III.) "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations of his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee" (Numbers xxiv. 5—9).

Read these words of Balaam, as well as his former words quoted, in the light of Jeremiah's prophecy; and do you not perceive that, by some means or other, the blessing of a powerful national existence is guaranteed *in perpetuity* to Israel? Does not all this prove that the nation was not only to be under the special protection of heaven, but that it was destined to continue in power as a lion among the people of the world, even to the end? It was in vain, therefore, that Balak said, "Come, curse me this people." Egypt had tried that experiment, only to find the flower of its armies drowned in the depths of the sea. Amalek, Edom, and Philistia had done the same; but to no purpose (Psa. cviii. 9). Babylon did its best also; yet God brought back His people to Palestine in peace.

What the enemies of the covenant people, however, could not effect, Palestine brought about by its own folly. For, in crucifying their Messiah, and saying, "His blood be on us and on our children," the Jews drew upon themselves the curse, and lost their nationality. So completely did this curse come upon them, indeed, that St. Paul quoted the language of prophecy in Rom. xi. 9, 10, saying, "Let their table be made a snare and a trap and a stumblingblock, and a recompense unto them. Let their eyes be darkened, that they may not see; and bow down their back alway."

Seeing, then, that this portion of the Hebrew people had thus lost their nationality, we are driven to ask, What had become of Balaam's and Jeremiah's predictions? For, observe, the people of Palestine in the days of the Roman conquest by Titus, were, apparently, the last representatives of the Hebrew nation. As for the great body of the exiled house of Samaria, it had been lost to view for eight centuries, while the remnant of Israel, then mixed with Judah, shared the same ill-fated curse as the rest of the House of David in the final break up of the Jewish polity. What, then, was left?

Now it is just here where Jones introduces his Anglo-Israel theory with a force which, I cannot but allow, is extremely interesting and striking. For he says that if we suppose the Israelitish exiles had been working their way westward to the British Isles, during these eight centuries previous to the last destruction of Jerusalem, there would then have been the uprising of their nationality under a new form, in the most exact and literal sense, and in a manner which would accurately carry out the words of Balaam and Jeremiah. It is true that the full completion of this new nationality of Israel in our Isles was not accomplished until several centuries later. But, to match that, the full establishment of the ancient Hebrews in Canaan required also several centuries of war between the age of Joshua and David; nevertheless it was dated from the days of Joshua. In the same way, then, though the British nation was not consolidated till ten centuries after the destruction of Jerusalem by Titus, yet the process of a re-nationalising of Israel may have been unconsciously going on, during which time the promises of God by Balaam and Jeremiah were gradually being made good. By this means we see that the faithfulness of God to His covenant, even in a literal sense, was being fulfilled, and all is made plain.

I cannot, of course, argue logically that this is any *proof* of its having been historically the case. As I have said before, I do not think that the nature of the circumstances will ever allow of anything like an actual demonstration. But it really does appear to lend a *probability* to the theory. I mean to say that it thus falls in, and harmonises with, Scripture, in a manner which I never understood before. Will you take it into your best consideration? I feel sure it will give you abundant food for thought, even if it does nothing else.

Yours, with increasing seriousness,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

Chinese Jews.

THE DISAPPEARING SETTLEMENT.

FORWARDED BY FRANCES A. ONSLOW.

THERE seems every probability of that valuable human relic of antiquity—the Jewish settlement of inland China—being lost without any further effort on the part of scientists to trace out the information and determine the character of the evidence afforded by these vanishing communities and their ruined temples.

It is now some years since the inquiries of a Jewish Society elicited the statement—whether correct or not, it is hard to say—that only one Jewish settlement remained in the heart of China, and that it was not only decreasing rapidly in numbers, but also losing its characteristic features and worship on account of the death of all the rabbis. Further examination should not therefore be indefinitely postponed.

Three centuries and a-half ago, when the Jesuit fathers first discovered Jewish settlements, they were in a flourishing condition, with synagogues such as those whose ruins still remain at Kai-fong-fu, and, peaceably among other natives, carefully observing those sharp dividing lines which differentiate the

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Jew from all other races. Thus, they neither made proselytes from among, nor inter-married with, the alien people. They kept the Sabbath, Passover, Tabernacles and Day of Atonement, together with the ceremonial of the synagogue service, wherein the reader of the Law was veiled after the example of Moses, and the males of the congregation covered their heads and put off their shoes on entering the building. These Chinese Jews prayed toward Jerusalem, of whose destruction by the Romans they had never heard, while the name of Jesus Christ conveyed nothing to their minds. These facts, of course, placed the arrival of the original colonists as prior to the Christian era, and certain other data suggest more exactly the probable period. The Chinese Jews knew nothing of what is called in the Gospels "the tradition of the elders," which, in fact, was no more than the detailed summing up of the oral teaching of the past, with various ceremonial accretions of the ecclesiastically dark ages which followed the time of the last of the prophets.

This gathering together and promulgation of the "tradition" took place during the Maccabean period, so that the date of the settlements is thus again put back. The time of Alexander the Great and his immediate successors seems, indeed, the most probable era for the foundation of the Chinese Jewish Colonies, not only because that century was marked by a very considerable Jewish colonisation movement—of which this Alexandria settlement was the most noteworthy and best chronicled example—but also because the vocabulary of the Chinese Jews when discovered by the Jesuits included a large number of Persian words and derivatives, indicating contact with that Empire across which the route from Palestine then lay. Moreover, at that period of their history, the Jews were familiar with Persian rule and custom, which at any much earlier time they were not.

Expert investigation of the Scriptures in use in these settlements ought to make this point susceptible of definite establishment. If it can be proved that the writings of the later prophets formed part of the synagogue lectionary in China, it must be evident that the settlements were not founded at this remote date.

The roll of Scripture taken from Kai-fong-fu to Hong-Kong during the latter part of the last century, and now to be seen in the Museum [query British?], is of the Pentateuch only, but affords no evidence that other rolls were not also in use. According to Mr. Dyer Ball, this copy of the Law corresponds very exactly with the ordinary Hebrew versions familiar to Scriptists, although there are a few "character" variations not affecting this text. The synagogue at Kai-fong-fu, now in ruins, bore inscriptions which prove it to have been erected in the twelfth century, and probably older foundations exist if proper research were made. Should it prove true that, as separate entities, the Jewish colonies of China, after these hundreds of years, are now lingering in the throes of final disappearance, it will indeed be a loss to ourselves and to posterity if immediate steps are not taken by skilled investigators to acquire all the evidence which they may afford to historical and critical research.—(From *The Standard* of July 13th, 1905. The query in brackets is mine.—F.A.O.)

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

The Chiel hears with the deepest regret and sorrow of the sad accident to Mr. G. J. Vince, whose labours in the Identity cause have been so long continued and so marvellously blessed; and joins in the earnest prayers of the thousands of fellow-believers for our brother's speedy recovery.

Identists, please remember the great exhibition of Jewish Art and Antiquities at the Whitechapel Art Gallery in November and December. If you can help by loan of pictures by Jewish artists, curios of religious or historical interest, MSS., etc., you will greatly help the Sec., C. Campbell Ross, High-street, Whitechapel, E., by writing him at once.

The Chiel is looking forward to this great exhibition with eagerness, and expects to be there. Shall be glad to meet Identity friends.

Thanks to the kind friends who have so promptly loaned the much-needed books. Tell your other friends, please, that you've got them back to time, in same condition, with letter of thanks. That will encourage the timid ones next time the Chiel cries for prompt assistance.

Open-air work is well-nigh over, though brethren Locke, Hills, and Marchant have not yet closed-in for the winter. Indeed, they all three seem to be well-nigh as brisk now as at the beginning of season. The Chiel heard on good authority that on Monday, Sept. 24th, the Rev. Leonard Hills was in Westminster Abbey conducting a party of lads round, and gave a little Identity lecture at the "Stone," which was listened to very eagerly by a party of American tourists and two of the Abbey guides, who asked for literature.

Lost, Stolen, or Strayed. A.—A gentleman of good appearance and address; evidently well brought up in his youth; of literary, commercial, and professional type of features; hair parted at side, but no "side" otherwise; answering to the name of John Shootingham. His friends, who anxiously await his return, will be glad of information.

B.—An organization on Identity lines, known as Young People's Union. Last seen going in the direction of Much-talk Town by the way of By-and-bye Lane.

C.—A valuable and useful Identity library, the property of? last seen in possession of? who stated that it would be re-opened by? about?

The Chiel rejoices that five dozen Almanacks are ordered—the Sheet Almanack for 1907. But if we don't get promises *within the next ten days* amounting to 1,940 more copies, there'll be no Sheet Almanack. We leave it to you, sir (or madam).

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MISCELLANEA.

SHAPING THE EARTH.—Take the map of the world in hand—or rather, take two such maps. Give to one of them the date 1760, to the other that of the year now current. Upon the first, mark in red the then English occupations upon all shores, whether that of Colonies, or of factories only, or of forts, or of a transient trading contact. Mark upon the second map, in the same colour, the colonial occupation at this time—the Imperial Government—the trading settlements—the points of intercourse which show the part that England is playing upon all Continents and islands—the world over. On grounds of the surest calculation (calculations which are irrespective of what may be the political fortunes of colonies) look forward another fifty years or another hundred. At this time it is so—and at that time it shall be so in a new sense—that the Anglo-Saxon race, led on always in royal and noble style by the insular people, shall be in course, at a rapid rate, to Anglicize the habitable earth. A boast this may seem in its sound—but a homely matter-of-fact it is in its substance.—ISAAC TAYLOR in *Ultimate Civilization* (1860).

⁂

YIDDISH.—An interesting feature of the London County Council evening schools during the coming session will be the teaching of Yiddish in certain East-end schools. Thus, at the school in Dempsey Street, Mile End, a class will be held in which policemen whose duties lie mainly in the ghetto will be taught to speak and read Yiddish. At other schools in the same locality there will be classes in which English will be taught to those aliens who know only Yiddish. The London County Council is issuing handbills in Yiddish relating to these classes.

⁂

GOING FORWARD.—Rich new deposits of copper have been found in the north of Rhodesia, and as the result of the discovery it has been decided to proceed at once with another extension of the Cape-to-Cairo railway. The line, which has reached Broken Hill, is now to be carried a hundred miles further north, to Bwana N'Kubwa, in the vicinity of which there is said to be great mineral wealth. This extension will take the railway close to the Congo State border, and it is believed that in a few years it will be continued to the southern shores of Lake Tanganyika. The extension will also facilitate the linking up of the Rhodesian lines with the new railway which is to traverse the Congo State from Lobita Bay.

***

SLUMP IN THE METRIC SYSTEM.—The introduction of the metric system seems to be as far off as ever, if we may judge from the second annual report, published recently, of the "British Weights and Measures Association," a society founded to oppose the adoption of the metre. The fourth attempt to pass a compulsory metric system Bill through the United States Congress has, the report says, "proved another dismal failure, and in this country the Liberal Government has turned a deaf ear to the prometreists." In the Colonies, too, the friends of the present system have little cause to feel uneasy. The Manchester Chamber of Commerce, for fifty years a convinced friend of the metric system, has qualified its approval this year by exempting the textile and engineering trades, while the Associated Chambers of Commerce have, for the first time, voted against the metric system.

⁂

RIVAL SHIPBUILDERS.—The statement that before long Krupp's will have a visible capacity of twice Vickers, Sons, and Maxim's, and Armstrong, Whitworth, and Co.'s combined, has naturally alarmed people who have little or no knowledge of naval affairs. The assumption is justifiable that if this is so Germany can outbuild us without let or hindrance, because speed in naval construction depends on the provision of guns and armour. But the two countries approach the subject from quite different grounds. We can build ships of the sizes of the Dreadnought and the Invincible because we have docks and waterways to accommodate them. In order to menace our supremacy, therefore, big ships must be built. Germany can build the necessary big ships. When she had built them, however, she would not be able to use them effectively, for at Kiel and Wilhelmshaven there is no docking accommodation for anything bigger than the Braunschweig class. The Kaiser Wilhelm Canal is fit to accommodate no greater a ship, and all the waterways to naval ports and harbours are similarly restricted. The fact is that unless Germany is prepared to spend vast sums of money on harbour improvements, it cannot outbuild us, even if all its yards were able to eclipse Portsmouth's achievement with the Dreadnought, and Krupp's were twice again as productive as they are said to be.—*Scotsman*, September 29th.

⁂

MAMMOTH ELECTRICAL PROJECT.—It has been decided to proceed with the great scheme of transmitting electricity generated at the Victoria Falls to Pretoria and Johannesburg, and within the next month a first issue of capital to the amount of £3,000,000 will, it is expected, be made. This is in some respects the most remarkable undertaking of its kind that has ever been attempted. The distance from the Victoria Falls to Johannesburg as the crow flies is 600 miles, but it will be necessary to make deviations that will increase the distance to be covered to nearly 700 miles. The extraordinary pressure of 150,000 volts is proposed. At the outset provision is to be made for 30,000 horse-power, but this may be increased as necessity arises.

⁂

DEFECTIVE DRAWING.—Robert Southey wrote a Life of Wesley, and an old Methodist, who read the book, apparently deemed that the writer had not done justice to his subject, as his verdict was summed up in the words: "The well is deep, and thou hast nothing to draw with." Perhaps this application of John iv. 11 may not be lost upon the hostile critics of the Identity.

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* S. ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

III.—SHAPE, SIZE, AND POSITION.

BY S. ALLEN WARNER.

(a). SHAPE.

THE sides of the Great Pyramid were not always as they are to-day—huge, rugged "flights of stairs." In its original condition the Pyramid was cased with great blocks of smooth, polished, dense, white limestone, almost like marble. This fact was clearly shown by Col. Howard Vyse in 1837, and two or three of the stones that formed part of the face of the Pyramid may now be seen in the British Museum on the ground floor, just at the bottom of the stairs leading up to the Egyptian Galleries and the Mummy Room.

It was thought that the fragments of casing stones discovered by Col. Howard Vyse, and which were so wilfully broken up by the Arabs, were the only remaining records to show the manner in which the whole monument had been originally encased, but during Professor Petrie's most accurate and methodical researches (in 1881) remains of casing were found on all four sides of the Pyramid. These four triangular sides incline at an angle so as to make the Pyramid's shape such that its vertical height bears the same relation to the sum of the measured four sides of its base as the radius of a circle does to its circumference. That is to say, the circumference of a circle with the Pyramid's height for radius is equal to the sum of the four sides that form the square base of the building.

This same fact can be expressed in many ways. The two proportions that determine the angles of a pyramid's sides are *vertical height* and *basal breadth*. Now we find in the case of the Great Pyramid that the relationship between these two dimensions (height and base breadth) is the same as that of the well-known proportion existing between the diameter and the circumference of a circle, the ratio commonly known as π. For in the Pyramid's original condition its vertical height was to twice its basal breadth as the diameter is to the circumference of a circle. Or expressed a little differently, its height is to the perimeter of its base as the *radius* is to the *circumference* of a circle.

This exhibition of the value of the proportion known as π will be invaluable to us in our further enquiries. When we come to consider the theory which is built upon the facts we are now investigating, it will be shown how needful a knowledge of this factor π really is. It is indeed one of the three keys necessary to open up the real teaching of the Pyramid, as will be seen later.

A whole volume might be written on the Pyramid's π shape, and the wonderful way in which it demonstrates the "squaring of the circle" with as close an approximation to exactitude as mathematical proofs can give. When we realise that not until *comparatively* modern times was the value and use of the factor π discovered, we are struck here at the outset with the idea of something *super*human; but we must not trespass into the realm of theory till we have more thoroughly traversed the field of fact. Commenting on the π proportion of the Great Pyramid, Professor Petrie states that "this shape has been very generally accepted," which from so careful a man amounts to an admission of the accuracy of the first propounded theorem of John Taylor in 1859, which was to that very effect.

Wordsworth Donnisthorpe, in his book "Down the Stream of Civilisation," published in 1894, speaks of the wondrous scientific knowledge shown in the Pyramid's construction, and remarks that this signifies something more than the requirements of a mere tomb.

(b). SIZE.

So much for the Pyramid's shape; now let us try to form a conception of the scale upon which it is executed. This erection, dating from earliest times, is still the largest of any of the buildings ever constructed by the hand of man. Its vertical height in its original condition was something over 486 feet—(5776·0 inches above the level of the pavement that originally, in part at all events, surrounded the Great Pyramid.—Petrie). It is now about 30 feet less, with an irregularly flattened top of a size "to allow eleven camels to lie down," to quote the description of a present-day Arab.

The area covered by the Pyramid covers nearly thirteen acres, or about the size of Lincoln's Inn Fields, while each of the four triangular faces of the Great Pyramid is roughly five acres in extent. This conveys some idea of the actual space occupied by that vast Monument.

(c). POSITION.

The Pyramid's geographical position is in itself most remarkable, but when it is remembered what striking geometric and cosmic facts are enshrined in the Pyramid, then indeed its position on the earth's surface is doubly significant.

The square base of the Great Pyramid is very truly oriented, or placed so that its sides face astronomically due North, South, East and West. To accomplish this fact in the very early ages of the world was, in itself, no mean task. Some very suggestive thoughts hereon are found in R. A. Proctor's book, "The Great Pyramid: Temple, Observatory, Tomb," in which, while attempting to prove these three uses for the Great Pyramid, the writer gives some valuable ideas concerning probable details used in the mechanical parts of construction.

The position of the Great Pyramid is also noteworthy as being both "in the midst of the land of Egypt," and yet "on the border thereof," for it stands on the dividing line that separates the fertile valley of the Nile from the barren desert of Sahara.

Many other unique things are to be noted in connection with the Pyramid's position. It has been

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found that there is more earth and less sea in the Meridian of the Great Pyramid than in any other Meridian all the Equator round. Those who desire "unification of longitude" might, therefore, take it as a prime meridian for all nations. Again, taking the distribution of land and sea in parallels of latitude, there is more land surface in the Pyramid's general parallel of 30° N. than in any other degree, so that "the two grand, solid, man-inhabited earth lines, the one of most land in any meridian and the other the most land in any latitude, cross at the Great Pyramid."

This, it will be noticed, includes two continents, unknown at the time of the building of the Pyramid.

Irish Hebraistic Coinage.

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

The view propounded by Rev. F. R. A. Glover of David's royal descendants having settled in Ireland (*England the Remnant of Judah: 1881*), receives some curious sidelights from the old Irish coinage and medallage, as mentioned by Murphy, and which seems to be only a remnant of what once existed.

1. On an old Irish coin is, on the obverse, David kneeling, playing upon the harp, with an angel in front. On the reverse is S. Patrick holding a shamrock.

2. S. Patrick's halfpenny, about 1642, struck by the insurgent chiefs, by order of the Assembly at Kilkenny. Obverse: a kneeling king playing the harp, wearing a radiant crown of brass on the copper: "Floreat Rex." Reverse: S. Patrick, mitred, standing, holding a crozier and shamrock, and three castles for Dublin arms: "Ecce Grex." (Simon: *On Irish Coins*, pl. vii., Nos. 141, 142.)

3. S. Patrick's farthing. Obverse: King, with imperial crown of brass, playing on the harp: "Floreat Rex." Reverse: S. Patrick, mitred, holding a double or metropolitan cross in front of a church, his right hand stretched over serpents, &c.: "Quiescat Plebs."

4. Silver pieces of the same design, with a large star just before the eyes of the king. Balaam uses a star as an emblem of David (Numb. xxiv. 17). Murphy says the star "evidently alludes to a tribe of Israel, so frequently recognised by such an emblem." It would be then the tribe of Judah.

5. John was the first English king to invade Ireland, 1210, having been entitled Lord of Ireland by Henry II. The only extant coins of John are Irish ones, as Humphrey remarks (*Coin Collector's Manual*, 1853, vol. ii., p. 433). Murphy says: "The coins struck in the reign of King John are much more important; they have the sun, moon and stars, evidently in allusion to Joseph's dream."

6. No. 31, plate 2, has Joseph's cup, with two stars, emblematic of the two tribes which sprung from him, he says.

7—10. Nos. 38, 39, 41, 42, in Simon, have the sun's full round face: a type of Jacob (Gen. xxxvii. 9, 10).

11, 12. Have the sun and half-moon. Reverse: mall stars in an angle. Nos. 43, 44 in Simon.

13. No. 55 has a half-moon, stars, and cross.

14. No. 46 has a sun in a triangle.

15. Reverse: sun, crescent and three stars in a triangle, and cross. Engraved in Waddilove (*Lamp in the Wilderness*, pl. vi., fig. 12).

16—18. Coins of Henry III. have a cross and twelve "stars representing the Twelve Tribes, as they did in Joseph's dream" (Ware: *Antiquitates Hibernie*, 1654).

19. In 1812, at Friars Walk, near Cork, a farmer's daughter found, while digging, a Messianic medal of bronze. On the obverse is a head, with the Hebrew word Ishi (Jesus) and the first Hebrew letter, aleph. On the reverse is a Hebrew inscription—"Messiah has reigned, He came in peace, and being made the Light of man He lives." There is nothing to show, however, that it was minted in Ireland. An ancient monastery had existed where it was found. (*Precursory Proofs that Israelites came from Egypt into Ireland.* By Joseph Ben Jacob, 1816, pp. 49, 50.)

Southport and District Anglo-Israel Association.

The first meeting of the season in connection with this Association was held at the Temperance Institute on Monday evening, September 24th, when a lecture was given by Mr. J. H. Sherwood on the "Great Pyramid: a Witness in Stone." The president, Mr. Mr. R. R. Salthouse, occupied the chair. The lecturer dealt with the Pyramid's remarkable geographical position in the centre of the earth's land surface, proving by geometry and geography that the structure was both in the midst and at the border of Egypt (Isa. xix). Its height and relation to the earth were noticed, also its orientation. The internal passages and chambers were dealt with at some length, and the main facts concerning the history of Israel and Judah as set forth therein. The Messianic aspect and enlarged Christian liberty indicated by the grand gallery were also expounded. The date of erection and the probable builders were items not unnoticed by the lecturer. A small but appreciative audience listened with rapt attention to the wonderful facts revealed in the stone witness.

How to Kill the Cause.

By the Rev. Leonard Hills.

1. Talk British-Israelism in season, out of season, always, ever. Bring all conversation round to Israel *v.* Judah.

2. Never open your mouth about it. Never let anyone know you are a believer. If asked, never commit yourself beyond, "Well, it's a very interesting subject, but I do think dear Mr. So-and-so makes too much of it."

3. Don't take the Banner, it's so costly, so difficult to obtain; besides which you know "all about it all," without any Banners!!

4. If you ever get any literature, never read it or pass it on. You might get questioned about it, you know, and that would be "such a bore."

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5. Join a local Association. Don't attend any meetings. Be sure your subscription is unpaid. Accept committee or other work, and don't do it.

6. Never by any chance give the hard-working secretary an encouraging word. It might make him conceited; besides, he does it for the love of the thing and not for praise.

7. Tell all his faults to others, especially to those who are thinking of joining the Association. If he hasn't any glaring faults, make a few and magnify them.

8. Never submit to the majority. If anything is to be done oppose it. If it gets done in spite of you, say "Why wasn't it done the other way?"

9. If you have no strife, stir some up and keep stirring. Never respond to special appeals and avoid the ordinary and generally recognized ones if you can decently do so.

10. If any show a willingness to work accuse them of selfish motives.

11. Never look pleased or be pleased. Never welcome or shake hands with a stranger; he might come again.

12. Never pray for the peace of Jerusalem, nor for a blessing on the great work. If any young people come, snub them. Teach them to "know their proper place and keep it."

Correspondence.

VAN WORK.

To the Editor of the "Banner of Israel."

SIR,—In regard to the News of the Van, No. 8, page 373, in the BANNER OF ISRAEL, September 5th, "Let those who have had the Van amongst them speak," writes the Rev. Leonard Hills, and, as a worker with Mr. Hills in West London, I am competent to speak. The part I delighted in was to pass round the literature, spending my time amongst the crowded assemblies that attended the addresses delivered from the footboard of the Van. A free hand is required, and, if you stop that, you have done with open-air work; then we shall jog along in the old rut, saying, "It will come to pass at the appointed time." Now is the day of great things. Send Mr. Hills all your spare money, and then we shall soon see whether we want a committee or not. I guarantee the Gospel of the kingdom will be made known.

I will state a few of the facts I saw and heard personally. "Take back this book; I am an atheist." "You are just the young man I want to read that book." Off he goes. About twenty minutes after he is back again, steps right through the meeting, and asks, "How long has this question been out?" Answer: "It has been in the Bible all along." "Never heard of it before; it gives us a little help how to read the Bible." Off they go with "Thank you."

Seven lads come along much interested. "Give me a book, sir"—"And me"—"And me." One little fellow looked on with suspicion, and then said, "Me one, sir." "But you can't understand it." "I can read it; I am 10 years old and in the 4th Standard." And all are sent away with a copy each.

I could write a great deal more in like manner, but it would be a big account of the work of the Van. When we brought the Van out of the yard to the standing-place, with flag flying, the people ran and shouted; so you see, sir, we had a meeting at once. I've been a worker now for thirty-five years, and never saw anything like it.

Yours, dear Sir, GEORGE PYM.

P.S.—Putting the number of BANNERS, &c., at a low estimate, there would be 10,000 circulated in West London.

30, Mill Hill-road, Acton, W., September 24th, 1906.

LORD ROBERTS' WARNING.

To the Editor of the "Banner of Israel."

DEAR SIR,—Mr. H. A. Marchant has written a very sensible article *re* the above heading in the BANNER OF ISRAEL for September 19th, 1906. It is true that God has promised His people immunity from invasion in their appointed place of safety in these Isles of the sea, to the north-west of Palestine, and God will be true to His word; and though we may be so foolish as to expect Him to work whilst we idle our time away, regardless of the many warnings around us, yet, for His own name's sake, He will not permit the invading foe to make good a landing here in the British Isles. For this assurance we may be thankful. But the "silvery sea" that surrounds our coasts does not embrace our Empire—only the smallest portion of it. We must use our best endeavours to protect the *whole*, which is increasing in size year by year, according to the will of God, as promised to His people. There are our colonies in different parts of the earth, peopled mainly by our own kith and kin, who, as nations, are yet in their infancy, and they need a powerful and *competent* mother country to protect them in their at present comparatively weak condition, and it behoves us, as the mother of nations, to be able and ready, as well as willing, to throw the parental protecting arms around them what time the enemy may try to afflict them. Doubly is this duty laid upon us since they have so faithfully shown their affection by rushing to our aid in the time of stress and danger; so, if we have but little regard for our own safety, we are in duty bound to be ever ready for their defence.

Our heathen empire, too, which has been placed by God under our rule, needs and must have our constant care, and we must be prepared to defend it also. At the present time, thank God, we are fairly at peace with all nations; but Anglo-Israelites, who read the Scriptures of truth, wonder how long a time, or rather how short, that will last, and to be unprepared to defend our offspring and our dependencies, as well as ourselves, is to encourage their attack and invite disaster.

It must not be supposed that the wily adversary will attack the strongest point of the empire first, but more likely the weakest and most distant, that he may thereby draw off our strength and so reduce it that he may reasonably hope to gain an advantage over us. It therefore becomes us as a nation to be ready for all emergencies. We see the nations all around us armed to the teeth; what is it for? Their deep hate of us they cannot hide; their lust for our territory they avow; their *attempt* to gain dominion over us is certain; they will have a good trial, without a doubt, and *then* it will be but little good to "wake up" and say, "Who'd a' thought it?" Our weakness lies in our supineness, in our sentimentality, in our vain trustfulness of the foe, and our presumptuous distrust of our God, leading us to trust more in uncertain alliances than in the alliance Jehovah has made with His people. Our greatest weakness lies in the fact that in our midst and of our own people are men whose hearts have been turned from the love of their own people to the love of our enemies; so that in every time of trouble they side with them against us, so that our cause would be hopeless had our God not written, "No weapon that is formed against thee (by the outside enemy) shall prosper, and every tongue that shall rise against thee (of the enemy in our midst) thou shalt condemn."

Mr. Marchant writes:—"We may not overlook the fact that He (God) has said, 'I will correct thee (Israel) in measure, and will not leave thee altogether unpunished,' and our apathy may lead to very serious punishment." I take it that we shall not be punished *for* our apathy, but *through* it. Our apathy as a nation may be the channel through which God may punish His people. What for? Look into your Bibles, read all through it, and you will be surprised to find how often God nationally punished His people, and what He punished them for. It was so at their beginning as a nation, it was repeated again and again during their career, and it is so to-day—was so in the Boer war, will be so, I fear, again. It is the one provocation to-day as it was in former times—idolatry. Whether it be Pagan or Papal idolatry, it is one and the same thing; whether it be worshipping Baal, or a crucifix, or a cross, it is all the same—idolatry. Fashionable—yes, fashionable—is idolatry to-day, I admit, and I fear the vestment that shall adorn this

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idol is being prepared; but when it is put on I have no doubt it will fit very uncomfortably, and, instead of showing off the perfection of the nation, will expose its deformity, and so will it continue to be, until Ephraim shall say, "What have I any more to do with idols?"

Possibly here may be profitably inserted the copy of a small correspondence which has never been published; it is as follows:—

"To the War Office, September 1st, 1898.

"I am writing to advocate that children at schools receiving Government grants should be taught military drill.

"When I was at boarding-school, at Marlborough, we were taught military drill, and I could now fall in line in a very short time, though it was forty-five years ago.

"You may perhaps think it is strange that I should write thus, at the time the Czar is advocating disarmament, but I think it is our duty to stick to our guns.

"Your obedient servant,
"ABRAHAM HENLY."

The answer to this was as follows:—

"War Office, Sept. 5, '98.

"Dear Sir,—I am desired by Lord Lansdowne to acknowledge the receipt of, and to thank you for, your letter of the 1st inst. on the subject of military drill in schools receiving Government grants.

"I am, dear Sir, yours truly,
"CHARLES WELEZ."

In April of this year I wrote to Lord Roberts as follows:—

"My Lord,—I think the enclosed (copy of above correspondence) will interest you.

"I fear you find it a very great difficulty to 'wake the nation up,' as the Prince of Wales put it.

"Our gratitude to you is due as much for that as for the successful (under God) campaign against the Boers, and I trust you will be spared to complete your task.

"Your obedient servant,
"ABRAHAM HENLY."

This was answered as follows:—

"Englemere, Ascot, 29th April, 1906.

"Dear Sir,—I am very much obliged for your letter of the 26th instant, and am much interested to learn that so long ago as 1898 you advocated the teaching of military drill in schools, as I am convinced that this must be the foundation of any scheme of Imperial defence.

"It is most encouraging to me to receive such letters as yours, and I thank you heartily for it.

"Believe me, yours very truly,
"ROBERTS, F.M."

I am proud of that latter letter, because it is from a man who loves his country, with a true Englishman's heart within him; enabling him to devote the remainder of his days for the benefit of his country, instead of spending it in a well-earned rest and repose. ABRAHAM HENLY.

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel."

SIR,—I suppose I ought to reply to Mr. W. S. Orr in your issue of 26th September, though I do not gather if he objects to my views on Levi altogether, or merely to incidental conclusions. I confess the letter is somewhat recondite for me. For instance, I do not know what is intended to be conveyed by a distinction between the "legitimate" part of Manasseh and the "illegitimate." As a point of direct issue, however, Mr. Orr holds that Levi had "no territorial inheritance," whilst it seems clear to me that their cities constituted such an inheritance. The text he quotes (Josh. xiv. 4) does not prove his contention, but, rather, mine; because, if we give due value to the word "save," the passage is seen, not to deny territory to Levi, but merely to draw a distinction in the character of that given to them and that given to the other tribes. But if the text does not bear the interpretation which Mr. Orr puts upon it, then the inference he draws that Levi had "no political standing" becomes baseless. Moreover, the Levitical cities being cities of refuge, they would be of great political importance naturally, just as our free asylum to political offenders makes us of political importance to foreign nations.

Yes! Levi was to be "scattered in Israel," and I have protested, therefore (Appendix on Levi, p. 23), against our practice of concentrating the tribe in Judah.

I do not know why Mr. Orr, in treating of Manasseh, should ignore Moses (Deut. xxxiii. 13, 17), who counts Ephraim and Manasseh as one tribe—Joseph.

Let me say in conclusion that your correspondent's solution of Rev. vii. does not, for me, remove the difficulties of that chapter. Yours very truly,

LANDSEER MACKENZIE.

PARABLE OF THE TEN PIECES OF MONEY.

To the Editor of the "Banner of Israel."

DEAR SIR,—May I ask your kind assistance in drawing your contributor's (Rev. W. C. Battiscombe) attention to my article in No. 1,369, March 25th, 1903? There he will find the subject, "The parable of the ten pieces of money" (Luke xix.) dealt with under the title, "Occupy till I Come," and which I respectfully commend to his notice. Having been for some time away from home, it is only to-day that I have come across his article in your issue of the 5th.

I am, dear Sir, faithfully yours,
JOSIAH JOHN SNOW.

71, Westbury-road, Walthamstow, Essex, Sept. 24th, 1906.

JOSEPH AND SHILOH.

To the Editor of the "Banner of Israel."

SIR,—Your correspondent H. Ainslie, in the BANNER of September 5th, asks me to give the Bible references where Shilob, of Gen. xlix. 10, is a person from the hidden issue of Joseph (Gen. xlviii. 6) and not of the tribe of Judah. The birthright is Joseph's, and the blessings of Joseph and the birthright go to his issue of Gen. xlviii. 6, centered in the Prince of Israel, who has power with God and men (Gen. xxxii. 28, xlix. 26; Deut. xxxiii. 16). The kingship and the high-priesthood both belong to the birthright Prince of Israel, whose right it is, and they will be overturned to him at the restoration of Israel (Ezek. xxi. 26, 27), when Ephraim and Manasseh have realized their birthright blessings (Gen. xlviii. 19; 1 Chron. v. 1).

The Shiloh of Gen. xlix. 10 is the same person as that of Isa. xlix. 3, li. 16, xliv. 21. Israel My servant, in Isa. xlix. 6, is to do the same work of gathering the people as Shiloh in Gen. xlix. 10. When Isa. xlix. 1—12 is carefully read and compared with the written Word of the Bible, such as Micah ii. 13; Zech. ix. 14; Deut. xxxiii. 26—29; Psa. xlv., we have two distinct persons: Christ, the Redeemer of Israel, the Holy One; and Shiloh, "Israel My servant," the Prince of Israel, whom the Holy One shall choose (Isa. xlix. 6, 7) as the subordinate ruler in the righteous new earth of verse 13. JAMES PAYLOR.

99, Hunslet Road, Leeds, September 30th, 1906.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in October:—

Praise, that the Lord has blessed us in our basket and our store. May we not forget that the tithes of our increase belong to the Lord.

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

Cards of Membership, 6d.

HENDON.—A Lecture will (D.V.) be given on Thursday, October 18th, in the Schoolroom belonging to the Baptist Church, by the Rev. Leonard Hills. Subject—"British-Israel Teaching Tested by our Opponents' Arguments." To commence at 8 o'clock. Admission free.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Israel and Judah—A Contrast and its Significance.

BY J. W. MACDONALD.

IT has been repeatedly declared that the key to the Anglo-Israel interpretation of the prophecies is the fundamental distinction between the House of Israel and the House of Judah in the Scriptures. Those who refuse to recognise this distinction make a jumble of the prophecies, and reduce portions of the Scriptures to a dead letter. If we believe the Scriptures to be written by God the Holy Ghost (2 Tim. iii. 16), we cannot omit to notice the distinctions which He has woven into their structure. In the passage just referred to, the Apostle Paul tells us that they are profitable for correction and for instruction, while our Lord, in Matt. xiii. 52, declares that every scribe of the kingdom of heaven bringeth forth out of his treasure things *new* and old. Many expositors of Scripture simply serve up the old over and over again, and fail to see the indications which lead to anything new, or present application in the interpretation of prophecy. They seem to think that prophecy is a dark place, instead of "a light that shines in a dark place" (2 Peter i. 19). The same failing attaches to the investigation of that other book of God—the book of nature; and perhaps some of our religious leaders and instructors may submit to heed the advice given by pioneers in this other field of investigation:—"Whoever believes progress to be as certain in the future as is its continuity in the past, must admit *à priori* the existence of phenomena which conflict with our theories. To seek these, and to bore down with these, should be the task of every inquirer who is penetrated with the conviction of the intellectual progress of mankind. This is very finely expressed by John Herschel: 'The perfect observer will have his eyes, as it were, opened, that they may be struck at once with any occurrence which according to received theories ought not to happen, for these are the facts which serve as clues to new discoveries'" (*The Philosophy of Mysticism*, by Carl du Prel. Massey's Translation, Vol I., p. 18).

We propose to give an example from Scripture which claims the application of this rule.

In Zech. vii., viii., we have an account of the answer which God gave to the Jews, who after the captivity asked the priests whether they were to keep up the fasts which they had observed during the captivity to commemorate the destruction of the temple and other events of Nebuchadnezzar's subjugation of Judea. Apparently the official leaders of the religious life of the people were not equal to the occasion, and lacked the insight into the meaning of the prophecies contained in their own Scriptures; for God, instead of answering through the priests, answers through the prophet, and takes occasion to carry the scope of His answer far beyond the immediate circumstances giving rise to the enquiry. The House of Israel, the ten-tribed northern kingdom, had been carried into captivity to Assyria about 200 years before the prophet's time, and was still in captivity; the House of Judah had been carried away about seventy years before to Babylon; it consisted of the two tribes Judah and Benjamin only, and they had just returned from this Babylonish captivity (see Ezra i. 5, *et seq.*). In Zech. viii. 13—15, we read as follows:—

"And it shall come to pass, that as ye were a curse among the heathen, O House of *Judah*, and

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House of *Israel;* so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. . . . So again have I thought in these days to do well unto Jerusalem and to the House of *Judah:* fear ye not."

It will be noted here that although God is to save *both* the House of Judah and the House of Israel, yet at that period He was only saving the House of *Judah*—not the House of *Israel* as well; the latter had to wait for their salvation. The usual explanation is that the House of Judah includes the whole covenant people—both the houses (*vide* Wright's Bampton Lectures on Zechariah, p. 189); but this is wilfully to shut the eyes to the distinction between the two houses clearly maintained in this same prophecy, *e.g.*, chap. x. 6—10, where the prophet says that when Ephraim, or House of Joseph (ver. 6) return to their land, there will be so many (ver. 8) that there will not be room for them (ver. 10): "place shall not be found for them." This point is not dealt with in Dr. Wright's lectures, although he agrees that "the land of Gilead and Lebanon" in ver. 10 designates the whole land of Palestine, and cites a parallel in Ezekiel's parable of the eagles, chap. xvii. 3. At the time Zechariah prophesied there were not sufficient Jews returned from the Babylonish captivity to fill Jerusalem and Judea (comp. Neh. xi. 1).

As in Zech. viii we find God making a distinction in favour of the House of Judah, so in Jer. xxxi. we find God making a distinction in favour of the House of Israel. The prophet, in verses 31—34, states that God will abolish the old covenant made with Moses when their fathers came out of Egypt and make a new covenant with the House of *Israel and* with the House of *Judah* (ver. 31); in ver. 33 the House of *Israel* is specialized: "but this shall be the covenant that I will make with the House of *Israel;* after those days, saith the Lord, I will put My laws in their inward parts, and write it in their hearts," &c. As the House of *Israel* is postponed by Zechariah, so the House of *Judah* is postponed by Jeremiah; and history confirms the fact. In Zechariah's time God was doing well to the House of Judah by restoring their liberty and their temple That is a matter of history; while, during the present age, the House of Judah is not within the new covenant: that is also a matter of history. But when we come to apply this test to the House of Israel, our orthodox expositors come to a standstill, and leave us in a fog; they do not know where the House of Israel is, yet verses 35—37 of the same chapter of Jeremiah tell us where it *must* be: God says that as long as "the sun, moon and stars" last, the seed of Israel must be *a nation* before Him for ever; "if heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done saith the Lord"; nothing can be plainer or expressed in stronger terms. It shows that the whole seed of Israel cannot be cast off by God at any one time, and as Judah is now obviously cast off, and not a nation, the other house, Israel, must now be a Christian nation. All interpretations of prophecy which ignore this are fundamentally wrong; a recognition of this, and the application of Herschel's rule cited above, would speedily lead every student of prophecy to the irresistible conclusion that the "nation and company of nations" (Gen. xxxv. 11) which represent the ever-expanding Anglo-Saxon race are the lost House of Israel.

To whom was our Lord sent, and for whom did He die? He Himself states that He was sent to the lost sheep of the "House of Israel" (Matt. xv. 24). The House of Judah was not then lost; and on any interpretation the ten-tribed House of Israel cannot be excluded. If we refer to the Epistle to the Hebrews, which deals with the two covenants, we get further light; for there the writer cites and applies the passage from Jeremiah quoted above. The object of the writer of this Epistle is to show how effectually and completely the Lord Jesus Christ has abrogated the old covenant and brought in the new covenant, which is far superior to the old in that *(inter alia)* it guarantees the forgiveness of sins, which the old covenant could not do (comp. Acts xiii. 38, 39). The principal argument is contained in chapters viii. to x., and the quotation of Jer. xxxi. 31—34 dominates the whole discussion (Dr. Kay on Heb. ix. 15, in *Speaker's Commentary*). Jeremiah shows that the new and better covenant was to be made with the House of Israel; and the writer of the Epistle proves (*e.g.*, in chapter ix.) that Christ effectually accomplished this work by His incarnation, life, death, resurrection and ascension, and is still carrying on the work, until His second coming, when the House of Judah will also be brought into the new covenant. This covenant is made with a *nation*, not a Church; Christ also died to confirm the promises made unto the fathers (Rom. xv. 8), one of which was that their seed should be "a nation and a company of nations" (Gen. xvii. 5—8, xxxv. 11). That promise has only been fulfilled in Great Britain and her colonies; while those who rejected the Mediator of the new covenant are left "few in number" (Deut. xxviii. 62). The contrast is startling, and means much for the Bible student.

In Memoriam.

The Archbishop of Montreal.

By the Rev. J. Idrisyn Jones.

A notable British-Israelite has just passed away in the person of the Most Rev. Dr. Bond, the Primate of all Canada, in his 91st year. He was highly esteemed in Canada, where for so many years he has been a very conspicuous figure. It was my good fortune to have him as my chairman when delivering a lecture in Montreal, his chairmanship securing the presence of the cream of the city. He gave a vigorous British-Israel address, introductory to my lecture. The following Press notice appeared:—"The Rev. J. Idrisyn Jones, of Northampton, England, lectured in Emmanuel Congregational Church last night to a large audience on the Anglo-Israel theory. His Grace, Archbishop Bond, presided, and with him on the platform were the Revs. Messrs. Pedley, Harris and McKillican. At the close of the address his Grace the Archbishop expressed himself as delighted with the clear exposition of the subject by the

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lecturer, and said that while the manifold privileges are ours, so are the responsibilities; and it was our bounden duty to spread the Gospel to all the people of the world."

It is not probable that another archbishop on earth to-day is partaker of his views or willing to take a public stand on its behalf. But time will bring them. I venture to offer this brief tribute to his memory on behalf of all Israelites in the mother country, and with a deep sense of personal gratitude on my own behalf. *Requiescat in pace.*

Kenilworth, Oct. 11th, 1906.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XIX.

THE PROMISES OF GOD TO THE HEBREW NATION.

(Continued.)

London, July 29, 1875.

My dear Anthony,—I now undertake to reply to your two criticisms on my last letter. They are very reasonable; so that I cannot find the least fault with you for making them. At the same time I think the shield which I shall have held up to receive them will easily turn them aside, and allow them to fall harmlessly to the ground.

You say, in the *first* place, that assuming the first, second, and third sets of British invaders or colonisers to have represented successive waves of the old Israelitish stock under new names, it cannot be held probable that God should have recognised these as His own people in the same covenant sense as that in which Balaam and Jeremiah spoke, inasmuch as the Christian covenant was not brought to the Anglo-Saxons till the sixth century after Christ; and, without some such re-covenanted relation to Himself, they must still have been regarded in their "Lo-ammi" condition, and therefore not Scripturally re-nationalised.

My reply to this argument is, that, although the conversion of the Anglo-Saxons may thus have left a break of five or six centuries from the time of the destruction of Jerusalem, yet the re-nationalisation of God's ancient people in Britain commenced with the conversion of the earlier Keltic settlers, whom history fairly shows to have been Christianised in the first century—not long after, if not before, the destruction of Jerusalem. I will not burden you with the evidences of this fact, because you may read them for yourself in Stillingfleet's well-known work, entitled "*Origines Britannicæ.*" I will only observe that English Ecclesiastical History always recounts the fact of an ancient British Church having existed prior to the arrival of Augustine and his monks from Rome. If you look into Stillingfleet's work you will find that he quotes Eusebius as affirming that "*some of the Apostles preached the Gospel in the British Islands*" (Eusebius, Dem. Evang. Lib. III., c. 7). He quotes also Theodoret and Jerome to the same effect, and then proceeds to argue that the circumstance of St. Paul going to preach the Gospel in Spain (see Rom. xv. 24), as well as other considerations in connection with the apostle's life, perfectly justify such a belief.

My reply, therefore, to your argument is this:—If Eusebius, Theodoret, and Jerome each expressed their belief in apostolic evangelisation to the "Isles of the West," and if Stillingfleet (without the slightest reference to any theory such as that we are now discussing) reasoned upon the probability of this fact from Scripture, surely *we* may be excused for assuming that probability when it is further seen, by other considerations, to satisfy the fidelity of God to His promises through the words of Balaam and Jeremiah. For, as I have before had occasion to remark, we are not now discussing any absolute and unanswerable *proofs*, but only the *balance of probabilities.* Hence, on such grounds, I venture to hold that the re-nationalisation of a Keltic Israel may have very likely commenced in Britain even during the first century.

In the *second* place, you argue that Balaam's prophecy concerning the Hebrews renders all identification of England with that nation improbable, because of those words:—"Lo, the people shall dwell alone, and shall not be reckoned among the nations." You say, "England *is* reckoned among the nations. She has played an important part in the great confederacy of European nations throughout many centuries; and, therefore, how can this prophecy be possibly applied to her?"

I confess this sounds rather plausible. Consider, however, that the same statement might have been made concerning the ancient Hebrew people. For did not they also play an important part in the great confederacy of Asiatic nations? Think over their wars with the Ammonites, the Midianites, the Edomites, the Moabites, the Syrians, the Ethiopians, the Babylonians, the Assyrians, the Greeks, and the Romans. Think of their political treaties and alliances with Hiram, king of Tyre, with Rezin, king of Syria, and others. Think of their commerce with Tarshish, and of their fleets at Ezion-gebir, which traded along the Red Sea to India. Think of their historical records, also, which are found among the ruins of Karnak (deciphered by Champollion), and among the ruins of Nineveh (now verified by Layard and Rawlinson). Yet, for all this, it is said that "they dwelt alone," and were "not reckoned among the nations"! How, then, could it be? Is it not evident that the interpretation of these words must be looked for along a different line of thought from that upon which you have fixed? Must it not rather be looked for in their national spirit of exclusiveness, and in their practical isolation from the rest of the nations by reason of their religious independence? And, if so, does not exactly the same thing hold good of the British people? Have we not for centuries been regarded by the European nations as an insular people, separated from the continent, not only geographically, but socially also? Have not our manners and customs been characterised as proud, boastful, and independent, and as altogether different in kind from other people? And is not the same thing true of religious as much as of social questions? When Augustine and his monks came over to convert the

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Saxons, did not the ancient British Church resist the authority of Rome, and refuse the Western custom of observing the season of Easter? And, subsequently to that period, even throughout all our pre-Reformation time, was not the crown of England in perpetual conflict with the encroaching despotism of the Papal power? And, since the glorious Reformation, has not our insular independence in religious matters been more than ever distinct? We certainly are not reckoned among the Papal nations. Nor are we, in one sense, to be reckoned among the Protestant nations. I refer to our stricter observation of the Christian Sabbath—a point of distinctiveness in our British nationality which is too well known to be enforced, and which marks us off even from Germany, Holland, Norway, and Sweden, as a people peculiar to ourselves.

Surely, after this recapitulation of facts, Anthony, you will not dispute that Balaam's description of ancient Israel may be applied even to us Britons: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." So far, indeed, from this being any argument *against* the Anglo-Israel theory, I confess that, to my mind, it rather seems an argument *in favour of it.*

Are you satisfied?

Yours, with renewed desires for your growth in knowledge,

To Anthony ——, Esq. ARTHUR.

LETTER XX.

THE PROMISES OF GOD PARTICULARLY MADE TO JOSEPH.

London, August 5, 1875.

MY DEAR ANTHONY,—I am afraid, from the tone of my last letter, you may suppose that I had by this time become a full convert to the opinions of our friend Jones. Nothing of the kind. I was, no doubt, moving quietly in that direction; but I was not so hasty as to come to any direct change of views in a hurry. On the contrary, the next time I met him I said:—"Jones, you must not think you have convinced me. I allow that I am staggered at the force of your arguments; but, after all, they only amount to probabilities, and the counter-probabilities still seem too great to be removed. You must bring forward many more reasonings on this subject before you will be able to carry away my judgment finally to your side of the question."

He said, "Very well, Arthur; be it so. I have other arguments in reserve; and if you will only have patience with me to listen to them, I hope they may even yet accomplish the purpose I desire. But remember," he added, "we are now dealing only with Scripture. We are considering the testimony of God, and not that of man. Hence, though human reasonings may fairly enter into the matter, as far as right interpretation is concerned, yet, when this interpretation is settled, we stand upon the platform of faith. The true Christian must take God at His Word, and bow before the Divine predictions, whether they square with his previous conceptions or not."

To this I, of course, assented, observing, however, that, on his own part, he must take care not to let his reasonings and interpretations be too easily swayed by any antecedent fancies and preconceptions. "I can assure you," he replied, "that it was formerly with myself as with you. I opposed these views, and thought them foolish. All my antecedent prejudices were against them; and I only became an Anglo-Israel convert by the force of slow and silent conviction."

This at once disarmed me, and I again became a willing listener. He then went on to those promises of Scripture which were distinctively given to Joseph, from whom, you know, came Ephraim and Manasseh, the two leading heads of the future Ten Tribes.

(Prophecy I.) "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel): even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth 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 bound 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" (Gen. xlix. 22—26).

Jones then observed, "Do you not think it reasonable to trace in these words a promised blessing to Joseph's descendants, generally based upon the blessing which Joseph had received himself? He had been separated from his brethren, yet was prospered by God in his exile, and received all possible blessings. Such, then, should be the final outline of his descendants. The archers should shoot at them, and separate them from their brethren; nevertheless they should be like a fruitful bough, and prosper in their exile, and enjoy the blessings of Providence. Now, if this parable be true, see how it illustrates the view for which I am contending. See Joseph, once more, in the tribes of Ephraim and Manasseh, shot at by the archers, separated from his brethren, exiled into a far country, made fruitful in population, and prospered with all riches. On the Anglo-Israel theory it has been literally fulfilled. But, on any other, the best we can say is that it still waits for a fulfilment, either among the Afghans, or some other tribes in which Joseph's descendants may now be lying concealed. Which is the most probable? That is all I ask."

I replied, "That may be very well as far as it goes; but is there not another interpretation? Was not Joseph, in the person of his descendants, a '*fruitful bough*,' by reason of his branching off into *two* tribes; while the other sons of Jacob were each represented by but *one* tribe? And was he not '*separated from his brethren*' in the land of Israel? And had he not in Palestine the largest and richest portion of Jacob's inheritance? Why should we carry out the prediction beyond his history in Palestine, into an unknown and dubious future, when it has thus been already satisfied?"

He said, "Because they do not reach to the end of

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Joseph's destiny, as shown by other prophecies. We must, therefore, look beyond the life of Joseph's descendants in Palestine. This is evident, indeed, on independent grounds. For, how was Joseph in Palestine made a partaker of blessings '*unto the utmost bounds of the everlasting hills?*' You cannot refer this spiritually to the Person and work of Christ, because *He* came from *Judah*, and not from Joseph. Yet, you see, Joseph was to have an inheritance of prosperity extending to the 'utmost bounds' of the world. Now no one will contend that this was fulfilled in Palestine, or in the ancient history of Ephraim and Manasseh. It, therefore, waits, I say, either to be fulfilled by their descendants, arising *hereafter* out of the Afghans, or other inferior nations, or else our own theory is true—viz., that it has long been in the course of fulfilment by Joseph's representatives in Great Britain, whose possessions actually do cover the whole of the earth's surface. Which of these two suppositions is most probable?"

Finding that I was silent (for I really did not know how to answer him), Jones then went on to call my attention to the very remarkable contrast, which he told me would become more and more noticeable as we proceeded, between the "*One Seed*" (*i.e.*, Christ), which was promised to Judah, and the "*multitudinous seed*," or *seed of nations*, which was promised to Joseph, and which, though only hinted at here, under the term "fruitful bough," would be stated more explicitly in the covenant promises given to Ephraim.

"Meanwhile," said he, "let us now turn to another covenant promise, bestowed on Joseph's posterity by Moses. Here it is."

(Prophecy II.). "And of Joseph, he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the 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 upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (Deut. xxxiii. 13—17).

Now, *in the first place*, I wish you to notice, Arthur, that throughout the whole of this passage there is nothing but unmixed benediction. We do not read a word of rebuke for sin. Ephraim and Manasseh have not here a single frown from God. The two descendants of Joseph are blessed as being in full covenant favour. Where was this fulfilled? It could scarcely be within Bible history. For, during that period, we find no such state of things. It is true that Joshua (who was of the tribe of Ephraim) may, in a certain partial and primary sense, have given some fulfilment to the words; but surely not so as to have exhausted their fulfilment. If so, Joseph's was a blessing of far shorter duration than Judah's, and so far from completing a sketch of his final destiny it must have ended with the age of Solomon. For, between that time and the Assyrian captivity, Samaria was the stronghold of all evil, and Ephraim under the perpetual anger of God. No one in his senses can affirm that this prophecy of Moses on Joseph's descendants was fulfilled by the kingdom of Israel, when it was marked by curses instead of blessings!

"At any rate," replied I, "it could not have been fulfilled afterwards, when they were driven away from God's presence in a 'Lo-ruhamah' and 'Lo-ammi' condition."

"You forget," said he, "that a promise remained subsequently, when the whole of that condition of things was to be changed; when the 'seed of Israel should be *numbered as the sand of the sea*'; and when 'songs of glory' to God should be heard among them from the '*isles of the sea*' (see Letter XVI.). We believe that the spirit of prophecy in these words of Moses looked onward to this final destiny of Joseph's descendants, when they should receive their last and full blessing, under the covenant of Christianity, and be established in a land of prosperity, and be filled with riches and honours."

"And you think that land to be Great Britain? Upon my, word, Jones, you credit your countrymen with a fine piece of ancient heraldry! Excuse me, old fellow, but I cannot help laughing when the subject comes home to one's own door like that."

"Well," said he, "but laughing or no laughing, what else can you make of it? If this be not the fulfilment of the words, they have never yet been finally accomplished. Nor can I well see how they will be; for I know no other way."

"Why not await the future?"

"Let me reply by begging you to look, *in the next place*, to the seventeenth verse, where the glory of Joseph, in this final state of blessing, is described as such that he '*pushes the people together to the ends of the earth*,' even as with 'unicorns' horns.' It is all very fine to say, Wait for the future. But why do that, when the preceding probabilities which we have been reviewing lead us up to Britain as Joseph's home, and the Anglo-Saxons, ever since their conversion to Christianity, have been actually doing this very thing? Have they not conquered lands far and wide, spreading over seas and continents, pushed out peoples and nations along all the coasts of the world, and planted their colonies in 'the ends of the earth'? What can be a truer reflection of the prophecy than this? Why wait for an unknown future, when so many circumstances combine to make this an adequate fulfilment?"

I could say no more. So I hauled down my flag and surrendered. What would you have done?

Yours, in the remembrance of my defeat,

To Anthony ——, Esq. ARTHUR.

(To be continued).

CORRESPONDENTS should please note that *all orders* for books and pamphlets should be sent direct to MESSRS. ROBERT BANKS AND SON, and *not* to Secretaries of Associations, &c. Delay is often caused in the execution of orders by sending to an intermediate person. When ordering of a bookseller give the publisher's name and address.

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MISCELLANEA.

ISRAEL'S CIVILIZING INSTRUMENT.—A new sixpenny periodical of American origin has made its appearance under the title of "The Railroad Man's Magazine," and in introducing it the Editor says:—"The railroad, second only to religion, has been the greatest civilising and enlightening force in the world. It has eliminated space and brought backwoods sections in touch with the polish and alertness of the cities. In conjunction with the telegraph, it has daily placed the news of the world before the farmer and mechanic in the once remote places of the country. It has built up the great West—a region which was a limitless waste when this country was born, and which would still be a vast, uninhabited tract of barren prairie but for the railroad."

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A MUSICAL TRIUMPH.—The trip of the Yorkshire Chorus to Germany, says Dr. Coward, the conductor, has been an unqualified triumph. "We have vindicated English music," he states, "and we have strengthened and cemented the bonds of friendship between the two nations. Racial prejudice has been killed in a way that no other means could have accomplished. The choir set out with two objects; firstly, to defend England against the charge of being unmusical, by giving specimens of English compositions, and, secondly, to show that we could fully hold our own, if not surpass, Germany in choral singing. These objects we have accomplished thoroughly, and the Germans, in most generous manner, have acknowledged the fact."

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ANGLO-SAXON PEACE.—When the Queen's Westminsters' Rifle Team visited the United States to shoot at Creedmoor they deposited a wreath of English oak leaves at General Grant's tomb, the leaves being entwined with the Union Jack and bearing the inscription:—"To the honoured memory of General Ulysses S. Grant, rifleman, patriot, statesman, from the Queen's Westminster Volunteers of his Britannic Majesty Edward VII., the Peacemaker. There is peace between all Anglo-Saxon races; may it endure for ever!" The General's famous words, "Above all, let us have peace," are chiselled beneath the huge dome.

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GERMAN DESIGNS.—The most prominent characteristic observable in German social life to-day is an active consciousness of the power of the Empire. Herr Smidt is not only becoming far less unostentatious and unassuming, but self-assertive and terribly Chauvinistic into the bargain. He will not hesitate to assert openly, "We are undoubtedly the greatest military nation in the world. We are the ablest nation in all departments of science and the fine arts. We are the best colonists, the best sailors, even the best shopkeepers." Nor is this a hypothetical, but an actual, statement; and, moreover, the speaker added, "in a few years we shall possess the best fleet, and then, perhaps——." Yet this man was a sober, responsible merchant, who lived half his time in England, and drew the major part of his income from his trade in our country. The fact is, this hungry craving for expansion and the possession of territory to which Germany has no reversionary rights is fast developing into a species of hydrophobia, and the question of who gets bitten first is becoming one of some general interest. Germany has developed through the sword, therefore the sword is a natural and legitimate means of expansion. Further, most of the habitable and thinly-populated lands oversea are in Anglo-Saxon hands. Ergo, by a natural mental process, it has become a subject of consideration familiar to the official and unofficial mind alike whether it would be possible at some future time to wrest these suitable territories from Great Britain or America. It will doubtless only amuse the average Englishman to learn that the object of Germany's especial envy and ambition is the great island continent of Australia; nay, more, that it is no uncommon thing to hear the question of its acquisition by Germany earnestly discussed by highly intelligent and responsible men. —*Pall Mall Gazette* (By "An English Resident in Germany").

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BACK TO SCARLET.—A new scarlet tunic has just been issued to the soldiers of the line and the Guards. It possesses pockets of the Norfolk-jacket type, and is simply faced with cloth of the colour of the regiment. The idea is that it shall be a walking-out jacket—something that will relieve the wearer from the stiffness and splendour of the review order tunic, and at the same time give the soldier a smart and military appearance.

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MANASSEH MOVING ON.—On Saturday the United States, through Mr. Taft, proclaimed a Provisional Government in Cuba. This, we are told, will be maintained purely for the purpose of "restoring peace, order, and public confidence," and "only until such time as a permanent Government shall be established." We cannot help admiring the sanguine spirit in which Mr. Roosevelt is once again resorting to a political expedient which has so signally broken down. Our experience in the analogous case of Egypt has convinced us of its futility, and we shall not be likely to repeat the error. Though we sincerely wish him better success than we have gained in any attempt to "rescue and retire," it is the almost universal opinion in this country that the United States would be better advised if it frankly recognised its Imperial destiny and openly annexed a territory whose inhabitants are quite incapable of decent self-government. Washington has sufficiently proved its zeal for "disinterested management." Let it now assume full responsibility and draw what advantage it may from the onerous privilege. Its action would not be invidiously criticised in England, and it may quietly ignore the prejudiced comment in which some of the German newspapers have indulged.—*Standard.*

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The Arena.

David Barron's Blunders.

By H. A. Marchant.

An esteemed friend sent me a copy of David Barron's pamphlet, which had been regarded as unanswerable by one to whom it had been given. I was asked to mark and send it back. "I never read greater trash," to use the author's own words. Because some Anglo-Israelite folk have said crazy and foolish things, we are *all* wrong in our views, and are become fools and blasphemers. He cries "Trash!" Yes, we agree; trash is trash and chaff is chaff, but what of the *wheat?* He keeps clear of all the main points of our arguments; he knows better than to show "the birthright was Joseph's" and "Ephraim is God's firstborn" (1 Chron. v. 2; Jer. xxxi. 9). He is very jealous for the Jews, and tries to prove they are the only "covenant" people because of their Jewish origin, and that Jews and Israelites are all one, as Judah absorbed some of the Ten Tribes, and therefore the covenant promises all belong to the Jews. Let me call his attention to the fact that he will find in Scripture some terrible words about Edom, and the Jews absorbed a considerable number of Edomites. Are they then the people we read about in Scripture prophecy as Edom? If he will turn to McLear's New Testament History he will see that the Romans called all the Jews of Palestine Idumeans, or Edomites. If the Jews are Ephraim-Israel because they absorbed some Ephraimites, they are also Edom because they absorbed some Edomites. In fact, they have intermarried with and proselytized among nearly all nations; therefore, according to Mr. Barron's logic, the Jews must be everybody, and there is no one else left, so there should be an end of all argument. Did not Christ say they "compassed sea and land to make one proselyte; and when he is made, they make him twofold more the child of hell than themselves"? (Matt. xxiii. 15).

This Jewish absorption does not seem to have done much good to anyone. When quoting 2 Chron. xi. 16, "And after them (the Levites), 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"; he, like all our opponents, leaves out the important fact recorded twice in the 17th verse, that this union was only for *three years.* Why did he not quote those words "three years"? Is it because he can see they were only absorbed for three years and then, as there was no choice between Rehoboam and Jeroboam—both being bad—they went back to their own people? Those who read David Barron, and do not know the Bible, will believe his statement that Israel was not wiped out of the land of Samaria. See the Bible and choose which you will believe. We say the Ten Tribes are *not* called Jews, but we do *not* say the Jews are not called Israel. To prove a Jew is an Israelite and juggle with words is not the sign of a fair and open mind. He also pretends to quote the Scripture on page 23. Devout Anna was "a 'Jewess' in Jerusalem," "*yet* she was of the tribe of *Aser* (Luke ii. 36). But enough on this point." To turn prophetess into Jewess is more than enough, and the poor people who read David Barron will say "how he has demolished them"; but find the word "Jewess" in Luke ii. 36 if you can, and then boast.

Some years ago I offered £10 in the pages of the *English Churchman* to this kind of opponent if they could find one text where the Ten Tribes of Ephraim-Israel are called Jews. They cannot find it. I now go further after careful Bible research. If they can find any tribe or any individual of any tribe of Israel except Judah, Benjamin, and Levi who are called in the Bible Jew, Jews, or Jewess, I will then forfeit the £10. The name Jew and Jews became the name of a religion, as well as the name of part of a race, and all who adopted that religion were called Jews (see Esther viii. 17). But the God of Israel knew that an effort would be made to try and prove that the Jews *only* were the "covenant people," and did not allow one Bible writer to call any individual of the House of Ephraim by the name of "Jew," and this is one great evidence of the inspiration of the Bible. Thus opponents have not got even "Anna of the tribe of Aser" called a "Jewess," though many will believe she was who go by Barron rather than the Bible.

David Barron sees all the tribes without distinction in Ezra i. 5; but, in Ezra and Nehemiah, Judah, Benjamin and Levi are mentioned by name, and no other tribe—not one. Levi was not a territorial tribe. The returned Israelites, or Jews, had adversaries; they were adversaries of Judah and Benjamin (Ezra iv.). Were they the friends of all the other Ten Tribes? Why did Judah and Benjamin have the monopoly of their hatred? We are told that those who went back were those who had been carried away by Nebuchadnezzar (Ezra ii.). Did he carry away the Ten Tribes? No; nor did Ezra restore them.

Did these returned Jews love the Ten Tribes? See my article in the Banner of Israel, September 23rd, 1896, from which I quote as follows:—"I have a pamphlet before me at the present moment entitled 'The Ten Tribes—Where are They?' (by one who has been among them). It is supposed to have been written by a Jew, and emanates from the 'Operative Jewish Converts' Institute,' and is written against British-Israelism, the writer's object being evidently to prove, against all scriptural and historical evidence, that Israel and Judah amalgamated. But, like most of our opponents, he presently hangs his own argument with his own rope by quoting a passage from the Talmud, in the Hebrew, which he says "denies to the Ten Tribes political restoration as a body, and eternal life to every individual of them." Does not this show there was no amalgamation, and confirm Ezek. xi. 15, that the Jews cried, 'Get *you* far from the Lord: unto us is this land given in possession'? But God answered these Jews: 'Although I have cast them far off among the heathen, and though I have scattered them among the countries, yet will I be to them a little Sanctuary in the countries where they shall come,' that these Ten-tribed Israelites should also have their land, and that when they are restored 'they will take away all the detestable things and all the abominations thereof from thence.'"

Yet Mr. Barron *tries* to prove that the two sticks of

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Ezek. xxxvii. are one now. This reminds me how one night two Jews shook my hand and thanked me for my lecture on the "Restoration of Israel and Judah." At the same moment a Christian gentleman came up to me and asked, "Have you not made a mistake? Were not the sticks of Ezek. xxxvii. joined together at the return from Babylon?" I replied, "I will ask these two Jews to answer"; upon which the elder of them said, "How can that be? When the sticks are joined together they are a God-blessed people in the land of Israel, never more to be turned out of it." And looking this Christian gentleman full in the face, he said, "Are we there now? No, we are not there, and we have followed the lecturer carefully, and, as far as the Old Testament is concerned, his quotations were correct; but *we* know nothing of the New Testament, so we will not say anything about it."

I will refer David Barron to the "History of the Israelites" (by the Rothschilds) and Dr. Edersheim's "Old Testament History" (vol. vii.); these are against his "amalgamation" theory; also the *Jewish Chronicle*, May 2nd, 1879, which says, "All that has to be done is to *discover* which people represents them"; showing clearly that the Ten Tribes are lost, as far as the *Jewish Chronicle* is concerned.

In Gen. xlviii. and xlix., 1 Chron. v., and Jer. xxxi. we see that the birthright was Joseph's and the firstborn was Ephraim; so, when a sprat swallows a whale and remains a sprat, we shall believe that Judah turned Joseph and Ephraim into Jews. Had there been any absorption to *drown a name*, Joseph and Ephraim would not have been swallowed up in Judah, but *vice versa*. Judah not only hated Joseph, but Joseph returned the compliment (see 2 Sam. xix. 42, 43). The Ten Tribes were determined not to be absorbed by Judah. "We have ten parts in the king, and we have also more right in David than ye"; and if the Variorum Teachers' Bible is right, Joseph was calling Judah's attention to a great Biblical fact which some Jews, like Mr. Barron, now wish to ignore—"We are, also, the firstborn, rather." No wonder that, when the men of Judah heard the men of Joseph quoting a Scripture fact, it made the words of the men of Judah fiercer than the words of the men of Israel; they did not like that fact, and it is so to-day in some cases, but the facts are against them.

Mr. Barron goes on to remark that "British-Israel robs the Jewish nation—the true Israel." As it was in David's day, it is now; but it will not always be so, for, in spite of David Barron and any other jealous Jew who is afraid there *may be* a firstborn to claim what they said and still say is theirs (Ezek. xi.); and in spite of their only knowing one Israel—the Jews—"Judah shall walk *to* Israel" (Jer. iii. 18). This is fulfilling before our eyes; and when they go back to the land of Israel, "Judah shall not vex Ephraim," even as Ephraim has long since ceased to envy Judah (Isa. xi. 13). If Judah became the Twelve Tribes because of the absorption of *some* out of the other tribes, and thus claims their inheritance and destiny as well as his own, may there not have been an absorption of Judah in Israel? And if so, how about the logic of absorption, apart from there being in ancient Britain and Ireland — Danaans, Gadelians, and Simioni. And they, the so-called Celts, claimed to be descended from Eber and Heber (see Rhys' "Celtic Britons," page 266, for part of the above).

In the Lothian district of St. David's "there was a settlement of Judic people, and the district was named Iudeu," which is a good way of spelling Judea (Rhys, p. 268). Who were these? Were they Jews that Israel was absorbing? And what became of the good figs that were "very good," even though some were bad—"very bad"? (see Jer. xxiv.). Did all the children of the good figs remain with the people from whom Christ said the kingdom should be taken and given to a *nation* bringing forth the fruits? But, as Mr. Barron says that nation was the Church, I will deal with this in my next article, and will conclude by asking him to study what is said of Joseph, Benjamin, and Judah in Deut. xxxiii., when he will see that Moses anticipated that Judah would be separated from his people, or why the plaintive prayer—"Hear, Lord, the voice of Judah, and bring him in unto his people," etc.? (R.V., ver. 7).

(To be continued).

Caravan News.—XII.

By the Rev. Leonard Hills.

October 5th—exactly five months from the day, the memorable day, when at Exeter Hall I asked for the Caravan—has come and gone and will be ever remembered by those who gathered at the Public Hall, West Hoathly, on the occasion of the first annual thanksgiving festival in connection with the British-Israel Caravan Mission. Huge double-crown posters—a real work of art from Messrs. Banks' press—had made known throughout the district a week beforehand the great meeting for October 5th. The day broke fair, but soon clouded up and drizzled miserably; but this did not prevent friends coming from Turner's Hill, Crawley Down, Grange Road, Copthorne, and Ardingly. The meeting began sharp to advertised time, 7 p.m., with a triumphal march played by the West Hoathly prize band, under the conductorship of Mr. Thos. Briggs. As our good Vicar could not see his way clear to take the chair, though he wished us good luck in the name of the Lord, I concluded that in order to give our London speakers all possible time—they having to return by 8.30—it would be wisest and quickest to take the chair myself.

I was faced by some 250 people, many of them strangers, but most of them friends, and some sixty of them decided Identists, as Miss Augusta Cook proved by a smart test later in the evening; and on the platform on my right was Miss A. Cook and Major Cook, and on my left Colonel Francis Weldon and Mrs. Weldon, H. G. Locke and H. A. Marchant. The preliminaries were over by 7.10 and Mr. Locke on his feet thrilling the folks with Peckham Rye experiences, saying all sorts of kind things about the Caravan mission and missioner, and giving at the same time an earnest appeal to all present. At 7.30, amid great applause, Miss Augusta Cook rose and for 40 minutes held the intense interest of all present by her eloquent and impressive Identity address based on the words "Glory to God in the highest, on earth peace, good-will toward men."

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A touching letter was read from Mr. G. J. Vince, who wrote from his sick-bed, and on the motion of Miss Cook, seconded by the Chairman, a unanimous message of love and sympathy to him was carried. He was represented at the meeting by his two sons, Mr. Stanley E. Vince, of London, and Mr. G. O. Vince, of Crawley Down. In response to Miss Cook's desire to know how many of the great audience were convinced Identists, a show of some 60 hands resulted, a fact in itself which speaks volumes for Mr. Vince's faithful sowing in this neighbourhood. To cover the departure of the London friends the band again played a beautiful selection of national airs, in which variety was given by excellent solos by different instrumentalists. At 8.30 Mr. Marchant was on his feet. By 8.35 he had the whole crowd spellbound and kept them so till 9.15, when, after more music and votes of thanks, the united singing of the National Anthem brought a memorable day to a fitting close. Literature in great variety and quantity was distributed, thanks to the kindness of many friends who throughout the whole Van season have kept the stock from failing. The Van itself was on the green outside the hall, flying a large Union Jack, which Brother G. Pym presented on its initial meeting and dedication, and which for three happy months has flown over what I dare to believe has been a God-sent, God-guided, and God-blessed endeavour to make known the glorious Gospel of the kingdom throughout the towns and villages of Middlesex, Kent, Surrey and Sussex. I gratefully acknowledge my indebtedness to Mr. H. A. Marchant for his joint work in the inauguration and expenses of this thanksgiving gathering, and his contribution of one guinea paid the hire of the hall, and thus lessens the mission's expenses by that amount. I hope to publish the first annual statement in a few days, directly I get all the bills in, and any outlying promises of help. The Van is now in winter quarters. What will 1907 bring forth? Who will do the work? Where will the Van go? When will it re-start? Let us carry these questions in prayer to our faithful Father, to whom we ascribe all honour and glory for His guidance and blessing upon the Van work of 1906.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

THE Chiel was privileged to see part of a new and valuable MS. by a well-known Identity writer and lecturer, which made the Chiel open his eyes. If this important discovery turns out to be correct, it will cause much searching of heart, no little revision of our literature on the historical side, and, most important of all, will clear up a mystery that has puzzled students for ages.

Watch the pages of your BANNERS very closely the next few weeks. We are on the brink of a great upheaval of historical matter, and every BANNER reader should thoroughly sift this matter to the bottom.

Orders for the Sheet Almanack come dribbling in; let's have a rush now and score a goal. Our publishers have excellent matter in hand, and only await sufficient orders to justify them entering upon this most useful but expensive undertaking.

"Could we but see each other
As HE sees each and all,
There'd be a tenderer judgment
On every slip and fall."

Some of my good friends have read their Chiel as Child, much to the horror of a brither—or, stay, wasn't it a sister?—Scot! A child in the "hame countrie" is a bairn—a wee bit laddie or lassie; never a Chiel. A Scotch Chiel is an English Chap, and as this Chiel is a wee sma' chap, Marchant was quite correct in calling him a *little* chiel. Now then!

We cull the following from the "Sunday Companion," not for its untoward humour, but on account of the "moral" that unconsciously underlies it:—A curious story comes from the Conference at Leicester. A minister found himself one morning without his sermon. "My brethren," he exclaimed, "I can only give you now what God will send me, but to-night I hope to come *better prepared*."

A sceptic is a man who closes all his windows to the sun and then blames God because he lives in the dark.

It's a cold worker that never gets into hot water with anybody. Cheer up, then! If you haven't grace enough to hold your temper under it, have sense enough to hold your tongue.

When you have to take a back seat in the work, mind, whatever you do, don't take affront.

There are multitudes of folks in our Churches today who, if knocked off their "spiritual standing," wouldn't fall far enough to break any bones.

"Stand therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. v. 1).

Correspondence.

BRITISH-ISRAEL POSTCARDS.

To the Editor of the "Banner of Israel"

DEAR SIR,—I sometimes think that we Israelites are too modest, and do not push our wares enough. We have got a splendid truth to declare, and one method—the use of our postcards—seems to be as yet in a very embryonic state. Although several issues of pictorial cards are in existence they might be made a great deal more productive of spreading the Identity, and as the picture postcard craze is "still running," our brothers and sisters might do a great deal by their use to induce inquiry into our claims to be the long-lost tribes, and thereby settle an ethnographical puzzle which has engaged the studies of so many.

By the constant use of these cards for short notes they will get into many hands, and the letterpress may catch the eye and

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provoke investigation from many who at present have never heard of the Identity. The cards are very reasonable in price—much lower than the ordinary card, *e.g.*, those issued by the Manchester Association are obtainable at 3 for one penny, and contain beautiful views of several of our "Gates," with short pertinent letterpress regarding our origin and national progress. We have also those containing a picture of the Van, which is doing such splendid work under Rev. L. Hills, and those Identities grouped together on the card obtainable from Miss Rush, of Watford. By using these cards and creating a demand for fresh designs we could, I think, cause an inquiry into our belief and spread the truth in quarters at present quite outside our sphere of influence. Yours faithfully,

THOMAS J. THOMSON,
Hon. Sec. Manchester Association.

79, Piccadilly, Manchester, October 1st, 1906.

"EXAMINE YOUR LITERATURE."

To the Editor of the "Banner of Israel."

DEAR SIR,—In no less than four different packages of BANNERS that have been sent me for distribution have I found the marks of "the enemy sowing tares." Amongst BANNERS there have been found Christadelphian, Spiritualist, and Romanist tracts. On two occasions I have found portions of a so-called comic paper, and on two or three BANNERS marginal notes of a not merely uncomplimentary nature, but sometimes bordering on the blasphemous. All this precious stuff would have been distributed with our literature but for the fact that I have every piece examined, either personally or by some trusted helper. Needless to say this objectionable literature has not been found in any parcel that has borne name and address of sender, except in one instance, when a copy of the current week's "Punch" was enclosed, and that I took to have been purposely sent for my own edification. In fact, I'm open to receive the whole fifty years of that particular journal. Will friends carefully examine their parcels before sending for distribution. Yours heartily,

LEONARD HILLS.

VISIT TO THE HOLY LAND.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Thanks for the promising "Chiel's" report on page 406. I am selling off my books to pay for the expected visit, which is the longing dream of my life, and one of the very few of my dreams not fulfilled, and that now seems possible. If this be fulfilled I will believe that the millennium *is already come*, at least to me. How vastly such a visit will increase our usefulness as writers, public speakers, and talking witnesses for God! How it may enable us to let our British-Israel light shine along the way, and where our fathers were slaves in Egypt, where our Redeemer bought our liberty on Calvary, and where we may have a rehearsal of Rev. xiv. on Mount Zion! Do give us fuller information on this expected visit.

Yours in the "good fight" and victory of British-Israel,

HENRY ROE.

12, Barnoon Terrace, St. Ives, Cornwall, October 5th, 1906.

THE AMORITES.

To the Editor of the "Banner of Israel."

SIR,—Mr. J. W. Macdonald, when writing on "Recent Discoveries in Egypt" in your issue of October 3rd, affirms that "the immolation of infants in the foundation of city walls was a portion of the iniquity of the Amorites" (Gen. xv. 16). The verse of the Bible referred to does not credit the Amorites with such a crime, although it attributes iniquity to them, as Ezra also does to both Amorites and Jebusites (ix. 1).

In Ezekiel xvi. it is stated that the father of Jerusalem was an Amorite, and its mother a Hittite. Several texts of the Bible attest that it was a stronghold of the Jebusites, and the bossed stone doors, swinging on stone hinges, of the tombs of the kings sufficiently show that its architecture was related to that of Porter's "Giant Cities of Bashan." In the same chapter Ezekiel describes the prosperity and wickedness of Jerusalem. The daughters of the Aramæan Syrians and of the Philistines were even ashamed of the lewdness of the dwellers in Jerusalem (vers. 27 and 57), it had become so like its mother, the Hittite, and its sisters Samaria and Sodom (vers. 44—46). There is nothing said specially in that chapter about the immolation of infants; but turn to Ezekiel's contemporary, Jeremiah, and you will get something more definite. In vii. 29—31 we are told that the children of Judah in Jerusalem "set their abominations in the house," and "have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." In xix. 5 they "burn their sons with fire for burnt offerings to Baal." And in xxxii. 35 "they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech." Jeremiah compares the wickedness of the men of Judah to that of the Arabian in the wilderness (iii. 2), to the uncircumcised of Egypt, Edom (Esau's descendants), Ammonites and Moabites (ix. 26), to that of the prophets of Samaria and the inhabitants of Sodom and Gomorrah (xxiii. 13, 14). Although it is possible that some Amorite or Aramaic Syrians, under Turanian-Hittite or Semitic-Hebrew influence, may have followed the idolatrous practices of these last two peoples, there is no better witness than the Bible itself, carefully studied, that the Amorite or Aramaic Syrians were the most consistently righteous race in Western Asia.

I am, &c., JAS. WATSON.

63, High Street, Peebles, October 4th, 1906.

"THREE MEASURES OF MEAL."

To the Editor of the "Banner of Israel."

DEAR SIR,—There is a little matter upon which I would like some explanation, viz.: In our Lord's parable of the kingdom of heaven being likened to leaven which a woman took and hid in three measures of meal (Matt. xiii.), what was signified by the "three measures of meal"? If you could find me any interpretation of this I should be obliged.

Yours truly, W. H. H.

Old Trafford, Manchester, October 2nd, 1906.

[We do not think there is any hidden meaning in the expression. It is equal to an ephah, and was a very familiar measurement, being as old as the days of Abraham (Gen. xviii. 6).—ED.]

AN ACKNOWLEDGMENT.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Will you kindly permit me through the BANNER OF ISRAEL, "as requested," to thankfully acknowledge receipt of P.O. for 20s. from "Alpha," viz., 10s. for the Caravan and 10s. for our forward movement.

Yours faithfully,

JOHN T. HUNT,
Hon. Sec. West London B.-I. A.

3, Coverdale Road, Shepherds Bush, W., October 3rd, 1906.

SOUTH-WESTERN LONDON BRANCH ASSOCIATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—All British-Israelites in South London should make it a point to attend the meetings on Thursday evenings, at 8 o'clock, over the Restaurant, 35, Battersea Rise, S.W. I can promise them a real good time; and our Lecturer, Mr. Berry, as many people know, is one of the lights of British-Israel Truth. Don't come the first Thursday in the month, as we always migrate to Exeter Hall on that occasion, but come every other Thursday.

W. PILCHER.

85, St. John's Road, Clapham Junction, S.W.

MR. READER HARRIS' LECTURES.

To the Editor of the "Banner of Israel."

DEAR SIR,—"The Chiel" says in the BANNER OF ISRAEL this week, under Wayside Notes, that the reports of Mr. Reader Harris' lectures on "The Lost Tribes of Israel" begin in the September number of *Tongues of Fire*. I can't find it. Has "The Chiel" made a mistake? But perhaps they will be in the October number. I am delighted when an evangelical minister sees "eye to eye" with us on the Identity.

Yours faithfully,

JOHN P. BASTARD.

24, Lewin Road, Streatham, London, S.W., Sept. 27th, 1906.

[We have received similar letters from other readers, but it is not necessary to publish more than one on the matter.—ED.]

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The Other Sheep.

BY J. K. DOUGLAS BEDWELL.

"Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd."—John x. 16.

I PROPOSE to take the above verse and exhibit its connection with Old Testament prophecy—to give the meaning of the verse its full historical value, and show with what complete harmony our Lord's words echo those of the inspired writers of the Old Testament. And at the very outset of our investigations we are confronted with that expression of our Lord, "*Other sheep*"; so that our first step is to identify these other sheep.

Christ was addressing the Jews, and inviting them to believe on Him as their true Shepherd and Saviour; but, as our text tells us, there were certain other sheep just as precious to Him, which needed gathering together, and which, when gathered together, would recognise Him as their Shepherd. Now when we come to inquire who these other sheep were, we are at once reminded of the circumstance that the Jews represented only a small portion of God's chosen race, Israel, and that the greater portion were taken captive by the Assyrians, after which very little had been heard of them. This portion of Israel, as we all recollect, were the Ten Tribes, or Northern Kingdom, and are always referred to in prophecy as Israel, Joseph, Ephraim, Jacob; but never is the term Jew applied to them, that term designating solely the two tribes conquered by the Babylonians. Further, these particular sheep required to be gathered together again, which implies that they had been scattered or separated.

In view of these facts, I submit that the sheep of which Christ was speaking were no other than the lost sheep of the House of Israel, popularly known as "the Lost Ten Tribes." The national character of Israel was sheep-like in its waywardness (Isa. liii. 6); but although their history would be a sad one, full of backslidings, yet their ultimate end would be glorious—it would be the story of the Prodigal Son on a gigantic scale, for we know that Israel was God's elect race, and our further study of His Word will convince us that He would never abandon the people He had formed for Himself. Space forbids me giving more than just a few extracts from the many promises of blessing and greatness to Israel, but even these few form a manifestation of God's unwavering love for His own people, the sheep of His pasture.

As a foundation for the other prophetic truths we may take that blessing which God gave Jacob at Luz: "Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people: and will give this land to thy seed after thee for an everlasting possession" (Gen. xlviii. 4). And amongst many other references to Israel's future, we have the following: "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" (Gen. xxii. 17). "The Lord your God hath multiplied you, and, behold, ye are to-day as the stars of heaven for multitude. 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" (Deut. i. 10, 11). "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all nations that are upon the earth" (Deut. xiv. 2).

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"For the Lord thy God blesseth thee, as He promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee" (Deut. xv. 6).

Jeremiah, in a prophetical speech, outlines Israel's history: "But fear not thou, O My servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear not, O Jacob My servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. xlvi. 27, 28). So that we see, although Israel was punished severely for their falling away, it was God's divine intention to bring them again into a far more prosperous condition after they had been schooled for the position which they should occupy in this dispensation.

Prosecuting our search in the Scriptures for the identifying of the "other sheep," we are led to another description of God's wayward people:—"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar, king of Babylon, hath broken his bones" (Jer. l. 17). Both the House of Israel and the House of Judah are denoted here in their respective captivities, but at present we are concerned with the Israelites, and they were precisely in this "scattered" condition when our Lord was speaking of them under the term "other sheep."

History tells us that some time after their exile to Assyria, they migrated into other parts (2 Esdras xiii. 39, 45); and Amos states: "I will sift the House of Israel among all nations, as corn is sifted in a sieve, yet shall not the least grain fall upon the earth," while later on he declares, "I will plant them upon their land which I have given them, saith the Lord thy God" (Amos ix. 9, 15).

Having considered the Biblical description of Lost Israel to some extent, we can the more easily understand that Christ's mission was to bring them again to the fold; and in view of such prophecies as Jer. xxxi. 10; Hos. i. 10; Micah v. 8; Zech. x. 6—8, the only obvious conclusion we can come to is that the "other sheep" are now gathered together and hold the position of chief nation in the present dispensation. Furthermore, this conclusion we have arrived at must, according to Scripture, be recognised as a proper sequel to the events which took place in Israel's history during Old Testament times. The only people who will fit the description of Israel in this dispensation, in all points, is the Anglo-Saxon race.

"There shall be one fold, and one shepherd." The last part of the text I have purposely refrained from dealing with, as its fulfilment is distinctly in the future. It leads us into the days when Israel and Judah join hands and become one nation, and every day fresh events make it more apparent that the Anglo-Saxons are fraternising with the Jews. The two will ultimately be re-united, and the conditions of our text will then be fully realised. It is too wide a study to be adequately dealt with in this paper, but at some future time I hope to touch on that phase of the subject in these columns.

An Open Letter to Mr. Geo. Payne.

By the Rev. Leonard Hills.

Dear Friend,—My reply to yours must begin where you left off. You finished up by warning me of our Master's words—"If the blind lead the blind, both shall fall into the ditch"; but surely you are a little harsh and unfair in implying that you have all the light and I all the darkness. Anyway, the easiest method of testing your position will be by the "sure Word of prophecy"—the only standard of appeal that we British-Israelites recognise. Now, on page 1 of your letter you say, "Now let it be clearly understood that *at the present time* Israel does *not* form a nation, but are yet scattered and still under the curse." I am perfectly willing to clearly understand that, if you would only give some authority for such a statement—a statement which you use as your starting-point and base of operations against British-Israel teaching. But what saith the Scripture? Turn up Jer. xxxi. 35—37—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Now, my brother, which am I to believe—your statement, or the quotation which four times repeats the solemn warning, "Thus saith the Lord"? Evidently "Thus saith the Lord" is a flat contradiction to—Thus saith George Payne.

Turn the quotation up in your own Bible, friend, and see to it that I have quoted it aright; for if it means anything at all it means a fourfold—Thus saith the Lord, That until sun, moon and stars cease to be ordinances of day and night, Israel shall continue a nation. Up to the time of writing, those ordinances are still in existence as God's pledges in the firmament of the faithfulness of His oath to His people on earth. Further, no information has yet reached me of the foundations of the earth having been searched out, nor the measure of the heaven taken; and if the quotation with its "Thus saith the Lord" is worth anything, it is worth everything, and therefore Israel is not yet cast off. Surely, when you differ from the Scriptures so entirely as to assert what they emphatically deny, you cannot blame me for believing Jer. xxxi. 35—37 in preference to the sentence of your letter above quoted. In short, to make us "clearly understand" that Israel is not now a nation, you must clearly demonstrate that sun, moon and stars no longer exist, and that heaven above and earth beneath have been measured and searched out.

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Next you say, "The writer goes on to speak of a nation multitudinous as the stars and the sand. Now mark it, in Gen. xiii. 16 and xv. 5 he uses the word nation instead of seed, which he has no right to do. In the copying of law, if a scribe only spelt a word wrong, the manuscript was at once cast away as useless; and *do you think that God will tolerate the altering of His Word?*"

No, my friend, I do not. But why do you yourself not only alter but deliberately deny altogether Jer. xxxi. 35—37, etc., and then immediately after charge me with what you are proved guilty of out of your own mouth? You kick at the word nation, but it's God's word, it's Jesus Christ's word.

Gen. xii. 2, "Now the Lord said, . . . I will make of thee a great nation, and I will bless thee, and make thy name great." You say that "seed" does not mean nation, but something different. Look at your own words: "Besides, the word seed has quite a different meaning to the word nation. Seed embraces all true believers in Christ, of all nations during the present dispensation as well as in the age to come" (page 3, par. 1, of your letter). Now, according to you, Gen. xii. 7 really reads, Unto all true believers in Christ will I give this land. Gen. xiii. 15, "All the land which thou seest to thee will I give it, and to all true believers in Christ for ever," etc. Who is it that's altering God's word, eh? And then, not content with denying that seed is nation, you deliberately state that Christ's own word "nation," as in Matt. xxi. 43, also means believers. Here are your own words: "It is quite clear it is the Christians of the present age that are referred to as the nation bringing forth the fruits."

Again I ask, who is it that is doing that which you say God will not tolerate—altering His word?

Jesus Christ said nation. He meant nation. He said what He meant, and meant what He said, and His use of the word nation was in confirmation of the promise God made to Abraham (see Gen. xii. 2, xvii. 4—7): "My covenant is with thee, and thou shalt be a father of many NATIONS. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of MANY NATIONS have I made thee. And I will make thee exceeding fruitful, and I will make NATIONS of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." *Cf.* this also with Gen. xiv. 14—17 and Jer. xxxi. 35—37. And for you to assert (p. 1) that Israel is not a nation, and that God deliberately broke His oath to Abraham, or else made it conditional upon Abraham's seed being obedient, I can only refer you once again to the Scriptures. Gen. xxii. 16: "By Myself have I SWORN, saith the Lord, for BECAUSE THOU HAST DONE THIS thing, and hast not withheld thy son, thy only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all nations of the earth be blessed; *because thou hast* obeyed My voice."

There is no condition given or implied. Let God be true and every man a liar.

You say on p. 4: "I believe that the builders referred to in the parable were the Twelve Tribes; and if this be so, and if the kingdom was taken from them and given to a nation bringing forth the fruits, you will see, if you turn to 1 Peter ii. 9, that the nation Peter is writing to is the Church of all true believers." To which I answer: Peter may surely be allowed to know to whom he is writing. He says that he is addressing his remarks to "the elect, who are sojourners of the dispersion," or, as the original Greek gives it, "to the elect wanderers or pilgrims of the dispersion, gathered in God's election and picked out, strangers to men among whom they dwelt, but known and foreknown to God." So that you are merely twisting this Scripture as, indeed, you have unfortunately twisted every passage you have yet quoted. You say that Peter was writing to the Christian believers; he says to the elect of the dispersion—the lost sheep of the House of Israel—to whom Jesus said He was sent; and for you to say that (p. 6) "the fact is, that after the return from the captivity there was no more two separate Houses," is to give the lie to our Lord's own words when He states, "I am not sent but unto the lost sheep of the House of Israel." If there be no more two separate Houses, show us the fulfilment of Jer. iii. 18, where Judah is to walk to Israel, and both together come out of the land of the north into the land that God gave for an inheritance to our fathers.

You say it is a fact. But you produce not a single text of Scripture to back up your assertion. You speak of the return from the captivity. Which captivity do you mean? Remember, Israel was carried into Assyria and never returned; Judah, carried at a later day in a different direction altogether—namely, to Babylon—at the end of seventy years did return.

The minor points of your letter must stand over, such as my reference to Britain building the waste places, befriending the Jew, silencing by means of Identity knowledge the infidel. Meanwhile, my brother, please show me from God's Word

(1) When Israel ceased to be a nation.
(2) Where God broke His oath to Abraham.
(3) Where the two Houses became one.
(4) Proofs that they are one, and are in enjoyment of the sworn blessings that God reserved for them, and for them only.
(5) Account scripturally for the fact that the Jews of to-day admit and believe that they are of the House of Judah only, and that every week they pray for the return and reunion of their lost brethren of Israel.
(6) Prove that Christ did not "*confirm* the promises made unto the fathers" (see Rom. xv. 8), for He either confirmed them or He did not.

Very heartily yours,
LEONARD HILLS.

CORRESPONDENTS should please note that *all orders* for books and pamphlets should be sent direct to MESSRS. ROBERT BANKS AND SON, and *not* to Secretaries of Associations, &c. Delay is often caused in the execution of orders by sending to an intermediate person. When ordering of a bookseller give the publisher's name and address.

COMMUNICATIONS for the Editor to be addressed—J. G. TAYLOR, 12, Burdon Terrace, Newcastle-on-Tyne.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXI.

THE PROMISES OF GOD DISTINCTIVELY GIVEN TO EPHRAIM.

London, August 12th, 1875.

My dear Anthony,—The subject on which I am now to write will bring us to five different prophets — viz., to Jacob, Isaiah, Jeremiah, Hosea, and Zechariah. For the sake, therefore, of simplifying my correspondence, I propose to take each in a separate Letter, as I would not on any account have you wearied by giving you too much to think over at once. I shall not, however, introduce any of my conversations with Jones into these Letters, but simply give you their results; for I must now frankly acknowledge that I was being more and more drawn toward the increasing probability of his views.

You have not answered my last. Why was this? Is it that you have given me up as hopelessly erratic? Or because you secretly think I am right, and do not like to confess it? Whichever of these suppositions may be correct, I throw myself once more upon your indulgence, and begin from a new starting point.

The first prophecy we meet with concerning Ephraim is from the lips of his grandfather, Jacob, who, on his death-bed, blessed the two sons of Joseph — setting Ephraim, the younger, before Manasseh, the elder, transferring to him the birthright, and saying: "*His seed shall become a multitude of nations*" (Gen. xlviii. 19). Now here you must observe, Anthony, that Joseph, "the fruitful bough," was to inherit the "multitudinous seed" *through Ephraim only*—who afterwards stood at the head of the Ten Tribes of Israel. The first thing I investigated, therefore, was whether this multiplication promised to Ephraim might not have had reference to his headship over the Ten Tribes. But of the fallacy of that notion I soon became convinced; first, because those Tribes did not belong to Ephraim by way of lineal posterity, which is the uniform sense in which we are to understand Jacob's blessings on his own children; and, secondly, because the Hebrew word "*goim*," which is here used for nations, is properly to be understood of nations *foreign* to the Hebrew people. I speak of its use, as here, in the *plural* number, that being the only form of the word ever used in Old Testament Scripture to express "*the heathen*." Thus I found in this passage a very singular and unexpected light thrown upon the view that Ephraim was amalgamated with heathen people. Such an idea, however, seemed scarcely to satisfy the terms of the prediction. For it was a promised *blessing;* and the fact that Ephraim's descendants should be heathenised, could, in no way, be regarded as a blessing. I, consequently, felt there was a considerable probability in favour of Jones' view—viz., that Ephraim may have passed through a long stage of heathenism, and afterwards, being settled in Britain, have become converted to Christianity, with large national Christian offshoots, such as we know we ourselves possess in Canada, India, New Zealand, and Australia.

I was the more led to believe in the probability of the blessing taking this form from the fact of Sarah having been originally promised to be a "*mother of nations*" (Gen xvii. 16). Now Sarah was personally the mother only of *two* nations—viz., of the Hebrew Tribes through Jacob, and of the Edomites through Esau; for the Ishmaelites were no part of Sarah's posterity; and the Edomites, in respect of multiplied nationalities, count for nothing. Through this view of Ephraim's covenant promise, therefore, Sarah's maternity of nations would receive a much grander fulfilment; and it would further coincide with the promise made to Jacob, by which it was said that he should become "*a company of nations*" (Gen. xxxv. 11), the fulfilment of it being, *not through Judah*, to whom the promise was especially made of the "*one seed*," but *through Ephraim*, to whom the promise was specially made of the "*multitudinous seed.*"

But, added to this thought was another consideration to which Jones called my notice. He shewed me first, from the marginal reading in Gen xlviii. 19, that the word translated "multitude" might be rendered "*fulness*"; so that the promise would read, "Ephraim shall become *the fulness of the Gentiles.*" He then referred me to Rom. xi. 25, where these words occur: "Blindness in part is happened unto Israel, until '*the fulness of the Gentiles*' be come in; and so all Israel shall be saved"; pressing upon me that St. Paul, in that text, was actually referring to this old promise of Ephraim; and that he meant to teach the utter impossibility of the full salvation of God's ancient covenant people under Christ's government, until Israel, or the Ten Tribes (which were at that time as a nation unconverted), should have become the inheritors of this great promise. The effect produced upon my mind by the argument was very forcible. For, although I could not affirm that, of itself, it was conclusive, yet, taken in connection with all which Jones had said before, it appeared to be in the highest degree probable.

Upon the whole, I confess honestly that this gave me greater confidence in his views; and, though I was not even yet a true convert, I began to feel more and more that he was not such a vain dreamer as I had taken him to be.

Yours in the love of honest research,

To Anthony ——, Esq. Arthur.

Letter XXII.

THE PROMISES OF GOD DISTINCTIVELY GIVEN TO EPHRAIM.

(Continued.)

London, August 19th, 1875.

My dear Anthony,—We now come to the prophecy of Isaiah; but before I enter upon this, I must first answer one of your criticisms. You call my attention to three verses in Hosea ix., which seem to be opposed to the idea of Ephraim's multitudinous increase. "As for Ephraim, their glory shall fly away like a bird, from the birth. Though they bring up their children, yet will I bereave them, that there shall not be a man left. Ephraim is smitten, their root is dried up, they shall bear no fruit" (ver 11, 12, 16). I reply that this must be underst

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of the tribe of Ephraim's cessation *in their own land*, where "not a man" should be left, and where they actually were utterly bereaved of children. It is impossible to apply it to them after their exile; not only because Jacob had said, "Ephraim shall become a multitude of nations," but because Zechariah, long after that exile, said, "They of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: and *their children* shall see it, and they *shall increase as they have increased*" (Zech. x. 7, 8). We shall come to this prophecy presently. Meanwhile, take notice that it not only excludes your interpretation, but perfectly neutralises your criticism.

Let us now proceed to Isa. xi. 10—14, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 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, 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. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

I think there are four conclusive reasons why the "*second*" restoration here spoken of cannot possibly refer to that which took place out of Babylon. *First*, because it is described in direct connection with the times of Messiah. The whole chapter is Messianic. However, therefore, the deliverance from Babylon may be included, I do not see how it can be intended as the main and ultimate scope of this prophecy. *Secondly*, because in the return from Babylon there was no *complete* restoration of all the Twelve Tribes, as here described. Now this there had been in the exodus from Egypt; and therefore, in respect to that deliverance, it was well called the second restoration. *Thirdly*, because when the people returned from Babylon, they came back only from one quarter, whereas this passage speaks of many different places out of which the restoration is to be gathered. *Fourthly*, because at the time of the return from Babylon there were no military achievements, as here portrayed. There was no "spoiling of the east," no "laying hands on Edom," no "conquest of Ammon." Still less were there any of those marvels in Egypt, of which the last verses of this chapter speak (see v. 15, 16).

Putting all these considerations together, I believe you will agree with me that this prophecy speaks of the great restoration which is yet to come; and that it therefore includes the restoration of the Ten Tribes of Israel — pointing, moreover, to a time of *union* between Judah and Anglo-Ephraim, when both shall go together to Palestine in perfect peace and harmony. But if so, how is the language of the 14th verse to be understood? As an honest searcher after truth I could not help marking a point of apparent discrepancy between Hosea's statement, that Ephraim was to be restored "*from* the west," and Isaiah's here, that it should take place "*toward* the west." "They shall fly upon the shoulders of the Philistines toward the west." The difficulty was unriddled thus. "Shoulders of the Philistines" is a geographical expression, meaning "frontier districts," for so the word is to be understood in Joshua xv. 11. Again, "toward the west" is identical in Hebrew with "seaward." Hence the words may be rendered, "They shall fly upon the frontier district of Palestine seaward." Thus the very passage which my conscientiousness led me to examine as an argument against the opinion toward which I was gravitating, eventually proved quite in its favour. For, if Ephraim returns to Palestine from Great Britain, the people *will* arrive there *seaward*, or *on its western coast.*

Yours, progressing slowly,

To Anthony ——, Esq. ARTHUR.

(*To be continued.*)

The Mystic Bull of Ephraim.

BY THE REV. A. B. GRIMALDI, M.A.

As Taurus was the bull emblem of Ephraim, the first-born, it is remarkable how prominent a place the bull takes in ancient mythology and astronomy.

Pliny says, in speaking of the Druids: "Addressing it (the mistletoe on an oak) in their own language, by the epithet of All-Healing, after duly preparing sacrifices and banquets under the tree, they bring to the spot two white bulls, the horns of which are then, for the first time, garlanded. The priest, clothed in a white dress, ascends the tree and cuts the mistletoe with a golden knife, and it is caught in a white cloth. Thereupon they slay the victims with a prayer" (p. 88).

"As nearly as can be calculated, the Spring Equinox first occurred in the sign of the Bull 4560 B.C." (p. 38).

"The era of Menes has been made out to be nearly coincident with the time when the colure of the Spring Equinox entered the sign of the Bull. The name of Mena is identical with that of the bull, Mnevis or Men Apis of Heliopolis, the celestial birth-place of the sun."

"It is certain that the dynasty of Mena coincides with the establishment of an Osirian myth that is for ever connected with the sun in the sign of the Bull by means of the legend relating to the death of Osiris, when the sun was in Scorpio, and the Bull and the Scorpion were two equinoctial signs, showing that the bull of Mena and Osiris are one and the same" (p. 38).

"Osiris, the great god of the dynasty of the celestial bull, was succeeded by the ram-headed Amen" (p. 45). (Massey: *Origins*, vol. i.).

The importance of the connection of Osiris and the Bull arises from the fact of Osiris being Joseph deified, as shown in the BANNER, 1903.

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MISCELLANEA.

EXODUS UPHELD.—One of the chief ancient cities whose site was discovered during last winter's explorations carried out under Mr. Flinders Petrie, is Raamses. The sister city of Pithom, a few miles off, had already been identified, but at Raamses an inscription was found on the tomb of an official stating that he was over the stores brought from "the divine land." Now both places are called in Exodus "store cities" (i. 11—R.V.), and thus we have another proof of the trustworthiness of Old Testament writers even in "tittles."

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RENOVATING AFRICA.—Among those who are busy developing British East Africa is Lord Delamere, who has settled in the neighbourhood of Nairobi, on the new line from Mombasa to Lake Victoria Nyanza. Here he has acquired a large estate of some thousands of acres. Lord Delamere intends to make an experiment in the way of importing sheep, and he has besides a herd of the native cattle, which he means to improve by importing English Jerseys. His nearest neighbour is Lord Hindlip, who has also bought a large estate. Land at present at some little distance from the town can be had at about half-a-crown an acre, and the climate of this part of British East Africa is perfect during ten months of the year,—that is, in the highlands.

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A BRITISH TENDENCY.—The tendency is to forget Continental bayonets and exaggerate unduly those who follow the peaceful arts. Thus, when we come to music, the inferior Continental Second Fiddle is often exalted above the superior First Violin we possess at home. Such is our insular peculiarity that the assurances of the principals of the Royal Academy of Music, the Royal College of Music, and the Royal College of Organists that Great Britain is second to no country in musical skill falls on deaf ears. It needed Hans Richter from Vienna to say that the English orchestral player was a quicker sight-reader and a better all-round musician than could be found abroad for that fact to be realised. In like manner it has been necessary for Mr. Iles to take the brass band known as the "Besses o' the Barn" through France to make us feel proud of such fine players. Later 380 singers of the Leeds and Sheffield Choral Union have given performances of the "Messiah" in different centres of Germany, and the Fatherland has had cause to envy our Midlands such beautiful voices. They have long been appreciated by musical connoisseurs in this country, but not till the foreigner had praised them has the British Press rubbed its eyes and refrained from repeating the moth-eaten phrase, "We are an unmusical nation."

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PERMEATING SEA AND LAND. — Representatives of of the British Chamber of Commerce, with Sir Albert Rollit as their spokesman, have been visiting Austro-Hungary, and at Budapest M. Kossuth addressed these words to them:—"Your visit is to us a source of pride. It is you who are the true representatives of the British world-power. The military strength of a State can be destroyed in a single battle. What you have accomplished by strength, efficiency, enterprise, and force of will can never be destroyed, and can only fade in the decay of generations. For centuries Great Britain has moved forward. Her energy permeates the furthest seas, and her capital develops the remotest corners of the earth."

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SHORT HISTORY OF GLASTONBURY.—The ruins of Glastonbury Abbey are to be sold, which has drawn from Canon Holmes an appreciation of this historic spot. As a site, the Canon observes, we can say of Glastonbury what can be said of no other place in England, viz., that after it had once been sanctified by Christian worship in the time of the ancient Britons, it has never ceased to be aught but a Christian sanctuary. When it was actually founded no man can tell, but with no other shrine have there been interwoven so many or so beautiful traditions. It was the fond belief of England for many centuries that St. Joseph of Arimathæa, he who gave his own sepulchre to be a resting-place for the bones of the Saviour, wandered westward to spread the light of faith, and that he finally settled down in Glastonbury, where, after his death, his bones found burial. In his travels from the Holy Land he bore with him, according to the same story, the Holy Grail, and a thorn which served as staff; on planting the thorn at Glastonbury, it grew into a tree, which countless generations of pilgrims were to honour. According to old Celtic legend, too, the bones of the great King Arthur were buried at Glastonbury. Certain it is that many famous persons in later days, kings of the Saxon dynasty, and holy men and women who were esteemed saints, found in the abbey precincts their last resting-place. St. Dunstan became its Abbot in 942. William of Malmesbury wrote its legendary history, and its last Abbot was Richard Whiting, who was hanged by Henry VIII. when the abbey, like so many others, was suppressed.

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DISAPPEARANCE OF BRITISH NEW GUINEA.—"British New Guinea" has ceased to exist, the Imperial Government having transferred its control to the Australian Commonwealth, and handed it over under the title of "the Territory of Papua."

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A NELSON MEMORIAL.—Anent the Nelson anniversary, it is not generally known that his death was the origin of the black silk handkerchief which the sailor wears under his broad blue collar, tied in a loose knot in front. The scarf, or handkerchief, was first worn as mourning for the great Admiral, and by some means or other it was retained and eventually became a part of the naval man's uniform. The white stripes round the broad collar also represent the victories at the Nile, Copenhagen, and Trafalgar.

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FASHIONS FROM LONDON.—The fact that we borrow our fashions from London is so clear to any student of fashion that the wonder is there are some who deny it. It is galling to our national pride, perhaps, to have to admit that we tread on the heels of England, but the fact remains.—*The Haberdasher*, New York.

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Association Notes.

The British-Israel Association.

As our readers will have seen from the advertisement columns, the Central Association has commenced its winter course of lectures at Exeter Hall, the programme being opened by the Rev. J. Idrisyn Jones with an address on "Israel in the Millennial Age," which we trust attracted an audience worthy of the speaker and the subject. Next Thursday (November 1st) Col. G. W. Deane, C.B., will lecture on the disconcerting theme, "The Fall of London as Prophesied by Isaiah," and will be followed by other well-known advocates of the Identity, whose subjects, &c., we give below:—

Dec. 6th.—"Witnesses and Witnessing" (W. Weller, Esq.).
Jan. 3rd, 1907.—"The Primary Meaning of the Language of Scripture—the True Meaning" (D. A. Onslow, Esq., J.P., A.K.C.).
Feb. 7th.—"Sceptre" (Miss Augusta Cook).
March 7th.—"The Early British Church" (Rev. L. G. A. Roberts, Comr. R.N.).
April 4th.—Subject to be announced (Rev. W. F. G. Clatworthy).
May 2nd.—Annual Meeting (details to be announced).
June 6th.—"Zionism, What it Is and What it Is Not" (Rev. M. S. Bergmann).

We would urge upon all the London friends who can possibly do so to support the meetings with their presence and make these lectures the most successful of any yet held by the British-Israel Association in Exeter Hall Parlour.

Southport and District Anglo-Israel Association.

We are pleased to see that this Association is displaying all the vigour of youth and making itself felt in the neighbourhood it exists to serve. We have already noticed Mr. Sherwood's lecture on the "Great Pyramid" (Banner, Oct. 17th, p. 434), and we now have to announce that on Nov. 5th Mr. G. F. S. Boston, of Liscard, will lecture in the Assembly Room, Cambridge Hall, on "The Kingdom of Heaven: Where is It?" while on Nov. 19th Mr. R. R. Salthouse, President of the Association, will lecture on "The Church and the Kingdom" in the Temperance Institute. Both meetings commence at 8 o'clock. There will be other lectures during the season, and one at least has already been arranged for by Rev. Leonard Hills on the first Monday in February, 1907. For further particulars, application should be made to the secretary, Mr. J. H. Sherwood, 10, London-street, Southport.

Southampton, Woolston and District Association.

The Southampton friends are preparing to conduct an energetic campaign in the immediate future, and ask for the prayers of all believers that the proposed meetings may be abundantly blessed. From Nov. 2nd to Nov. 11th the Rev. Leonard Hills will be on the scene and speak as follows:—

Nov. 2nd.—Drawing Room Meeting in Inglefield Cottage: "When Britain Wakes."
Nov. 4th.—Sunday morning, Bittern Park Wesleyan Church: "Yesterday, To-day, and For Ever."
Nov. 4th.—Sunday afternoon, Wesleyan Church, Portswood (Men only): "God's Method and Methodists."
Nov. 4th.—Sunday evening, Wesleyan Church, Portswood: "The Gospel of the Kingdom."
Nov. 5th.—Not fixed.
Nov. 6th.—Sholing Church of England Girls' School: "Our National Liturgy and the Identity."
Nov. 7th.—Bittern Park Wesleyan Church: "The Humours of Lecturing." Admission to this lecture by ticket only, prices 1s. and 6d.
Nov. 8th—Shirley Bible Christians: "The Stone Kingdom."
Nov. 9th.—Freemantle Wesleyan Church: "Things That Are Wanting."
Nov. 10th.—Not fixed.
Nov. 11th.—Freemantle Wesleyan Church (afternoon, men only): "Democracy and Prophecy."
Nov. 11th.—Woolston Wesleyan Church, Obelisk-road: "Shams."

In addition to these there will be addresses at Inglefield Cottage, Obelisk-road, Woolston, as below:—

Nov. 16th.—"Nimrod, the mighty hunter before the Lord": Mrs. Wiseman.
Nov. 30th.—"Laban's Benediction and its Partial Fulfilment": Miss Smith.
Dec. 14th.—Subject to be announced: Mr. D. T. Holmes.
Dec. 28th.—Selections from "Our Israelitish Origin" by *Wilson:* Mr. R. S. MacDonald.

The secretary, Mrs. M. J. Crampton, Inglefield Cottage, Obelisk-road, Woolston, will be very glad to receive literature for distribution at Mr. Hills' meetings, or other assistance, as the labourers are few and the task heavy. We are sure that she and her fellow-workers have the sympathy of earnest British-Israelites everywhere, and hope that in many cases the sympathy will take a practical shape.

The Arena.

David Barron's Blunders.

By H. A. Marchant.

(*Concluded from page* 444).

Mr. Barron is a converted Jew, and is very anxious that the unconverted Jews be not "robbed," as *they* are the true Israel, the only "covenant" people. What should I do if I were a Jew and believed this? I would stick to my people and never join any other religion, for both Old and New Testaments show that good and right-minded Israelites are not cut off from Israel, but the converted Gentiles are graffed in among them and made partakers of the root and fatness of the olive tree.

Is David Barron graffed into his own olive tree, or into some wild olive Gentile graft? (Rom. xi.; Psa. cvi. 5). Was it the believers or the unbelievers who were to be cut off from Israel? (Acts iii. 23)—"Every soul that *will not hear that prophet* shall be

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utterly destroyed from among the people" (R.V.). The people are not to be confounded with the "cut-off" ones, as though the cut-off branches were the only and true Israel. Let us go to St. John's Gospel and see if Jews were the only Israelites; and I cannot do better than quote from the report of a debate I had with one of David Barron's school (see *Covenant People*, March, 1899). I first quoted John iii. 25: "Then there arose a question between some of John's disciples and the Jews." Who, then, were John's disciples? From John vii. 1 I read out:—"After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him." "Howbeit (ver. 13), no man spake openly of Him for fear of the Jews." "Then said the Jews among themselves (ver. 35), Whither will He go? Will He go to the *dispersed among the Gentiles*, and teach the Gentiles?" "His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again?" (chap. xi. 8).

All these passages were explained as only an Anglo-Israelite can explain them: the two classes of sheep in the land—the one class that would follow Jesus, and the other class that would not. His own sheep and the other sheep were touched upon, and then I showed the difference between Judah-Jews and Benjamite-Jews *by religion*, but *not tribal* Jews. In order to explain the meaning of the Lord Jesus' words, I described the geography of the tribeship of Judah, and showed that, although Christ was born in Bethlehem of Judea, Judah's tribeship, we never read that He preached in Judah, and I offered £5 to Mr. —— if he could find where Jesus preached in any town or village marked on the map as of the tribeship of Judah. (See Bacon's "Map of the Journeys of our Lord," and also the maps in Mimpress's "Harmony.") Opening Renan's "Life of Jesus," I read out: "Judas, son of Simon, of the city of Iscariot, who was the black sheep of the faithful flock and who acquired such an unenviable renown, was the only one of them who was not a Galilean. Kerioth was a town in the extreme south of the tribe of Judah, a day's journey from Hebron." After explaining this, I opened Farrar's "Life of Christ" and read out: "Of Judas, the man of Kerioth, perhaps the only Jew in the Apostolic band," etc. I then showed the weighing of the thirty pieces of silver and the breaking of the brotherhood of Judah and Israel (Zech. xi.), and argued that the British-Israel Association believe that those in the land (Deut. xxix. 15) represented not only themselves but those who were afar off among the Gentiles, and who would believe in Jesus through the preached Word (John xvii. 20).

I will now ask Mr. Barron—How was the brotherhood of Judah and Israel broken at the Crucifixion if Judah absorbed Israel and the Jews are the only true covenant people? See the prophecies of Benjamin and of Judah in Deut. xxxiii.; and if both these had one fate how are we to understand these texts? Then see Acts ii. 41: "Three thousand believed." Acts iv. 4: "Five thousand men." Verse 32: "multitude." Acts v. 14: more multitudes. Acts vi. 7: "A great company of the priests were obedient to the faith," and "disciples multiplied." So even if the tribe of Judah and some other disobedient ones rejected the new covenant, Israel did not reject Christ; or, who were the above thousands and multitudes? Here, indeed, was the root and fatness of the good olive tree (Rom. xi.), and no Gentiles in it up to this. Yet, simple folk are taught to say "the Jews rejected Christ," and the "Jews" in their vocabulary mean the *twelve* tribes of Israel! No wonder we say, Question? To this wholesale contradiction of Scripture I say—Read it all over afresh and learn God's plan: "This thing is from Me" (1 Kings xii. 24) said He, when Ephraim departed from Judah. Was it only for the sake of making division, or for what?

Mr. Barron, as a converted Jew, should be very careful how he expounds the parable of the wicked husbandmen; and as he tells us the offspring of those men are the only "covenant" people, the true Israel, and that we Anglo-Israelites *rob them*, we say to him, "How readest thou?" Let us listen to the Christ on the eve of His passion. There were friends, enemies, and evidently neutrals, listening to His words; and when He asked the question, "What will He do with these husbandmen?" (Matt. xxi. 40) His friends and the neutrals saw but one answer (ver. 41): "They say unto Him, He will miserably destroy those wicked men, and will let out His vineyard to *other* husbandmen, which shall render Him the fruits in their season." Those who hated Him heard those words and saw into the meaning of them, or why did another "they," who heard the answer of the *first* "they," say (see Luke xx. 16, 17), "God forbid." Forbid what? Turning to those who cried "God forbid," Christ looked upon them (R.V.) and said: "What, then, is this that is written, The stone which the builders rejected, the same is become the head of the corner." Christ practically said: "You say, 'God forbid' to what those other people have answered. Here is a text which proves they are right in their conclusions, in spite of your saying 'God forbid.'" He then showed that this stone, or "*others*," was to be like the stone of Daniel ii., and that it was a "rejected" stone, even as Christ was a rejected stone.

Did the Jews reject anyone besides Christ? Did they reject the sheep as well as the Shepherd? (see Ezekiel xi. 15.) "Get *you* far from the Lord; unto *us* is this land given in possession." Were they—the Jews—likely to be made the head of the corner under the chief corner-stone? Nay; rather all the House of Israel, rejected by the House of Judah; the stick of Joseph and Ephraim, and not the stick of Judah (Ezek. xxxvii.). The birthright was Joseph's (1 Chron. v. 2), Ephraim was God's firstborn (Jer. xxxi. 9); "I am a Father to Israel, and Ephraim is My firstborn." "Declare it in the Isles afar off, and say; He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. xxxi. 10). Yes, the Good Shepherd would keep Ephraim, whose name means "*fruitful*" (Gen. xli. 52, xlviii.).

Now for the climax of Christ's parable: "Therefore say I unto *you* (those who said 'God forbid'), the kingdom of God shall be *taken from you*, and given to a *nation* bringing forth the *fruits* thereof." There is not a word about the failure of the "*others*,"

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or the "*nation*"; it should and would do as Christ said, "bring forth the fruits"; but David Barron sees the true covenant people and "the only Israel" in those who rejected Christ and were given up by Christ, or what does Micah v. 1—3 mean? (Refer here to Isaiah liv.) They are "given up *until* the *remnant* of His brethren return unto the children of Israel." This is the true *solution of the Jewish question*. But Mr. Barron says the "nation" that was to bring forth the fruits was the "Church"! Christ says nation, Barron says Church; and in order to prove his contention, he goes to St. Peter's first Epistle. Oh! David Barron, if British-Israel is Goliath, you will never slay it with this stone! Did Peter write to a definite people or to the "Church"—believers of all nationalities? Hear his words (R.V.): "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the *dispersion* . . . according to the foreknowledge of God . . . who according to His great mercy begat us *again* unto a *living hope* by the resurrection of Jesus Christ from the dead. . . ." Turn now to Ezekiel xxxvii. 11:—"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 clean cut off." This was under the old covenant. These elect were not Jews, but Israelites of Joseph's lost house. Twenty-three years after the Crucifixion Peter told them they had not seen Jesus Christ as the Jews had (ver. 8), and if Mr. Barron will read Hosea i. and 1st Peter ii., he will have no need to wrest this Scripture to mean *not a* "*nation*," or race, *when Christ said* "*nation*." "Ye are an elect *race*, a royal priesthood, a holy *nation*, a people for God's own possession; called out of darkness ['Ephraim is joined unto idols,' and is called 'Lo Ammi'], which in times past were not a people (Hosea i. 9), but now are the people of God; which had not obtained mercy [Lo-ruhamah, Hosea i. 6], but now have obtained mercy." The Jews were never called Lo-ammi and Lo-ruhamah, but the Ten Tribes were, and the references in Peter are to Hosea i. See also the Variorum Teachers' Bible, which says in a note: "a peculiar people"; literally, "a people of acquisition," *i.e.*, a people who are specially "God's own." How glorious! It reminds me of Jer. xxxi. (read the chapter).

Mr. Barron says the twelve bullocks offered by Ezra proved that the twelve tribes returned. Twelve stones taken by Elijah did not prove that Ahab ruled over twelve tribes, nor did ten men in Egypt (Gen. xlii. 13) mean that they were all there when they said, "We are twelve brethren"; nor must we forget Deut. xxix. 15 and Dan. ix. 7 when considering the sacrifice of Ezra viii. 35. If David Barron is proved to be absolutely wrong in his main contention, why should we waste time over his details? I have sent the pamphlet back, and if anyone is not satisfied, will he show me one point of his which looks formidable, and I will show its utter falsity, as I believe I may justly claim to have refuted his "Jew the only true Israel and covenant people" theory. Pray, do not think I am against the Jews, our brethren. You have only to read my article in the New Year's number of the BANNER OF ISRAEL for 1906 to see I am one of their friends, and one who is continually speaking on behalf of Judah, who are Israelites, but not "All Israel" just because they are of Israel (Rom. ix. 6), for the Word says all Israel *and* Judah over and over again; and may the God of Israel open their eyes to see "truth as it is in Jesus" (Eph. iv. 21, R.V., i. 18), and give them rest and peace. Amen.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

THERE are lively signs on all hands that the winter is going to be a time of great effort on the part of British-Israel propaganda. Lectures and special efforts are the order of the day.

"Go forth in haste with bills and paste,
Proclaim to all the nation
That men are wise who advertise
In every generation."

Splendid opportunities for utilizing Landseer Mac-Kenzie's notable poster. The North of England Council used them with great acceptance and good result last winter in their campaign, and lecturers like Hills, Marchant, Locke and Hunt down South all "plump" for the posters.

New publications are on their way. Don't forget the Purse Calendar for 1907, nor the new Motto Cards that Mr. H. G. Locke, of postcard fame, has again promised. Then there's the ever-acceptable "Anglo-Israel Almanack and Guide Book," and possibly, probably, a splendid Sheet Almanack.

Could Mr. I. Loveland, of Shoreham, verify the following, which has been sent to the Chiel as the *original* version of "All Hail the Power," written by Edward Perronet, son of the Rev. Vincent Perronet, who was Vicar of Shoreham in 1780?—

"Crown Him, ye morning stars of light,
Who fixed this floating ball;
Now hail THE STRENGTH OF ISRAEL'S MIGHT,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
YE RANSOMED OF THE FALL,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Hail Him, YE HEIRS OF DAVID'S LINE,
Whom David Lord did call,
The God incarnate, Man Divine,
And crown Him Lord of all."

If this is, indeed, the original verse, what shall we say of the miserable "improver" of this inspired lay who dared to substitute "A remnant weak and small" for "Ye ransomed of the Fall"? Moreover, if Jer. xxxiii. 25, 26 be true, the heirs of David's line must still be not only in existence but reigning.

And as for the "remnant," according to God's words (Micah v. 7, 8), "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 nations in the midst of many people as a lion among

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the beasts of the forest, and as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and there is none to deliver."

"Self is the only prison that can ever bind the soul;
Love is the only angel who can make the gates unroll;
And when He comes to call thee, arise and follow fast,
His way may be through darkness, but it leads to light at last."

Correspondence.

"APPARENT COMPLICATION."

To the Editor of the "Banner of Israel."

DEAR SIR,—I am entirely at one with your correspondent "A. H." in his letter under the above heading in this week's BANNER. I, too, fail entirely to see why the phrase "Sons of God" in Genesis vi. 2 should be supposed to refer to the "fallen angels." The fact that the fallen angels *are* such disposes of *their* claim in this verse to be called "sons of God." In Hebrews i. 5 occurs the remarkable statement, "Unto which of *the angels* said *He at any time, Thou art My Son, this day* have *I* begotten *Thee?*" As we know, this query is, of course, made as concerning the birth of Jesus Christ. But it also disposes of the sonship of the outcast angels, concerning *whom* Jude states explicitly: "And *the angels* which *kept not their first estate*, but *left their own habitation*, he hath reserved *in everlasting chains under darkness unto the judgment of the great day.*"

Here, then, is the power of these spiritual beings effectually limited, so far as *personification* of human beings is concerned, while their actual marital relationship as spirits *with* human beings is so outrageous an idea that I can only look upon it as one of the many ways in which Satan has successfully hoodwinked us to the *truth*.

But there is a way out of the difficulty which, to the best of my remembrance, I have not as yet seen expressed in print. First of all we must remember that God framed a plan according to which mankind was to have been "an holy people" from the outset to the end of its career. Satan frustrated this plan, and a Redeemer became a necessity. If we turn to Luke iii. 38 we shall find these words: "Which was the son of Enos, which was the son of Seth, which was the son of *Adam, which was the son of God.* We are all perfectly well aware that the term "son of God," used with reference to Adam, means by way of *creation* as the work of God, man's originator. Remembering also that the scheme of man's redemption was formulated from the foundation of the world, it also necessarily follows that the Almighty predestinated a clean stock from which should descend the promised Messiah. Adam's son Abel was murdered. Cain was a murderer, and became an outcast. God, therefore, provided a third son, Seth, whose name signifies "appointed." I believe, then, the simple explanation of the term "sons of God" in Gen. vi. 2 to be the *direct descent of the firstborn* in *the family of Seth*, in contradistinction to the numerous descent of the other branches of the same family. A reference to the genealogical tree of Gen. v. will make this clearer. There are many apparent "mysteries of the kingdom of heaven" which can be largely unravelled by acquiring the habit of trying to look at this great question of a race of "sons of God" who shall glorify His name *from the point of view of God Himself*, rather than from that of our own.

Yours truly, F. E. SHAW.

October 11th, 1906.

To the Editor of the "Banner of Israel."

DEAR SIR,—For a detailed account of the angels who left their own habitation and descended to the earth in the days of Jared, in number about 200, and became subject to Satan, may I refer your correspondent A. H. to the "Book of Enoch," translated from the Ethiopic text by R. H. Charles, M.A., 18s. 16s., but which was originally written in Hebrew. These wicked angels, who "kept not their first estate, are reserved in chains under darkness unto the judgment of the great day" (Jude 6; 2 Peter ii. 4). The three classes of giants, their children, were all destroyed before the flood, and Genesis iv. 1 emphatically states that the whole earth was overspread by Noah's three sons (see also "Enoch," page 231, on the same subject). The spirits, however, of the giants who were born on the earth were by this account to have their dwelling on the earth as evil spirits, and were to devour, oppress, make war, and cause destruction without license, until the final judgment and were to be invisible. "Art Thou come hither to torment us before the time?" (Matt. viii. 29). They are subject to Satan (Matt. xii. 24—28). Satan led astray the angels and made them his subjects (Rev. xii. 4), and led astray man (2 Cor. xi. 3

The numerous quotations from the Book of Enoch by the New Testament writers prove that they were quite familiar with it, in fact no book was more made use of by them; the *early* Church fathers also deemed it scriptural, but it was finally condemned in explicit terms by Chrysostom, Jerome, and Augustine. Under the ban of such authorities it gradually passed out of circulation and knowledge of the Western world until the end of last century. The names of the seven holy archangels are there: Michael, the guardian angel over "the people," Uriel over Tartarus, Gabriel, Raphael, Raguel, Fanuel, Saraquel. They are the seven holy angels of Tobit (xii. 1 the seven angels before His throne (Rev. i. 4), the seven angels with seven trumpets (Rev. viii. 2), the seven angels with the seven vials (Rev. xv.), and the seven archangels of the Zarathushtra, or Zurishaddai (Num. ii. 12).

Yours truly, W. A.

9, Gordon Road, Bournemouth, October 11th, 1906.

REDEMPTION AND SALVATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—"A reader of the BANNER," in this week's issue evidently thinks that if the Gentiles were not redeemed they have lost something. From Gal. iv. 4, 5, it is absolutely certain that Christ was *not* sent to redeem Gentiles, as He was sent to redeem "*them*" that were under the law, *i.e.*, Israel: the other "*them*" that were not under the law were the Gentiles.

We are invited to look at St. Paul's letter to the Ephesians "who were Gentiles." If we wish to know to whom any ordinary letter is written we look at the beginning; let us do the same with St. Paul's Epistle, and we find in chap. i. ver. 1 that he calls them "the saints which are at Ephesus." All Identity believers know that "saints" mean Israelites, but if they were "Gentiles" then St. Paul's message must have been like the following: "I have to inform you that you are no longer under the law—which you never were under—therefore there is no further need for your going through the forms and ceremonies—which you never went through—because you have been redeemed (bought back)—from a position you never occupied." I believe St. Paul knew better than this, and therefore did not make that blunder.

Again, let us look at the beginning of St. John's letter, and we find "the Revelation was given to show His *servants*, &c.—another name for Israel. If "A Reader" could only grasp the fact that redemption and salvation are two entirely different things, the first for Israel only, as they only required it, the second for all mankind, then a flood of light would burst in and remove what has been, and still is to many, a stumbling-block, as they cannot understand how Christ could have redeemed (bought back) the human race from sin 1,900 years ago, and yet the human race be as much under sin to-day as they were before the redemption took place. They ask this pertinent question: "Has the redemption been a failure, or have we failed to understand it?"—and yet the understanding of it is so simple when one comes to see the distinction between redemption and salvation that one is surprised that so much explanation is required; but then we have all to contend with deep-rooted prejudices. I hope "Reader" will again study my article of May 2nd. Yours in Israel, C. R. COLQUHOUN.

48, St. John's Road, Bootle, Liverpool, October 12th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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THE
BANNER OF ISRAEL,
(Weekly, One Penny. Monthly Parts, Sixpence.)
is issued for the purpose of giving information on the Identity of the British peoples (including our kindred in the United States) with the House of Israel, *i.e.*, the Ten Tribes, as distinct from the Jews, who are of the House of Judah. The Journal deals with all branches of inquiry touching the Hebrew origin of our nation, and shows the bearing of present-day events on the prophetic destiny of the English-speaking race.

Particular attention is drawn to the following Facts and References concerning Israel:

Their land would become too small, and they would spread out to the very ends of the earth (Isa. xlix. 20; liv. 3; Deut. xxxiii. 17).

They had to inherit and colonize the waste parts of the universe (Isa. xxxv. 1; xlix. 8).

They would grow into a "company of nations" (Gen. xxxv. 11; xlviii. 19).

They had to be a blessing to all the families of man (Gen. xviii. 14; Isa. lviii. 6, 7; Mic. v. 7).

Their territory would be distinguished for mineral and agricultural wealth (Deut. xxxiii. 13—16).

They had to possess the "Gate of their enemies" (Gen. xxii. 17).

They would lend to many nations and borrow from none (Deut. xxviii. 12).

They would rule over many nations and be ruled over by none (Deut. xv. 6).

They had to be a great and warlike people (Micah v. 8; Jer. xxxi. 7; li. 20).

All of which predictions are fulfilled in the Anglo-Saxon race.

Satisfaction.

Notes of Harvest Festival Sermon, October 6, 1906, preached at West Hoathly,

BY THE REV. LEONARD HILLS.

"He shall see of the travail of His soul, and shall be satisfied." —Isa. liii. 11.

SATISFIED. He shall be satisfied. Let us try and learn the heavenly meaning of the annual earthly story of the harvest by viewing it, if possible, from "His" standpoint. Too often do we talk about *our* harvest festival and centre all our thoughts upon just that which lies around us. Has it ever occurred to us that harvest pre-figures that great ingathering when He shall be satisfied? Gratitude arises from hidden springs, in whose quiet depths dwells the restful spirit of satisfaction. While we are grateful to our Father for all His love in feeding and watering, there is—there must be—doubtless a feeling that we ourselves have "something to show for our labour." How often we use the expressions—something to show for it, or nothing to show for it; and that we have obvious results, enhances our thankfulness. Let this sense of satisfaction, this undercurrent of joyous rest, which we ourselves experience on this festival day, help us to look yet more clearly along the lines of revealed prophecy to *that* great day. Then, if our text stands for aught at all, it means that Christ's work is still going on. The great harvesting of God's people will surely be developed along the well-known and easily recognisable lines of that system of method—cause and effect—logical sequence, that marks the handiwork of God and testifies to the truth of the witness of that goodly fellowship of prophets which have been since the world began; who, one and all, testified alike to the fact that God's predestined way of blessing all the sons of men was by the predestined people. Therefore it will be folly to expect that life will go on in turmoil and mystery, that the sons of men will wander aimlessly through their allotted span, like a parcel of children in a wood without paths, or that God gives no sign of His approaching harvest.

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Those of us who have long studied our Bibles in the latter-day Spirit-given light of Israel, can clearly see that God has never ceased to give signs; for as truly as harvest must be preceded by reaping, and that by ripening, and ripening by growth, and growth by sowing and planting; so also has God continued to work out His eternal purpose of eternal love. But let us take the very words of His Book for guidance, and then look around for the facts of life and history which must—if the Bible be true—confirm them. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). This, then, is quite parallel with the process of nature—root, shoot, and fruit. This also confirms and corroborates the statement our Lord made when He said to the Jews (see Matt. xxi. 43): "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

As God had previously shown in the text above quoted which nation it was that was to fill the face of the world with fruit, there can be no manner of doubt as to which nation was meant by our Lord when He thus spoke. From Genesis on to the close of the Canon, God has ever kept this idea of fruitfulness before us. Back, back, into the early pages of the Bible—into Genesis—*where all the great things are found*, we find the unalterable fiat from heaven gone forth upon Abraham's chosen seed through Isaac, as the seed which the Lord would bless, according to the oath-bound terms of His holy covenant:—"I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee" (Gen. xvii. 6, 7). This is confirmed to Isaac himself (Gen. xxvi. 4), to Jacob (xxviii. 13—15), re-affirmed when his name is changed to Israel (Gen. xxxv. 10, 11), to Joseph, and through Joseph to Ephraim and Manasseh (Gen. xlviii. 15, 16, 19, 20); and yet again in the next chapter it is reiterated, as though to indelibly impress it upon the people for ever: "Joseph is a fruitful bough, even a fruitful bough by a well; whose daughters run over the wall," etc. (22—26 inclusive).

These are the promises made unto the fathers, which our Saviour Christ came to confirm. If He is to have something to show for His work, then there must be something to show, some evidence of progress and fulfilment, working towards the final consummation. And yet, in spite of God's oath and Christ's express statement that He came to fulfil all the law and the prophets, Christian folks go on believing a lie and saying there is no fruitful Israel now, nor will there be until the Millennium. By the tokens of sun, moon, and stars, God has sworn Israel a nation before Him for ever (Jer. xxxi. 35—37), and if these things were not so, how can we expect the fulfilment of our text? Will Christ be satisfied with less than would satisfy our own poor notions of the eternal fitness of things? Friends, we who to-day unite in glad thanksgiving for another harvest of the earth, let us, with like unison of heart and voice, proclaim this glorious truth to a world weary of waiting for the truth—that He who scattered Israel will gather him. That scattering, let it be remembered, was a sifting and a sowing amongst the nations. Not a scattering of chaff for the wind to blow away, but a scattering of good seed—of the corn of heaven—to produce in the fulness of time such a harvest that Jehovah Himself could be Lord of. Briefly notice two or three vital points, without which Christ can hardly be satisfied.

I.—He came to do His Father's will; yea, He delighted therein. What was the will of God that He came to do?

(*a*) To save the world (1 John ii. 2).

(*b*) To redeem Israel (Luke i. 68).

(*c*) To confirm the promises made to the fathers (Rom. xv. 8).

In the fulfilment of these three things Christ did the will of His Father, and in consequence thereof, we may lift up our eyes on to the fields, which are already white to harvest.

II.—Christ came also to give the kingdom which was at His coming "within Judah" to a nation bringing forth the fruits thereof. Nor is it reasonable to expect that He will be satisfied with less than the fruitful nation of Ephraim-Israel fulfilling their divinely-appointed destiny. But, says the prophet, "He shall see and shall be satisfied."

III.—Christ came to raise up the lost sheep of the House of Israel to be God's "peculiar people" (see Deut. xiv. 2; 1 Pet. ii. 9). Psa. cxxxv. 4: "The Lord hath chosen . . . Israel for His peculiar treasure." If this peculiar treasure is missing, how can Christ be satisfied?

Let us hear the conclusion of the whole matter. Christ has not failed. He has confirmed the oath of God to the fathers, and we to-day are witnesses of these things. Clearly our duty and privilege is to walk in the light of the Lord, for His name alone is excellent. His glory is above the earth and heaven, He also exalteth the horn of His people, the praise of all His saints, even of the children of Israel, a people near unto Him. Praise ye the Lord (Psa. cxlviii. 14).

Who Were the Cimmerians?

By H. A. Marchant.

PART I.

I wish to say at the beginning of this article that I do not believe the story in Herodotus (Book IV., par. 11) that the Scythians drove the Cimmerians out of the Crimea. A great many writers take this story for granted without analysing it to discover what elements of truth there are in it, which Herodotus puts forward as one out of many that were floating about in his day; and he merely says he rather inclined to this one as the most probable. One has only to read that excellent book, entitled "The Prince of Judah," by Lumen, to see how careful one ought to be in historical research. What did the historians know even of such a great man as Cyrus, who played such an important part in the history of Persia at a much later period than the Cimmerians, who were supposed to have been driven out of the Crimea by the Scythians?

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Sir George Bunbury, in his "Ancient Geography," throws doubt upon this story. "The details furnished by Herodotus appear, in some respects, to be untrustworthy. The main body of the Cimmerians, according to his account, fleeing from the Scythians, held their route along the *Eastern* shore of the Euxine, between the Caucasus and the sea—a rugged and difficult track, almost impossible for an army to traverse, and still more so for a migratory tribe like that of the Cimmerians. The pursuing Scythians, he tells us, missing their way, kept the Caucasus on their right hand, so that they fell into Media. It seems impossible to believe the story thus told and connect it with the Cimmerian invasion of lower Asia, though, as Grote observes (History of Greece, Vol. III. p. 332), "it is not improbable that both movements were connected with some sudden development of the Scythian power or propulsion by other tribes behind them."

I am very sorry for our loss in the death of Mr. Danvers; he had promised me he would try and find out what I consider to be a very important point for the elucidation of our subject.

In the Hebrew Scriptures we have Shomerôn, said to be corrupted by the Greeks into Samaria. How comes this Greek corruption in our Bible, and who wrote that corruption, Greeks or Hebrews? Are we perfectly sure that we have not got in Samaria a corruption of a corruption? When did the Greeks first call Shomerôn by the name of Samaria, and how did they spell it and write it themselves? In the "Century Encyclopædia of Names" we are told that the Assyrians always called a country after the name of the builder of the city or the founder of the dynasty, whence we have Omri, who built Samaria, written by the Assyrians, Khumri. It does not follow that the Greeks would use the same rule as the Assyrians; therefore, if they wrote the name of the people of Israel after the name of their metropolis, which was afterwards extended to the whole district, they would take their name, not from Omri, but from the city which Omri founded. Will this account for the dissimilarity of the spelling of the Assyrians and the Greeks? May they not be speaking of the same people under very similar names, and yet these names be derived from different sources, one being the name of a man, the other the name of a city or country. I am perfectly satisfied with the reasoning of all our leading writers in seeking to identify the Kymry with the Khumri of the Assyrian monuments; but some of these writers think they cannot tell a consecutive story without throwing overboard first the Cimmerians and secondly the Cimbri, in doing which they make confusion worse confounded; and ordinary mortals find it impossible to come to any settled conclusion as to who is who.

Let us look at a curious point mentioned by Herodotus. Whatever was the original Cimmeria, when these people found their country was being invaded there was a great difference of opinion amongst them as to what was the best thing to do. One portion of them decided that the best thing would be to abandon their country, whilst another section of them patriotically wished to stay and defend it against the invader, the reason being that in their country they had enjoyed great privileges. Mark this well—whoever these people were they had enjoyed great privileges in their country. They became divided into two hostile camps. One of these camps is called the "*Royal* Race," and the story tells us that the cowards who wished to flee—although they were only equal in numbers to the patriots—exterminated the patriots and were then able to flee the country. Such a story refutes itself. The cowards would more likely have gone down like grass beneath the scythe when faced by the royal patriotic race. Before going any further on this point I wish to notice that among the Scythians there was the "Royal Tribe," or "Royal Race." How strange that we should have the "Royal" Scythians and the "Royal" Cimmerians! Does not this suggest that we should have a little investigation in order to find out what truth there is in the story? and, personally, I think there is a great deal. We shall not, however, find the original Cimmeria, where this struggle took place, in the Crimea, but in Palestine, and those people who settled in Asia Minor without a doubt went by the seashore, not necessarily *on* shore, but by sea in ships, settled in Asia Minor, and doubtless discovered eventually their wisdom in so doing.

But what had become of the patriots who were left behind? The royal Cimmerians, as far as they knew, had been absolutely destroyed. Does this story of Herodotus describe the anarchy which must have taken place in Israel during the fifty years previous to the destruction of Samaria? My readers will see that I conclude the Cimmerians were Israelites although their name did not come from absolutely the same source as the name spelt Khumri. I would suggest research upon this. You will find that the Cimmerians were afterwards called the Taurisci and that the Taurisci were afterwards called the Norisci and settled in Noricum. You will also find that the Cimmeri and the Cymry are both called Gimmeri by some writers. Plutarch considered that the Cimbri were the same as the Cimmeri, and some of our Anglo-Israelite writers cannot get on without pitching both these people overboard! Are they justified in so doing? What might we consider would be one of the standards of the exiled Israelites? Plutarch tells us that when the Cimbri were warring with Rome and defeated the Roman army at the river Athesis (now the Adige), "the barbarians now assaulted and took the fortress on the other side of the Athesis; but admiring the bravery of the garrison, who had behaved in a manner suitable to the glory of Rome, they dismissed them upon certain conditions, having first made them swear to them upon a brazen bull. In the battle that followed, this bull was taken among the spoils and is said to have been carried to Catulus' house as the best fruits of the victory. The country at present without defence, the Cimbri spread themselves over it and committed great depredations." Would not this be associated with the Taurisci, and does not this word mean the *people of the Bull*"?

In the "Century Encyclopædia of Names" we read: "Taurini (tâ-ri'ni). In ancient history a Ligurian tribe which dwelt in the valley of the Upper Po, near Turin." The Ligurians were another people about whom there is a great deal of mystery. Again, "Taurisci (tâ-ris'i). A Celtic people which dwelt in the ancient Noricum." All writers are

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puzzled as to who they were. One thing in passing—we have Ligurians in Britain, for they were among the earliest colonists. See "Story of the British Race," by Munro (published by Sir George Newnes). Whoever the Ligurians were they had amongst them a tribe of Levi (Lævi). See "Encyclopædia Britannica" (Vol. XIII. p. 346 and Vol. XIV. p. 639).

Another remarkable people associated with the Cimbri were the Ambrones; and when people say they cannot find out who these Ligurians were they can refer to Plutarch's "Lives" (article, "Caius Marius." p. 458) and see that when about to join battle with the Ambrones, who advanced shouting, "Ambrones, Ambrones," the Ligurians shouted back the same word; "which, indeed," says Plutarch, "was their own ancient name." So here we find that the Ambrones and the Ligurians were one and the same race. The afore-mentioned people being all associated with the Bull, we can understand how their kindred, who went into the Assyrian captivity and invaded the Crimea, were also associated with the Bull and why it was called the "Tauric Peninsula."

I have no wish to deny the theory that the Scythians crossed the Araxes and passed through the Caucasian Gate (the Pass of Dariel) into the Crimea If anyone will take the trouble to examine a map of their route he will see how unlikely it is that these Scythians would pursue the Cimmerians along the northern side of the Caucasian range—a way which they had not gone—and consequently could leave no track of themselves behind.

It is not from the Scythians that we learn about their driving anyone out of their country; in fact, they told Herodotus that their country was the last formed—all of which goes to confirm Sir George Bunbury's statement previously quoted.

Some writers hold that the Cimmeri were Celts. "Who were the Celts?" This question is often asked. The latest researches in scientific ethnology and anthropology show that the people of France and of Germany are very much of Celtic origin. We have not got to do with what people were called by the muddledom of historians; the question is what did they call themselves? See the "Story of the British Race," by Munro, and we can at least discover what some people did *not* call themselves. On page 16 we read: "It is in accordance with the ancient indefinite and elastic use of the word 'Celt' that modern historians have comprised under it a large number of peoples called by other names, for instance, Cimmerians, Cimbris, Kymris, Gomerians or descendants of Gomer, Belgæ, Gauls, Galates, Bretons on the Continent, and Britons, Silures, Caledonians, Picts, Scots, Gaels, Firbolgs in the British Isles. We do not find that any of these ever took the name of Celt, and probably they would be as surprised to hear that they were Celts as M. Jourdain was to learn that he was talking prose." This writer shows also on page 11 that the Normans, Danes and Anglo-Saxons were only Germans in a vague geographical sense, and it does not follow that all Germans were of the same race; so we shall never be able to settle this question by talking about Celts and Germans. It requires a great deal of discrimination to find out the modern descendants of some of the ancient peoples. As far as I have been able to ascertain up to the present time, the Cimmeri, the Cimbri, and the Kymry are all one race, as Munro also believes, in spite of some scholars rejecting even the reasoning of Arnold and Niebuhr.

To sum up, I believe the ancient Cimmeria was none other than what we call in our Bibles Samaria, out of which many of the escaped Israelites went and settled in Asia Minor; and, not having come in contact with the Assyrians, they were not called after the Assyrian method Khumri, but the Greek method Cimmeri, and that these were called Taurisci, Norisci, and Ligurians, which accounts for the disappearance of Cimmeri; but one branch of them retained the name as Cimbri with the Bull standard.

I do not put forward these views dogmatically, but, desiring to learn, I wish to excite inquiry and research. The people of Israel had doubtless colonised Greece and Asia Minor long before the captivity; therefore traces of Biblical stories can be found in Greek legends and mythology. Who can doubt that we have the story of Joseph and Potiphera mixed up in the legend of Bellerophon, who slays the Amazons, the Chimæra, and the Solymi? I do not attempt to assign any reasons why this peculiar hero should have performed these strange deeds; but when I see the Chimæra and the Solymi associated, I am not at all surprised, for the Solymi were evidently Israelites. The Rev. G. Rawlinson, M.A., in "Historical Illustrations of the Old Testament," page 57, gives a correct translation from Josephus (Contra Apion, i. 26, 27), in which Manetho, the Egyptian priest, is shown to refer to the Israelites as the Solymites. In "Josephus' Antiquities" (Bk. VII., chap. iii.) we have further information on the Solymi. In the "Encyclopædia Britannica" (Vol. XIII., p. 636) we find these words: "Salem, whence Solyma." Again (Vol. II., p. 712): "But, beside the Lycians, there existed within the province of Lycia a tribe called the Solymi, who were generally considered as of Syrian or Semitic origin." See also Vol. III., p. 546: "Between the Milyas and the Pamphelium Gulf was the lofty mountain range of Solyma, which was supposed to derive its name from the Solymi, a people mentioned by Homer in connection with the Lycians and the story of Bellerophon." Vol. XV., p. 94: "No such name was known in historical times as of ethnic appellation, but they were supposed by some writers to be the same people as the Milyans, while others regard them as a distinct people of Semitic origin."

If the Solymi were Israelites—of which I have not the slightest doubt—what was the Chimæra? If we look at the picture of this peculiar beast we find it was made up of three Israelite standards—the lion, the goat, and the serpent. The very fact that this peculiar creature was found in Caria and in Lycia in connection with the Solymi seems to point to an invasion of those parts by the Israelites long before the captivity era.

If we have no difficulty in recognising the meaning of the beast in Rev. xiii., which was made up of the leopard, the bear, and the lion, as a composite beast made up of the Babylonian, the Grecian, and the Median beast of Daniel, incorporated with the Roman Empire; if we see the faces—the lion the ox, the

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eagle, and the man (Ezek. i. 5, 10)—called the "four living creatures" in Rev. v.; if we have no difficulty in recognising the four leading flags of Judah, Ephraim, Dan and Reuben, the four camps (Numb. ii.)—why cannot we see in the Chimæra the lion of Judah, or of Gad, the goat of Naphtali, and the serpent of Dan? See "The Heir of the World" for the standards, page 156 (Nisbet, Berners-street), and a picture of the Chimæra in "Early History of Greece" ("Encyclopædia Metropolitana": History. Third edition).

Some readers might say this article is chimerical; but if they will search, they will find that even ancient legend yields results which are well worth seeking and have been little dreamt of in the past.

I have now cleared the way, and if I am right in maintaining that no Greek ever wrote SAMARIA until Jews had written it in that way (perhaps with the motive of hiding their relationship to the people of Cimmeria), there were three places in the Bible where Samaria could not be used. Please try the text with Samaria for Chimarims (Zeph. i. 4; Hosea x. 5; 2 Kings xxiii. 5, margin). Young spells it Kemarims in his Concordance. It will require Part 2 for me to show who these people were, and how they got into the kingdom of Judah. I am well aware that Kimchi said it meant "black-robed," but Smith's Bible Dictionary states there is no foundation for this, and the most Smith can say is, "probably a word of foreign origin." But this part is long enough. I will show good reasons for my views in Part 2, and we shall see more about Samaria and the Greek Cimmeria, or Kimmeria.

Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

IV.—ANCIENT WISDOM AND MODERN SCIENCE.

To fully appreciate the exact significance of the various features of the Great Pyramid, we must take into consideration the state of knowledge in the world at the time in which it was constructed. When we speak concerning the date of the Pyramid's erection we step for the first time on to controversial ground, and it will be well if we can postpone the discussion of the various points upon which modern Egyptologists differ from the Pyramid scholars till we have examined all the facts. When we have all the facts before us, then we will argue from them. So, without yet fixing a date for the building of the Pyramid, let us get outside the sphere of controversy by saying that at the very remote time the Pyramid was planned the wisdom of the ancients was considerable, but their scientific knowledge was very small. They were minute and accurate observers of phenomena; they had wonderful mechanical ability and inventive genius; yet their knowledge of the laws governing the phenomena was exceedingly limited, while their acquaintance with the real character of the natural forces which they applied to their various arts and manufactures was but very slight. Wisdom they possessed; but had they dreamt of science? What, then, shall we say when we approach a relic of these non-scientific times and find it positively full of science, and science of the very highest order—science which lay there hidden till modern science, the outcome of the travail of many generations, comes at last with a key of her own invention, unlocks the door, and primeval science steps forth to confirm the assertions of her new-born sister—modern science?

But let us return to actualities again, and see and test for ourselves these records of ancient science in the light of present-day knowledge. The vertical height and base measurements of the Pyramid give, as we have seen, an exhibition of the mathematical knowledge of the ancient architect, and from these same sets of measurements we catch our first sight of the manner in which this mysterious man recorded his knowledge of geographic and astronomic truths. It is stating nothing but actual fact to say that when the architect of this greatest humanly built, yet divinely planned, monument first measured off the square base sides for his Pyramid, he had in his head the knowledge concerning the length of the solar year, the mean distance of the sun, the data concerning the astronomical period known as the "precession of the Equinoxes," the mean density, shape, and size of the earth, and that he carried in his hand a metrological standard based upon the last-named dimension. At least, it can be shown from actual measurements that all these things, and many more, are clearly indicated by the measurements of that ancient Pyramid.

Now let the reader put it to himself—How came the builder to make his work embody in its important dimensions, its chief lines and angles, these scientific facts, unless he were endowed with knowledge infinitely surpassing the "wisdom of the Egyptians"? The Great Pyramid standard of measurement, being based upon the size of the earth, is the most scientific of any standard that it would be possible to take. Further, of all the possible earth measurements that could have been selected, the particular dimension chosen—namely, the polar diameter—is in every way the most suitable.

The *mean* polar diameter, according to the calculations of the best observatories of the world, is computed at 500,500,000 inches.* Now, the one-twenty-millionth part of the polar diameter of the earth gives us a very convenient and suitable standard of lineal measure, and, if we take it with us in our measurements of the Pyramid, we produce some very striking results. For instance, this lineal standard measure goes into the base side of the Pyramid **365·242** times. If this same measure which we are adopting as an experimental standard be subdivided into twenty-five equal parts, each of which will of course therefore equal a five hundred millionth part of the earth's polar axis, it will be found that this smaller unit is contained 36524·2 times in the sum of the four base sides of the Pyramid. Also the outside measurements round the four sides of the Pyramid, at the level of the fiftieth course of masonry, is 25,872 times this unit. This is

*This dimension is *between* 500,378,000 and British inches.

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the course of masonry upon which stands the Pyramid's chief room—the King's Chamber. This unit of measure gives such frequent demonstrations of scientific truths that we are forced to the conclusion that it was one of the standards adopted by the great architect, and we are here struck with the wondrous knowledge that is displayed in his choice of such an exact measure with which to construct so perfect an edifice.

The reader may very naturally ask at this stage, What is the actual size of this unit or measure? The diameter of the earth is so tremendous that it conveys no idea of size, and the one five hundred millionth part thereof brings nothing to mind. Can you give some approximation in our own familiar terms of this unit of measure? This is a very natural point to raise, and it may be a surprise to the questioner to learn what size the five hundred millionth part of the earth's polar axis really is.

In 1869, when a move was made in Parliament to alter our weights and measures and adopt the Metric System of France, Sir John Herschel, in defending our hereditary measures, declared that if the earth's polar axis were divided into five hundred million equal parts, this would be the most perfect and suitable standard unit to adopt, and he also stated that if our own British inch were to be increased by a thousandth part, or about half a hair's-breadth, *it would exactly equal this earth-based unit.* It would be well to dwell longer on this wonderful fact—that our British inch and the Pyramid measure, which is called the Pyramid inch, differ by only one-thousandth part; but we must reserve to a later chapter the consideration of the meaning of this and the other metrological facts we shall notice.

The next question may very reasonably be—show us this unit, not in the hidden condition as a multiple of the base side or elsewhere, but as an exact actual measured-off dimension. By way of reply, let us make an inspection of the ante-room to the lordly King's Chamber already referred to. Here we find a confirmation of our choice in adopting this standard; for high above our heads, as we enter, is fixed a slab of granite built across the room and let into the eastern and western walls, while projecting from its surface is a noticeable boss or knob. The distance from the centre of the boss to the eastern end of the slab of granite is very nearly this standard of twenty-five inches. Again, the width of the remarkable boss is a fifth part of this Pyramid standard (five inches), while this quantity is again divided into five, because the amount of the *projection* from the face of the slab is one inch.* So here we have, as Piazzi Smyth says, bound up together, the cubit of twenty-five inches, the palm five inches, and the inch—all embodied in solid masonry, as found in the ante-chamber standing upon that significant fiftieth course of masonry already referred to. Let us notice, in passing, this constantly recurring factor *5*, which has been truly called the prime Pyramid number.

What shall we then say in summarising the results we have now obtained? Let us retrace our steps a little and see what results we arrived at when we were experimenting with our now tested standard. We found that it divided the base side and other Pyramid dimensions into very notable figures. What do they represent? **25.872** is the number of years in the period of Equinoxial precession, while, needless to say, **365·242** equals the number of days in the solar year, even to the nearest known fraction.

The late Wm. Petrie, father of the now famous Egyptologist Professor of the same name, pondering over these things and dwelling chiefly upon the fact that the sum of the four base sides of the Pyramid equalled **365,242** Pyramid inches, and thereby, at the rate of a hundred inches to a day, signifying (365·242) the length of a solar year, very truly pointed out that if the *square* base of the Pyramid thus represented the *circle* of the earth's annual path round the sun, then the *diameter* of the circle *must* equal the sun's distance. Mr. Petrie then set to work to discover where this distance was pyramidically recorded. As already pointed out, the *theoretical* radius of the circle we are discussing is the Pyramid's vertical height, and we want a factor that shall convert such height into the actual sun distance. Now the relationship existing between the vertical height and the semi-diagonal of the base is that of 9 to 10; so if we raise the height by 10 to the 9th power we find this result:—

Height, 5,813 Pyramid inches × 9th power of 10 = 91,840,000 British miles = estimated sun distance.

At the time that Mr. Petrie first worked out this calculation, in 1867, the sun distance was considered to be ninety-five million miles, so he put his figures on one side and waited till the result of the next sun-distance calculations were made known by the world's best astronomers, and when these figures were published, lo! the astonishing fact that modern science had just confirmed the findings of the ancient science of the Pyramid, which even in that remote day recorded the distance of the sun and directly implied the knowledge of the earth's annual orbit round the same at a time when Egyptian wisdom declared that the earth was flat, "like a cake of bread," and that the sun made daily revolutions round it at a distance of about ten miles. Surely this is evidence of the divinely imparted wisdom of the Great Pyramid architect.

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* S. ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

CORRECTION.—Article "Our Psalm," BANNER, October 17th. Some of the MS. sheets appear to have been misplaced, and hence the portion of article commencing with the words, "It cannot be said yet of the Jews" (paragraph 7) should follow "Capernaum" (paragraph 3).

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* All the measures of the "granite slab" and the "boss" thereupon must be taken as close approximations, not as precise actualities, since, on account of the great antiquity of the stone, this part is too uneven to measure with minute accuracy.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXIII.

THE PROMISES OF GOD DISTINCTIVELY GIVEN TO EPHRAIM. (*Continued.*)

London, August 26, 1875.

My dear Anthony,—As I could only find one passage in Isaiah properly bearing upon this subject, we will now proceed to a passage in Jeremiah which demands attention. "There shall be a day that the watchmen upon the mount Ephraim shall say, 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: publish ye, praise ye, 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; and with them the blind and the lame, the woman with child, and her that travaileth with child together: *a great company* shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and *Ephraim is My firstborn*" (Jer. xxxi. 6—9).

There are four things in this interesting passage which are worthy of your closest consideration. 1st. You will observe that Ephraim is distinctly spoken of; and that in direct relation to the covenant promise of Jacob in Gen. xlviii. For, strictly speaking, Ephraim was not "the firstborn." He was only constituted such by way of covenant blessing on Jacob's death-bed. The blessing of Jacob, therefore, here comes on Ephraim in his latter end, when the predicted promise of Gen. xlviii. 19 has been accomplished, and he has become "a multitude of nations"; *i.e.*, when he has become a great power in the world, as the centre of a vast colonial empire or of confederate peoples. 2nd. He returns, under this condition of things, as "*a great company*"; a promise which, you see, is in perfect harmony with his having inherited "the multitudinous seed." 3rd. He returns, not only from the north, but from the "*coasts (or sides) of the earth.*" Now we have previously seen that Ephraim is to return from the *West*, and from "*the Isles of the sea.*" Put all this together, and does it not prove the probability of Ephraim's return to Palestine out of an Island Empire in the North West, *having possessions along the coasts of the world?* And what Empire can be identified with this description but Great Britain, whose coastward possessions are known to lie along all sides of the earth? 4th. Is not this identity confirmed by its being also said that Ephraim is to return with a shout from "*the chief of the nations*"? Is it too much to say that, taken in connection with what has gone before, no country save our own can possibly answer to this? For if Great Britain be not the "chief of the nations" in reference to her standing armies, or to her progress in the arts, she is certainly so in her colonial possessions along the "coasts or sides of the earth."

I venture to submit these four considerations to you with the greatest confidence. Do not think that I urge them with any idea of their proving absolutely conclusive; for I know the difficulties of this intricate subject. But do they not throw light upon it? Do they not help you to see that, if the scientific difficulties of the question are but once put aside, there is much in the Bible to render the Anglo-Israel theory *probable?*

Yours, increasingly satisfied,

To Anthony ——, Esq. Arthur.

Letter XXIV.

THE PROMISES OF GOD DISTINCTIVELY GIVEN TO EPHRAIM. (*Continued*).

London, September 2, 1875.

My dear Anthony,—I thought my last letter would make an impression upon you. Let us now see what this will do. I am about to take you to a passage in Hosea, in which the prophet winds up his predictions against Ephraim with very signal promises of mercy, exclaiming, "Ephraim shall say, What have I any more to do with idols?" Now this, as a promise to Ephraim, was very significant; for Judah soon cast off his idolatry. The two tribes never returned to that sin after the Babylonian captivity. But Ephraim, as we have before seen, long continued in idolatry:—"Ephraim is joined unto idols; let him alone," had been the voice of destiny in a previous chapter. That branch of Israel was to "mix among the Gentiles" (chap. vii. 8). They were, in passing along their future course, to become "a multitude of '*goim.*'" Nevertheless, the time was at last to arrive when they should abjure idolatry and be re-converted to the God of their fathers.

I am fully aware that this is no contribution to the Anglo-Israel argument. It is an illustration of it, however, supposing the theory to be true. For observe the appropriateness with which English Christianity, and, I may add, the Christianity of all the Teutonic nations, stands out in the midst of Catholic Christendom. With these exceptions, are not both the Eastern and Western Churches given up to the idolatry of pictures and images? Now against this corrupted form of the true faith, Germany, Scandinavia, and Britain remain noble and enduring witnesses. Do they not then, in this respect, fulfil that great mission of the Hebrew race, of which Isaiah had written—"Ye are My witnesses, saith the Lord" (Isa. xliii. 10)? The great Reformation of the sixteenth century turned, amongst other doctrines, on this very point. It was exactly as if Ephraim had then arisen, and said, "What have I to do any more with idols?"

As this would be too brief a letter if I were to end here, let me now call you to notice how the context in this chapter, speaking of Ephraim under the name of Israel, says, "*I will be as the dew unto Israel*" (ver. 5). Now "dew" in the Old Testament is a simile applied to Divine doctrine, or the sound teaching of revelation; in other words, to the Scriptures (*e.g.*), "My doctrine shall drop as the rain; My speech shall distil as the dew" (Deut. xxxii. 2). The condition of Ephraim, therefore, in his final blessing, seems to be that of a nation which will be marked by love for the Scriptures; a nation filled with Bible

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knowledge. Is not this, also, a more especial sign of British Christianity? What nation in the world has so much of an open Bible, or has done so much to print and circulate it, as our own?

Again—"*He shall grow as the lily*" (*i.e.*), "with *rapidity*"; "*and cast forth his roots as Lebanon*" (*i.e.*), with *strength*; "*his branches shall spread*" (*i.e.*), with *extensiveness*; "*his beauty shall be as the olive tree*" (*i.e.*), with *productiveness*; "*and his smell as Lebanon*" (*i.e.*), with *recognised favour and reputation* (verses 5, 6). Now take these four characteristics and see if any nationality can combine them with so much harmoniousness as Great Britain. Recall her position in the days of Henry VIII., and mark the *rapidity* of her growth from the days of Elizabeth to Victoria. During the same interval, note also her growth in *productiveness*, both commercially and in respect of population. Test it again with relation to *extensiveness*, seeing that within that period she has covered the whole world with colonies more vast than any nation which ever flourished upon the face of the globe. May we not say the same of her *strength?* For during this period her soil has never been invaded; and she has scarcely ever lost position in a single foreign campaign. And may we not assert with equal assurance that, in *recognised favour and reputation*, she has been at once the envy and jealousy of the nations of Europe?

I do not, of course, mean to assert that these striking correspondences with the prophet's predictions of Ephraim's future greatness *prove* the Identity. But, taken with other evidences, do they not seem like a commentary upon it?

Yours, with brightening light,

To Anthony ——, Esq. ARTHUR.

(To be continued).

Association Notes.

BELFAST ASSOCIATION.

THE above Association held their Annual Social on Monday evening, 8th October, 1906, in the Hewitt Memorial Hall, Donegal Square, East Belfast, when a large gathering of the members and friends sat down to an excellent tea and fruit banquet. Afterwards, the chair was taken by the President, Mr. John Storey, M.A., who, in a few pointed remarks, explained the objects of the Association, which, he said, was to study the Bible and the truths it taught concerning the destiny of the children of Israel and their identity with the British nation. A splendid programme was then gone through by the following artistes: Miss McConnell, pianoforte solo; Miss Malcomson, solo; Miss Gillender, recitation; Miss Porter, solo; trio, Miss Condell, and Messrs. Crawford and Adair; Miss McConnell, solo, and Mr. Bergin, solo. Mr. Orr read a Paper explaining the objects of the Association and the identity of the British nation with the Ten Tribes as it is taught in the Bible, giving some proofs of the captivities of the Ten Tribes and their wanderings and final settlement in the British Isles, or, as the Prophet Jeremiah puts it, the Isles of the West, and showing also how the British were in possession of God's promises to Abraham as recorded in the Bible. Mr. Blakely followed and invited inquirers after the truth to attend the weekly meetings of the Association held every Monday evening at 8 o'clock in Clarence Place Hall. The programme was then continued by—Miss Pritchard, solo; Miss Porter, recitation; Mr. Crawford, solo; Miss Houston, solo; Mr. Thompson, solo; Miss Austin, solo. The proceedings were interspersed by gramaphone selections by Mr. Bell. Accompanyists: Miss McConnell and Messrs. Bergin and Crawford. After the usual votes of thanks a very enjoyable evening was brought to a close by singing "God Save the King."

WALLASEY BRITISH-ISRAEL ASSOCIATION.

The first annual meeting of the above was held at the Y.M.C.A., Liscard, on Tuesday, Oct. 2nd, 1906, the chair being occupied by Mr. Theodore S. Hill, who extended—on behalf of the executive—a cordial welcome to the members on re-assembling for the winter session. The hon. sec., Mr. Geo. F. S. Boston, read over a form of Constitution for the government of the Association, which was unanimously passed, and the following were elected as officers, together with a strong Committee of six ladies and six gentlemen:—President, Mr. Chas. Leftwich. Vice-Presidents: Messrs. W. Renton Gibbs, C. P. Titherley, and T. S. Hill. Hon. Treasurer, Mr. Shaw. Hon. Sec., Mr. Geo. F. S. Boston. Assistant Hon. Sec., Miss Chadwick.

On Oct. 16th Mrs. Barron read a paper entitled "Gentiles," another was given on Oct. 30th by Mr. C. R. Colquhoun, subject, "God's Purpose and God's Method"; and the subsequent lectures (to December) are as under:—

Nov. 13th.—Paper by Mr. W. Renton Gibbs: "Promises and Performances."

Nov. 27th.—Limelight Lecture by Mr. Geo. F. S. Boston: "The Rise and Decline of the Mohammedan Empire."

Dec. 11th.—Paper by Miss H. Robson: "The Golden Gate."

The meetings begin at 8 o'clock, and are held in the Y.M.C.A. Rooms, "Homecroft," Manor-road, Liscard. Mr. Geo. F. S. Boston is the hon. sec., and all communications should be addressed to him at 16, St. Mary's-street.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SEVENTY-FIFTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are

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in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been received between September 15th and October 20th, and are very thankfully acknowledged :—

	Subscriptions. £ s. d.	Donations. £ s. d.
P. J., White Horse (Canada)		0 17 6
Mrs. T. F., Dunedin (N.Z.)		1 15 6
L. R., (N.Z.)		0 7 6
Mrs. H., (N.Z.)		0 7 0
E. H., (N.Z.)		0 10 0
W. C. H., Bannockburn (N.Z.)		0 13 0
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H. C., (N.Z.)		3 0 0
Mrs. D.		1 0 0
	£3 1 0	18 17 7

Total, £21 18s. 7d.

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

Watford, October 30th, 1906.

GIFTS OF LITERATURE. With pleasure and gratitude we have received 50 copies of "Israel is the Kingdom of God and Church of Jesus Christ" from the Author; 100 "Hebrew Family Tree" from Mr. J. J. Snow; and 12 copies of "The Throne of David" from Mrs. Cornish.

SOWING THE SEED.

After the exceptionally busy time which the summer and early autumn brought to us, it has seemed best for the Distributors of the Anglo-Israel Distribution Fund to take something of a holiday; consequently, work has been slackened, but certainly not entirely ceased as will be seen by the distribution account given below. This check on the output has been an advantage, to give time for the replenishment of our purse; and now we trust that the upkeep of the Fund will be such that shall amply justify renewed and increasing activity.

Since the issue of the Report last month, the Book-post packets distributed of the BANNER OF ISRAEL alone, numbered 891, and of the *Covenant People* alone, 45 Book-post packets; of the Journals together, with or without literature, large and small packets, 122.

Good news from home and from abroad I reserve till next month, and I trust that the Seed sown during summer and autumn is taking root, and that in due time there will be an abundant Harvest to be gathered for the glory of the Lord.

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

Watford, October 30th, 1906.

Best thanks are offered to "A Victorian" (B.C., Canada) for £1, a donation.

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

Correspondence.

WHAT STARTLED A. H. SAYCE?

To the Editor of the "Banner of Israel."

DEAR SIR,—Twice in one short paragraph in "The Higher Criticism and the Monuments," A. H. Sayce says "It is startling." Those who would like to know what it was can read my four articles on the Cimmerians, and I pray God will grant us light, for I believe I have by His grace found some valuable facts, and A. H. Sayce has found them, but lacks the key to the truth of them. My part 4 may not appear to be quite in harmony with part 1. I got more light as I followed on, but I prefer them to be printed exactly as they were written. I am still learning, and there is more to follow if these four parts are acceptable. I found out much after part 1 was written, and saw it was not only "the escaped" but one great body of the captives that were in Asia Minor as friends and allies of the Armenians.

Yours faithfully, H. A. MARCHANT.

APPARENT COMPLICATION.

To the Editor of the "Banner of Israel"

DEAR SIR,—Referring to "A. H.'s" letter in the BANNER of Oct. 10th as to the matter and manner of the fallen angels taking to themselves wives of the daughters of men, he will find the subject helpfully discussed in a work by Rev. John Fleming, called "The Fallen Angels and the Heroes of Mythology the same with 'the Sons of God and the Mighty Men' of the Sixth Chapter of the Book of Moses" (Dublin: Hodges, Foster & Figgis, 1879). Other helpful books on the same subject are, "Primeval Man Unveiled, or the Anthropology of the Bible," by Rev. J. Gall (London: Hamilton, Adams & Co., 1871); also "Earth's Earliest Ages and their Connection with Modern Spiritualism and Theosophy," by G. H. Pember (London: Hodder and Stoughton), 5th edition, 1889, and subsequent additions. The conditions of present-day existence are not what they were in antediluvian times: we have, for instance, no races of giants, and man does not live as long as Methusaleh; but things occur even at the present day which approximate to what it was "in the days of Noah." Pember's work treats of some of these; see also page 75 of "Demonism of the Ages," by J. M. Peebles, M.D. (published in 1904 at Battle Creek, Michigan); and Doughty's "Arabia Deserta," vol. ii., pp. 191-3.

The definition "sons of God" in the Scriptures is never applied to the offspring of human generation. All the circumstantial evidence in the Bible and outside of it confirms this interpretation. Not to accept it is to be without any explanation of much that intrudes itself on us in the study of all religions, whether Biblical or extra-Biblical.

Yours truly, J. W. MACDONALD.

15, Camden Street, North Shields.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am glad to see in your issue of the 10th, the letter of "A. H." in reference to the monstrous theory, as it appears to me, that the "sons of God" mentioned in Genesis vi. 4 were angels of any kind. Our Lord's words ought to settle the matter. "In the resurrection they neither marry nor are given in marriage, but are as the angels of God." Surely this is sufficient proof. I do not know whether a British-Israelite originated this idea, but we should be very careful about mixing up our reasonable and rational belief with wild and untenable theories like this. Yours faithfully, G. B. H. B.

To the Editor of the "Banner of Israel."

DEAR SIR,—Permit me to say, in reply to "A. H.," that the angels it may be, like men, were originally a race of beings on the earth in a state of probation, part of whom remained loyal to God, but Satan and his angels, through pride, fell from their allegiance to Him; and *they* from that time would be known to the holy angels, and to men when they came into contact with them, as *the fallen ones.* But they, although hopelessly fallen, were still the sons of God. And they are mentioned for the first time in the Bible in Gen. vi. 1. See also the book of Job, where Satan presented himself before God as being *one of the sons of God.*

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In Gen. vi. 4 (R.V.) it says "the *nephilim*"—this is a Hebrew word meaning fallen ones, that is, fallen angels—"were in the earth in those days," which certainly implies that they were no longer on the earth when Moses wrote this. It would surely not be necessary to tell us that men, either good or bad, were in the earth in those days. Therefore the *nephilim* must have been another race, not descended from Adam, although like men in bodily form, for they must have had bodies to be able to marry the daughters of men. Holy angels have always appeared in a human bodily form. Take one instance, Gen. xviii. 4, where we find that they ate and drank, and had their feet washed; and Abraham took them to be three men. And two of them went on to Sodom, and acted like men belonging to a fire brigade in putting Lot and his wife and their two daughters out of the doomed city. The fallen angels would of course have the same form. They were malignant beings; and Cain seems to have been afraid that they would kill him when they should hear that he had killed his brother; not for his brother's sake, but because they would not deem it consistent with the justice of God—for they knew not, perhaps, that He could be a just God and a Saviour—to allow Cain to live. So God gives Cain a sign or symbol, and the same Hebrew word is used in Gen. ix 12, where it is said the rainbow should be a sign or symbol of the covenant between God and the earth. I am not aware that any evil angels appeared in bodily form after the flood, but there are numerous occasions when holy angels did so. Yours sincerely, W. H. HUXTABLE.

12, Pavilion Place, Exeter.

[We are unable to insert any further letters on this matter.—ED.]

"OUR PSALM."

To the Editor of the "Banner of Israel."

DEAR EDITOR,—In that elegant article, "Our Psalm," by G. B. H. Brooke, referring to the words "When they cry unto Him in their trouble," the author says, "I wonder whether the beautiful prayer for a time of tempest for those at sea is ever used in a storm, even in His Majesty's ships?" I am pleased to mention that in the Isle of Man Bishop Wilson wrote a beautiful prayer, of which I have a copy, to be used in all the churches on every Sunday, for divine protection for those at sea; and it is still used there. He also had yearly, on the shore of Peel, a service for a blessing on the herring fishery at its commencement, and the fishermen were very successful in this enterprise. but when it was dropped the results of the fishery fell off. Mr. Hall Caine, in his small history of the island, states all this, and expresses a wish that some clever artist would paint a picture of the scene.

I am, dear sir, truly yours, CHARLES STEELE.

Clifton Villa, Richmond Hill, Clifton, Bristol.

DAVID'S LIGHT.—FRANCE AND THE SABBATH.

To the Editor of the "Banner of Israel."

DEAR SIR,—In 1 Kings xi. 36, we read, "That David My servant may have a light alway before Me in Jerusalem" Could you tell me in what way this is being fulfilled to-day? Are we to understand that David has still representatives living in Jerusalem, and if so, in what way is their light shining?

Also, the French Government have recently made a law prohibiting work on Sunday—"The Weekly Rest Act" I believe they call it. The observance of the Sabbath I have always regarded as a sign peculiar to the Anglo-Saxon, and one of the cardinal tests whereby God's chosen people were to be identified.

How, then, will this new French law affect the situation? Does it not place the French also in the category of God's chosen people, Israel, seeing that they possess now the "sign"? I foresee in this a possible difficulty in advocating the cause of British-Israel doctrine, and would be glad to have the opinion of others.

Yours truly, J. R. WHITE.

October 18th, 1906.

[(1). The fulfilment of 1 Kings xi. 36 lies clearly in the past. The presence of the "light" in Jerusalem is contingent on the presence of David's dynasty, and the latter being absent there is no further necessity for the "light" as far as the requirements of the prophecy go. (2). The French ordinance on Sunday rest does not in any way affect our argument from such texts as Ezek. xx. 20. It merely enforces a general holiday and is based on the physical needs of the people, France having found out that unremitting toil is detrimental to health. The idea of "hallowing" the day, as enjoined by Scripture, has not entered the heads of French legislators, who are, indeed, mainly hostile to all religion. The new law simply means less work and more play, and the day is still devoted to sports, amusements, and public functions, which, naturally, are "better" patronised than ever.—ED.]

LORD ROBERTS' WARNING.

To the Editor of the "Banner of Israel."

DEAR SIR,—I should like, with your permission, to say a few words in appreciation of Mr. Abraham Henly's splendid letter in your issue of Oct. 17th. We should all do well to take his words to heart, especially those referring to the *cause* of the present threatening outlook and of the sure and certain troubles which the future will bring forth. The *cause* of it all—as Mr. Henly tells us—is *idolatry*. I hope all your correspondents have carefully weighed his remarks on that matter. There lie before me, as I write, *five volumes* dealing with the "Minutes of Evidence, taken before the Royal Commission on Ecclesiastical Discipline." The perusal of these big books, with over 1,600 pages of closely-printed matter, is a sad and humiliating task. *Sad* because it shows that Israel, even under the new covenant of grace, is as prone as ever to idolatry—*humiliating*, because it proves beyond doubt that troublous times are before us: sin cannot go unpunished for ever.

Are we British-Israelites sometimes too optimistic? We cannot be too optimistic if we fix our eyes on the final end; victory over all evil must eventually be ours. But this optimism may have its dangers if it blinds us to the facts of the present and the surely advancing tribulations of the near future. I am glad, therefore, that Mr. Henly has struck the note of warning, and that in doing so he has given us the true *cause* of the sorrows which year by year loom larger and larger on the political and ecclesiastical horizon. Let us not forget that Israel's greatest foe to-day is *Rome*, just as Babylon was our greatest enemy in olden times. And Rome's chief agency is the *Order of the Jesuits*. This dangerous society has played a great and conspicuous part in England's past history since the days of the Reformation. Yet if we marvel at the almost super-human efforts and achievements of Rome in the history of England's past, we are equally amazed at the good hand of our God, which time after time has intervened to deliver us and bring the counsels of our foes to nought. By all means, then, let us be optimistic, but let not our optimism lull us to sleep, for our enemy never sleeps, and is only watching for the right opportunity to strike a fatal blow. And Rome has many ways of striking her blows, and many disguises through which she works. We must not forget she is *political* as well as ecclesiastical, and that to-day she is straining every nerve to regain her lost world wide supremacy.

The man in the street, if he realises that war with Germany, or some other power, is inevitable some day, does not, as a rule, know that the power behind every attempt to destroy the British Empire is that of the *Jesuits*. He sees only the means which they are employing; few perceive who are the real wire-pullers behind the scenes, and this ignorance of the real nature of our danger is favourable to the tactics of our foes. Lord Roberts is doing a grand and praiseworthy work in training the youth of our country how to defend their birthright. But to educate the young and the old in the secret workings of a gigantic politico-ecclesiastical power, arraigned against us to-day, is equally, if not more, necessary.

Believe me, yours truly,

AUGUSTA COOK.

P.S.—I have a series of three lectures, illustrated by beautiful lantern slides, on English history. Those desiring one or more of these lectures are asked to communicate with me, care of the Editor, BANNER OF ISRAEL.

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in November:—

Prayer, that God's blessing may rest upon all the meetings and methods of those seeking to promote British-Israel Truth during the coming winter.

"Let not thine hands be slack" (Zeph. iii. 16).

Hon. Sec., Mrs. Innes, 28, Norrey's Avenue, Oxford.

Members Cards, 6d., will be ready in December for 1907.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Our Debt to Anglo-Israel Truth.

BY THE REV. F. J. HARRIS.

I DO not think we believers in Anglo-Israel truth quite realise what we owe to men like John Wilson and Edward Hine. It is so easy when you have the "key" to forget who supplied it, and what poor "blind," "erring" folk we are without the same. This thought is impressed continually on my mind, especially when I start upon any exegesis of the Divine Word. How the old Book sparkles with a new light when the rays of this glorious truth are seen emitting therefrom! Out-of-the way passages of the sacred Word shine with a new effulgence. Clearly the Divine "plan" shines forth. Jehovah is proved to be true to His Word. It seems strange to have to say this, but to a large proportion of God's people He is secretly believed to have failed in His Divine purposes. No wonder there is believed to be failure if the present-day Jews are the outcome of all the prophecies and glorious promises. Preaching at one of my country centres lately upon the "Stone Kingdom," I remarked that I knew ten times more of my Bible since I had accepted the Anglo-Israel interpretion, and I went on to say that I believed I should know ten times more than I do now if I was still spared for years to come. If the "existence of Israel as a nation" is the only truth brought forth from ancient prophecy as the fruit of our "theory," then we still have much to thank God for. The glorious light—how great it is! The soul is wrapped in admiration at the beauties revealed thereby. The old, old story is indeed ever new, and the Biblical student almost pauses in wonder at the glories revealed. It is something like the Jenalan Caves of New South Wales, which in their stalactite beauty are ever revealing something new. Such, it seems, is the result of the application of the Anglo-Israel interpretation upon the whole of God's Word. We shall know, if we follow on to know, the Lord is true indeed in this instance. The magnitude of new vistas presented to view in the Sacred Canon almost overwhelm—so many and ramified are they. Instead of daring to write the word "failure" upon any page of the Bible, we can write "achievement," "fulfilment," "vindication of God's honour and glory." Writing personally, I find myself as much at home in passages (many in number) in the prophecies of Isaiah, Jeremiah, Ezekiel, and the minor prophets, as I am with the gospels and Pauline epistles.

May I be permitted to record here my debt to Mr. Douglas A. Onslow for his deep, lucid and helpful articles in the *Covenant People* on "The Kingdom of God"? Let me give one or two illustrations of the debt which I have referred to. If there is one passage more than another which to an unbiassed mind clearly foreshadows the actual return of a united Israel, it is Ezek. xxxvii. I am going to quote comments first of all from notes by the Rev. F. Gardiner, D.D., Professor of Divinity, Middletown, Conn., U.S.A.; so we are quite safe, as far as learning and research are concerned:—

"In verses 11—14 the 'vision of the dry bones' is expressly explained to mean that the children of Israel, in their scattered and apparently hopeless condition, shall yet be brought together again and restored to national life. The vision is not at all concerned with the future resurrection." It hardly needed the commentator to tell us that. If our learned ones would tell us what we cannot know without their help, they would be much more useful than they generally are.

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To proceed, however, the comments on verses 1—3 are commonplace; so are those to ver. 11, when we come to the words, "Son of man, these bones are the whole house of Israel." Comment: "This Divine interpretation of the vision leaves no doubt of its meaning. Whatever other sense might possibly be attached to its language, there can be no uncertainty as to that which the Spirit intended." Let us bear these words in mind, for we shall need to refer to them later. In passing, however, let me draw attention to one phrase—"Whatever other sense might possibly be attached"; this is significant, because for centuries and up to the present time in the reading and exposition of this vision it is always "the other sense" that is used, and not that which the Spirit intended. Verses 15—28 "constitute another prophecy, which probably was given very soon after the former, since there is a close connection between the two. In the former, under the figure of the revival of the dry bones, God had set forth His power to accomplish the promise He made of the spiritual resurrection of Israel; in the latter He adds to this the specific declaration of what had been before only implied—that the two long-severed nations of Israel shall be re-united and prosperous under the rule of the future David, while He Himself will dwell among them, and they shall be obedient to Him. These promises prepare the way for the prophecy of the great and final attack of the enemies of the Church (chapters xxxviii., xxxix.) and their overthrow by the power of God." If our spiritual guide had left us here his exegesis would have been passable, although where he gets the "Church" from it is rather difficult to say. It would have been helpful if he had ventured to tell the unlearned from whence the "two long-severed nations of Israel" will come.

Now to proceed in detail. Verse 16: "For Judah, and for the children of Israel, his companions." The object is to represent by the two pieces of wood the two kingdoms. "It would be insufficient, therefore, to mention Judah only; for with him Benjamin had been always associated and also considerable fragments of the other tribes (2 Chron. xi. 16, xv. 9). [These 'considerable fragments of the other tribes' have been a disguised blessing to commentators and other opponents.] For Joseph, the stick of Ephraim—Joseph, as including the two great tribes of Ephraim and Manasseh, is put for the whole of the Ten Tribes, and Ephraim is specified as being the leading tribe, and this makes necessary the addition, 'and all the house of Israel, his companions,' to show that the whole northern kingdom is included (verse 19), which is in the land of Ephraim. Again, Joseph is put for the whole Ten Tribes, and again it is indicated that the control of these was chiefly with Ephraim. The human power which led to and perpetuated the division is in contrast with the 'Mine hand,' where all shall be re-united under Divine rule." The comments on verses 16—19 are all right, although once more we would like to know where the "Ten Tribes" are to come from. If the whole tenor of this and other commentaries was to be taken as an answer, we should find there are no "Ten Tribes."

We come now to a choice morsel. Ver. 21: "Will gather them. The restoration of Israel from their captivity among the heathen here, as often elsewhere, is the first step in the fulfilment of the Divine promises. This, however, like the other Divine promises, was fulfilled only to a 'remnant,' a course which, as St. Paul shows in Rom. ix., had been foreseen and foretold from the first. A fulfilment on a larger scale was perpetually prevented by the sins of the people; God did for them all that their obdurate disobedience would allow Him to do. [Mind, 'the whole house of Israel' is under consideration here.] Yet He did not wholly reject them, but allowed a remnant to keep alive His Church and become the channel of those richer blessings of the new covenant in which all who will accept His salvation are united in a holier bond and led to a land of higher promise than Israel after the flesh could ever know."

Who has made a mistake here—Ezekiel, St. Paul, or Gardiner? for someone has blundered. Either Ezekiel misunderstood the vision and did not write it down properly, or else St. Paul erred when he said, "So all Israel shall be saved"; or else, which is more likely, our learned so-called guide does not see the drift of what he is trying to explain to others. Shall I be accounted tedious if we dissect this last bit of "exegesis"? Mr. Gardiner says that this Divine promise, like others, was only fulfilled to a remnant—a course "foreseen and foretold." Well, there is hardly any wonder that people do not believe the Bible if that is how it is to be interpreted. When the comment declares that God's promises are only fulfilled to a remnant, what is the use of the "promises"? Which are we to believe—the Bible or the commentator? Can we not indeed see that God HAS fulfilled *His* gracious promises? He has gathered Israel—"house of Ephraim and the tribes of Israel his fellows"—and now the House of Judah is returning, as Jeremiah predicts, to the House of Israel. The Lord Jesus Christ came to seek and save that which was lost—the lost sheep of the House of Israel. His new covenant has been, as the writer to the Hebrews says, put in their mind and in their heart. The fulfilment of Ezekiel's vision will be accomplished because Christ has come, and God's promises are not "perpetually prevented by the sins of the people"; and as for "obdurate disobedience thwarting God's purposes," Christ distinctly said to the JEWS He would take away the kingdom of God from them and give the same to a NATION bringing forth the fruits thereof. How long are we to be misled as to the beautiful harmony of Scripture? If the sceptic could prove St. Paul to contradict Ezekiel, what a happy time he would have! And yet this is practically what Gardiner unconsciously does.

(To be continued).

OUR DUMB MARTYRS.—It will be welcome news to many that a Royal Commission has been appointed "To inquire into and report upon the practice of subjecting live animals to experiments, whether by vivisection or otherwise, and also to inquire into the law relating to the practice and its administration, and to report whether any, and if so what, changes are desirable." It is a powerful body, with Viscount Selby, ex-Speaker of the House of Commons, at its head.

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Who Were the Cimmerians?

By H. A. Marchant.

PART II.

The Latinised form of the so-called Greek corruption of Shomeron is Samaria, and the Latinised form of the Greek Kimmeria is pronounced Si-me-ri-a ("Cyclopædia of Names"). If we read "He must needs go through Cimmeria," we might see where the original Cimmeria was. The Cimmeria of Homer was in the West, on the other side of the ocean stream (Bunbury's "Ancient Geography," Map, Vol. I.). Æschylus, the poet, who wrote early in the 5th century B.C., was the first to place it up near the Crimea; but Bunbury shows he wrote as a poet and not as a geographer, and jumbled up Asia, Africa and Europe in his "Wanderings of Io"; and from his day the Greeks, who remembered the great people who had played such an important part as Cimmerians during the 9th, 8th and 7th centuries B.C., took for granted they came from this region, and fable did the rest. I will show before I finish these articles that no man can solve the "riddle of history" until he has renounced the fable of Herodotus as shown in Part I. I have searched widely since that part was written, and I see more than ever that the story is a fiction; but this will be further dealt with in Part IV. If the Greeks ever caused a Greek name to be written in our Bible, it was turned out by after-copyists, and it is not the Greek name that we have in Samaria, but the Aramean Shamerayin, and on the Assyrian monuments of the time of Tiglath Pileser it is written Samarina, while it is also found in our Bible in the days of Jeroboam, long before Omri built Shomeron (see 1 Kings xiii. 32). If it is not right there, some word has been changed, but please take note it says the *cities* of Samaria, not one city; the whole land was Samaria. There is a mystery to clear up, and on it hangs the key to the historical difficulty. Shomeron is only written twice in one verse and never afterwards (1 Kings xvi. 24), and the "Encyclopædia Britannica" suggests that the first "o" was not the correct sound, Shemer, Shomer—but Omri may have changed the "e" to "o," as it gave his name as well as Shemer, and the Assyrians might justly conclude it was Omri's own name embedded in Shomeron. Yet Josephus must have had some grounds for saying it was the Greeks who corrupted Shomeron; and scholars from his day till now have repeated this statement (see "Smith's Bible History"). If the Greeks did corrupt Shomeron, let someone show us the Greeks' spelling of that word as written by themselves. I am not a Greek or Hebrew scholar, but I claim to have a fair stock of common-sense, and I can say to scholars, "See what you have said and written"; therefore I ask, What is the difference between Shomer and Gomer? In both words we have "omer," so when Gomer is written with the Hebrew letter "Shin," the last four letters ought to turn into the same letters as scholars tell us they turn into in the name Gomer, which they say becomes Gimer, Gimir, Gamir, Kimir. Good! very good! Now if the Greeks wanted to turn the Hebrew letter "Shin" into Greek—they having no sound of "sh" in their language—what would they turn it into if they wished to retain the "h"? Most decidedly "ch," and the "ch" would naturally become "k"; therefore I hold that the Greeks wrote Chimir for Shomer, and it turned into Kimmer; or the learned ones had better give up their reasoning about Gomer. There is no need to argue about the "on," for in Samaria and Kimmeria they are turned into "ia,"—the "m" is doubled, making it Kimmeria.

In "Lights and Shadows," by Elizabeth Wilson, page 255, she says:—"Parkhurst and others hint that the Israelites were called Kemarim because of their idolatrous priests, who were after the order of Omri (Zephaniah i. 4; 2 Kings xxiii. 5; Hosea x. 5, margin). If only they could have left Omri alone and thought of the city Shomeron, which the Greeks turned into Kimmeria, the riddle would have been read plainly years ago. Some of us have seen through a glass darkly, and have had confusion of mind because we did not take note of the fact that it was the Assyrian custom to name countries after the founders of the reigning houses" ("Cyclopædia of Names," page 159). The Greeks were a long way from Assyria, and did not follow the same custom—and, just as there are more letters in Shomeron than in Omri, so there are more letters in Kimmeria than in Khumri. The first is Greek, the second is Assyrian; but we must note what Parkhurst says: "The Israelites," the whole people, "were Chemarim; it was not limited to the priests." Now if we turn to Israel's history, we find that Omri did more to corrupt Israel than Jeroboam (Micah vi. 10—16). "The statutes of Omri are kept." He built Shomeron; and the name of the city became the name of the whole country, and people therefore would say in Hebrew they were Shomeronites, but in Greek it would be Kimmerioi.

In the word Chemarim the "m" is used for the plural instead of the Greek "i," but if it be read in the three texts quoted above, would not the Hebrew word Shomeronites make good sense? "He put down the Shomeronites" (Greek, Chemarim). We say Rome, Roman, Romanist. If we read that King William cast out the Romanists, would it be necessary for these to be pure-blooded Romans? The answer is, No. Then when we read of Josiah putting down the Chemarim, it did not require pure-blooded Shomeronites or Chemarim, for when Judah was corrupted by Israel's idolatry, as it would be under the granddaughter of Omri (Athaliah), Shomeronism or Chemarimism would be the same in Judah as Romanism is in a Protestant country—a foreign religion, and, as Smith says, "a foreign word"; and if that word is not Greek, let some scholar show us what it is. The Hebrew letters stand for our Kmrym, we are told, and the final "m" is the masculine plural instead of the Greek "i" (see John Wilson's "Our Origin" and Miss Wilson's Notes, page 182, 4th edition). You will please notice that Chemarimism was not Baal-worship, but is always associated with Baal-worship. It was Omri's son Ahab and Jezebel his wife who introduced the worship of Baal; and although the Baal-worshippers exterminated to the best of their ability the worshippers of Jehovah, there seems to have been no real antagonism between the statutes of Omri and Baal-worship, both of which were introduced into Judah by the wicked Queen Athaliah, Jezebel's daughter. But to return to the

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Cimmeria of Homer, in book xi. of the Odyssey. We are told ("Cyclopædia of Names") that his date is quite uncertain, 800 or 700 B.C.; but Shomeron was built about 900 B.C., and its people were in contact with the Greeks, and also with the British Isles, long before the captivity era.

Bunbury concludes that Homer, from what the Greeks understood of geography in his day, regarded the world as a plane, the ocean stream running all round it as a vast continuous stream; and if the early mariners told how they went to Cimmeria—the land where the Kimry were then to be found—could they, from what they knew, describe it better than "the other side of the ocean stream"? In very early times Danaans, Gadelians, and Simeoni were all over these Isles, and if they were Israelites we can understand why they claimed to be children of Heber (Rhys' "Celtic Britain"), and also why we read in "The Story of the British Race," (John Munro page 148), how the Scots or Milesians, over 800 B.C., were called Greeks: . . . "according to an older account in the book of Leinster, ascribed to Maelmuna of Othain, who died 884, the Milesians were Greeks in their origin, and descended from Fenius, who came from Scythia to Nembroth, where he built the great tower and founded a school of languages. This Fenius Farsaid had a son, Nel, who went to Egypt and married Scota, daughter of Forann (Pharaoh),* by whom he had a son, Gaedhel Glass, and his people were called Gaedhil from him, Fein from Fenius, and Scuith or Scots from Scota. After Forann was drowned in the Red Sea, they seized his ships and passed by India and by Asia to Scythia, and then by the Caspian Sea to the Sleive Riffi or Riphean Mountains. They settled in Golgutha, where they dwelt for 200 years. Brath, son of Deagath, then left Geathligh (? Getulia) for the islands of the Muir Torrian (Mediterranean), and by Crete and Sicily to Spain. . . . These curious traditions, like those of other peoples, however entangled with error, probably contain some truth if we could reach it." I think we have reached it—the home of the Cimmerians was to be transplanted to the British Isles afar off (Jer. xxxi. 10). These isles were to be the home of re-gathered Israel. I will prove in my Part IV. that Esarhaddon did not fight the Cimmerians in Colchis and drive them over the Halys. I shall not write without thought and study, and I ask readers to take note of the following facts and think over them.

In Israel the birthright was Joseph's, and among the Ten Tribes they would be looked on as the "Royal Tribes." Among the Cimmerians a part of them was called the "Royal Race." Among the Scythians there was a tribe called the "Royal Scythians."

Now may I ask some of our scholars, "How was it that the Cimmerians were led by Manda (the Manda evidently not being an individual)? Was it a corruption of Manasseh, and who was Teispes, who also led the Cimmerians, and is spoken of in such a way that it is not always clear if this is an individual or a tribe? And how was it that Cyrus, whom Lumen, in his great work, "The Prince of Judah," has proved to be an Israelite, on his mother's side at least, can trace his descent to a member of the "Royal Persian Clan Teispes, who appear to have taken possession of Elam during the troublous period which followed the fall of Assyria?" (see "Fresh Light From The Ancient Monuments," by A. H. Sayce, page 144). The war with Assyria which the Cimmerians carried on from the time Assyria attacked Israel never finished until they destroyed Assyria and *not vice versa*, for "in the days of Esar-haddon II. he found himself surrounded on all sides by threatening foes: Medians, Cimmerians and Minni. The frontier towns fell first, and although Esar-haddon, in his despair, proclaimed a public fast and prayer to the gods, nothing could ward off the doom pronounced by the prophets of JEHOVAH against Nineveh, and the Assyrian Empire perished" (see Sayce's "Assyria," page 53). So I ask again, who were the Cimmerians who began a fight and carried it on through a whole century, until they and their allies, the Medes and Armenians, laid Assyria in the dust?

And what would "Teispes" mean if we had the Hebrew instead of the Assyrian spelling? Will some scholars kindly help to find this out? Can it possibly mean Joseph, the Royal Tribe of Israel, or the so-called "lost" Ten Tribes? Since the above was written, further research has shown me that I am on the right track, and in Part III. I will prove to the satisfaction of ninety people out of every hundred that Teispes means Joseph—and don't laugh until you see what you are laughing at, although I know it is in the blood, the name of our father "Isaac" meaning "laughter"! When I consulted the "Higher Criticism and the Monuments," by Sayce, I could have "jumped for joy." The light is now dawning. Up to that time, if anyone had told me I should have proved by following my thread that Astyages and Cyrus were Cimmerians, my reply would have been: "I fail to see how it is to be done." *And yet it is done!* and Sayce acknowledges, on page 519, that these things are "startling"! I cannot do better than quote his own words: "If it is startling to learn that Cyrus was in reality an Elamite Prince, it is equally startling to find that Istuvegu or Astyages was king, not of the Medes, but of the Manda. As we have seen in an earlier chapter, the name Manda was applied by the Babylonians and Assyrians to the '*nomad*' tribes who at times threatened their eastern and northern borders. The 'Astrological Tables' refer to a period when the Manda over-ran Babylonia itself, when Bel and the other gods of Chaldea fled to Elam for safety, and the *barbarians* ruled the country for thirty years. It may be that the disaster here described was that conquest of Chaldea which the fragments of Bérôssos ascribe to the 'Medes.' Be that as it may, Teuspa or Teispes, the leader of the Gimirrâ, is called a 'Manda' by Esarhaddon; and an inscription of Assur-bani-pal, recently discovered by Mr. Strong, returns thanks to the Assyrian gods for the defeat of that 'limb of Satan,' Teuktammu, the Manda, or Duktammu (possibly the Ligdamis of Strabo) who led the Kimmerians into Kalikia, from whence they afterwards marched westward and burned Sardis. At all events, we must see in him a forerunner, if not a predecessor, of

*Joseph married an Egyptian Princess, but not Pharaoh's daughter.

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Istuvegu, the Astyages of the Greeks who governed the Manda in Ekbatana. Ekbatana, the modern Hamadan, called Achmetha in the Old Testament (Ezra vi. 2), the Hangmatana of the Persian inscriptions, had been built in the territory of the old kingdom of Ellipi. Ellipi had been tributary to Sargon, and in the time of Sennacherib we find it in alliance with Elam. After this it disappears from history. The Manda had descended upon it and made it the chief city of their power. It would seem that the Manda of Ekbatana were the Scythians of classical history. As we have seen, Teuspa, the Kimmerian, and his people are termed "Manda" by Esar-haddon, and in the inscriptions of Darius, the Gimirrâ Umurgah of the Babylonian text, correspond with the Sakâ Humuvarka of the Persian text. The Sakâ Humuvarka are the Amyrgian Sakæ of Herodotus (vii. 64), who, he tells us, were the Scythians of the Greeks. Totally distinct from the "Manda" were the Mâda or Medes. Their land lay to the north-east of Ekbatana, and extended as far as the shores of the Caspian Sea. They consisted, for the most part, of Aryan tribes, allied in blood and language to the Persians, and governed by a number of petty independent chieftains. It was they who, in concert with the Kimmerians, the Minni and Kastarit or Xathrites of Karu Kassi, attacked the overgrown Assyrian Empire in the time of Esar-haddon, and it is they again who are called upon in the prophecies of Jeremiah to join in invading the empire of Nebuchadnezzar. When in the generations that succeeded Darius Hystaspes, Cyrus became the founder of the Persian Empire, the Medes and the Manda were confounded one with the other.

"Astyages, the Suzerain of Cyrus, was transformed into a Mede, and the city of Ekbatana into the capital of a Median Empire. The illusion has lasted down to our own age; there was no reason for doubting the traditional story. Neither in the pages of the writers of Greece and Rome, nor in those of the Old Testament, nor even in the great inscription of Darius at Behistun, did there seem to be anything that could cast suspicion upon it. It was not until the discovery of the monuments of Nabonidos and Cyrus that the truth at last came to light, and it was found that the history we had so long believed *was founded upon a philological mistake!* It is not the first time that philology has misled the historian, which needs the correcting guidance of archæology."

And now may I ask the learned A. H. Sayce to remember the last sentence, and in speaking of the Aryans remember that philology may lead even a great scholar astray. I will only remind him of his own words: "Language is no test of race, but only of social contact." If he will only search, as I pray God he may, he will find that the Manda and Teuspa were none other than Semitic Israelites. My next Part, III., must answer the question, Who was Teuspa or Teispes?

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

BY BISHOP TITCOMB.

LETTER XXV.

THE PROMISES OF GOD DISTINCTIVELY GIVEN TO EPHRAIM.

(Continued.)

London, September 9, 1875.

MY DEAR ANTHONY,—You congratulate me in a playful manner upon feeling so comfortable. Believe me, dear friend, I should feel far more comfortable if I found you viewing this interesting question with greater seriousness. You might, perhaps, fairly treat it with indifference if you found me writing in a strong dogmatic spirit which forced these various passages into positive *proofs* of the Anglo-Israel theory, and whch disdainfully scorned any other interpretation. But that I am not doing. I am only urging them to prove that, while my first set of letters exhibited the *possibility* of this theory being true, this set of letters inclines toward a proof of its *probability*. I do not hold it to be within the nature of the case that we can positively and dogmatically assert the *necessity* of this belief. It is a field of inquiry on which good men, equally conscientious, may reasonably differ. But surely it is worth consideration. It cannot be beyond the just limits of our reasoning faculties to ask whether Scripture lends its sanction to an opinion which, however new, is one of the deepest and widest interest to those who are in search after truth.

With this view, therefore, before us, I will now lead you to the prophecy of Zechariah, the last prophecy bearing directly upon Ephraim by name (Zech. x. 6—10): "I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: *and they shall increase as I have increased them.* And *I will sow them among the people: and they shall remember Me in far countries;* and they shall live with their children, and turn again. I will bring them again also out of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

The first thing to be remarked in this passage is that Ephraim was never carried captive to Egypt. It is true that some of the Ten Tribes fled before the captivity into Egypt. But they did not survive in that country; for Hosea says (chap. ix. 6), "They are gone because of destruction: Egypt shall gather them up: Memphis shall bury them." Hence these fugitives could not be literally referred to as surviving to the end, and being finally restored out of Egypt in the last days. When, therefore, it is here said, "I will bring them again out of the land of Egypt," it must be understood in a figurative sense.

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That is to say, Egypt may stand for the power of the world within those particular quarters in which Ephraim had been held captive during his unconverted state, be they where they may. In other words, the expression of the quarter from whence Ephraim shall be restored may not here be geographical, but symbolical. I think no one can doubt this. On the other hand, when it is said "I will gather them out of Assyria," the expression must, no doubt, be taken in a strictly geographical sense. Does this require us, then, to believe that Ephraim must be stationed in Assyria at the very time of his return to Palestine? It may appear so at first sight. But why? The question of time is not here at all referred to. It is simply said:—"I will gather them out." Now if the Anglo-Israel theory be correct, this exodus from Assyria commenced before the time of Christ, by the migrations of the people north-west to the isles of the sea; from which latter place the final return is to happen. I want to know whether that is consistent with Zechariah's prophecy. If not, it becomes a decided argument against Mr. Jones and his friends. In justice, however, to their views, I cannot see that it is so. For the prediction would still be satisfied—"I will bring them out of Assyria."

If my discussion of this part of the prophecy be correct, the whole fulfilment of it will have to be regarded as in a course of chronic continuousness from the time of the prophet himself. Why not? Why should not God have commenced the gathering out of Ephraim from Assyria before the time of Christ? Why should not the making of Ephraim like "*a mighty man*" have been accomplished afterwards in the history of our Western Isles, between the reigns of Elizabeth and Victoria? Most assuredly the rest of the prediction has received its accomplishment within that period, on the supposition of Ephraim and Great Britain being identical. Remember, I am not, as I said before, urging this as a proof of its being so. But would it not fall in with the theory? Does it not lend a sanction to its probability? For when it is written, "*They shall increase as I have increased them*," is not this marvellously illustrated by the overflowing population of the Anglo-Saxon race? And when it is said, "*I will sow them among the people, and they shall remember Me in far countries*," does it not receive confirmation by the scattering of British Colonies and English Christianity over the most distant parts of the earth's surface? I ask you to consider these points, and not to disdain them by telling me that you are "glad I feel so comfortable."

I remain, yours most devotedly,

To Anthony ——, Esq. ARTHUR.

P.S.—If the final outcome of the "Eastern Question" should be to place British power in Egypt and Assyria, what would you say? Then there might even be a *literal* fulfilment of the passage.*

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers. ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

* This was written twelve years ago; and now (1886) it has come to pass.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

By the courtesy of one of our well-known Identity writers and lecturers, the Chiel has been permitted to "lift" the following Israel study from the marginal notes of our friend's Bible.

"YE ARE CHRIST'S."

Mark ix. 41.	1 Cor. iii. 23.
My disciples (John viii. 31).	His servants (Rev. i. 1).
My sheep (John x. 27).	His people (Matt. i. 21).
My friends (Luke xii. 4).	His *own* elect (Luke xviii. 7).
My brethren (John xx. 17).	His own house (Heb. iii. 6).
My Church (Matt. xvi. 18).	His body (Eph. i. 23).
My witnesses (Acts i. 8, R.V.).	

No nation can colonise like the British. The Germans in particular have been hard hit of late as a result of annexing certain tracts of Africa, and the Kaiser hates to be reminded that his empire includes a huge stretch of territory in South-West Africa.

So little progress has been made with its development, that the Berlin Colonial Office gives notice that intending emigrants had better remain where they are. The colony is woefully deficient of capital, the supply of native labour is both sparse and fitful, and roads and railways alike remain unfinished

Many of the German merchants who too readily assumed that the colony would be sure to present profitable openings for exploitation, have returned to the Fatherland much poorer in purse for their adventure, while not a few of the less well-to-do colonists have migrated to Cape Colony. With these disappointments before his eyes, the Kaiser has strong excuse for feeling regret that the mailed fist ever clutched such unremunerative territory.

The Chiel begs every reader to possess one of Banks' New Text Cards (see advt.). It is a triumph of design and execution and worthy a prominent place in the best room, aye, and in every room, of the house. The Chiel has ordered a dozen, and hopes that the publishers will sell ten thousand of them speedily.

According to the "Naval Annual" the British Navy has never been in so strong a position as at the present time. The following table illustrates the changes in the positions of the three chief navies of Europe since 1894, and shows the rapidity with which Germany has forged ahead to a position of equality with France in battleships actually in commission and instantly—or almost instantly—ready for action:

	England.	Germany.	France.
1894	17 ...	— ...	20
1899	29 ...	7 ...	21
1903	30 ...	8 ...	14
1905	28 ...	12 ...	15
1906	45 ...	15 ...	15

The first step in true knowledge is to know that we do not know. Jesus said "Learn of Me." The

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supreme end of life is to know God and make Him known. Obedience is the shortest cut to knowledge. "If any man will do His will, he shall know of the doctrine" (John vii. 17).

The darkness is scattered, the sun is now risen,
And Israel's Redeemer breaks open her prison;
The dying Lamb liveth, her peace to proclaim,
And reigneth in heaven "above every name";
The Spirit of God breathes His life on the slain,
And He makes us His temples of glory again.

The Chiel most warmly recommends the excellent little booklet, "The Seal of God or the Mark of the Beast—Which?" by Miss A. Cook. It forms No. II. of the Radium Series, and is most timely in its appearance in these lax times of Protestant effort and vigorous and subtle workings of the Babylonish system of Rome. It should appeal strongly to all British-Israelites; and when we mention that it is published by Banks and Son, it is merely another way of certifying its excellent "get up" as to print, paper, binding, etc.

Forward, men of Israel, Jesus leads you on;
Now His Spirit calls you to the kingdom won,
Not by works nor merit, but His precious blood,
Not by might nor power, but THE WORD OF GOD.
—R. D.

"About *one fourth* of the words in our own Saxon tongue bears an affinity with the HEBREW in a primary or secondary degree."—Rev. Jacob Tomlin, "Comparative Vocabulary of 48 languages."

"The properties of the Hebrew tongue agree a thousand times more with the English than with the Latin."—Tyndal.

"The passionate love of the English for the Hebrew writings can only be accounted for by intellectual affinity."—Theophratus Such (G. Eliot).

There are distinct signs of awakening interest in Christianity among upper-class Moslems in Egypt. As many as fifty sheikhs are attending a weekly meeting held by C.M.S. missionaries in Cairo, and about a hundred educated men, among whom are Russian Moslems, Syrians, Indians, and Egyptians, are being attracted to another similar gathering, which also has for its object the setting forth of the claims of Christ.

The Chiel is simply delighted with H. G. Locke's Identity Christmas and New Year Post-card. A sumptuous design of the Nativity in choice colours, with Scripture passages "in letters all of gold," and all designed, printed, and published in Peckham.

Nor must we forget the New Motto Cards for 1907 that Mr. Locke is again issuing this year, with Israel texts, and verses by the Rev. Leonard Hills.

SOUTHAMPTON.—Philharmonic Hall, Wednesday 14th, Col. G. W. Deane, C.B. will lecture on "The Fall of London." Tickets 1/- and 6d. Chair at 8. Rev. Leonard Hills, supported by Landseer Mackenzie and local ministers and friends.

Isaiah xxvi. 20, 21.

BY COL. J. GARNIER.

As my application of the above passage has been challenged, and its true meaning seems to be of considerable importance, will you allow me to make a few remarks on the subject.

The passage speaks of the people of God being hidden in some secret place, and preserved from the indignation of God during the great day of the Lord when He punishes the inhabitants of the earth for their iniquity. If, then, the people of God, here referred to, are the Israelitish nation, it follows that British-Israel, and the whole of the Anglo-Saxon race in Canada, the United States, Australia, and throughout the world, are to be hidden and preserved from the judgments of that time. Nothing is impossible to God, yet it is difficult to conceive how a people of such vast numbers, and existing in every nation and country of the world, are to be hidden in that day. But, as your correspondent, Mr. Kerr, points out, they are not to be hidden, but to suffer the judgments of God—"the time of Jacob's trouble." They are to undergo great tribulation such as never was since there was a nation, even to that same time, and although as a nation they are to be delivered out of that trouble at the close of the great day, it will be only those who are "found written in the book" (Dan. xii. 1, 2).

In Ezek. xx. 33—44, we are told that they are to be brought out from the people and gathered out of the countries wherein they are scattered, and that God will rule over them "with a mighty hand, and outstretched arm and fury poured out"; that He will plead with them face to face, like as He pleaded with their fathers in the wilderness of the land of Egypt: "And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers, and there shall ye remember your ways and all your doings wherein ye have been defiled, and ye shall lothe yourselves in your own sight for all your evils that ye have committed, and ye shall know that I am the Lord when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye House of Israel, saith the Lord God."

It is written, "All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us" (Amos ix. 10); and previous to the restoration of the nation to the land of their fathers, it is predicted, "I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, but they shall *not* enter into the land of Israel" (Ezek. xx. 38).

It is by these judgments that the House of Israel is to be purged. "You only have I known of all the families of the earth: therefore will I punish you for all your iniquities" (Amos iii. 2); and when all rebels and transgressors among them are cut off, the effect upon the remainder will be a deep and lasting repentance, which will evidently be the preparation for the fulfilment of the New Covenant, when "God will put His laws in their inward parts, and write

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them in their hearts: and all shall know Him from the least of them unto the greatest of them" (Jer. xxxi. 33, 34).

When we see the rapidly increasing unbelief and rejection of the Bible as the Word of God, both in this country and America, the growth of Romanism among the upper classes, and the still more rapid and extraordinary increase of spiritualism and kindred cults, which are simply revivals of the ancient Pagan worship, and intercourse with evil spirits, we may recognise that only by great and sore judgments can the nation and race be purged from its iniquity. "Judgment must commence at the House of God" (1 Peter iv. 17).

But if so, then the nation is *not* to be hidden and preserved from the judgments of the great day. Who then are "My people," who are to be hidden? The words of the prophet imply who they will be. "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. ii. 3). It is the righteous and the righteous only, the true Christians in the nation who have "kept the word of His patience," who will be "counted worthy to escape all those things which are to come to pass," and be kept from "the hour of temptation which is to come upon all the world, to try them that dwell upon the earth." So also those of the nation who are saved at the last will be those who have passed through the judgments of the great day, and by them have been brought to repentance—"everyone that shall be found written in the book."

It would seem, therefore, that the term "My people" in Isa. xxvi. 20 must be limited to those of the nation who are the true children of God. "For they are not all Israel, who are of Israel: neither, because they are the seed of Abraham, are they all children. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed" (Rom. ix. 6—8). "They which are of faith, the same are the children of Abraham" (Gal. iii. 7).

Undoubtedly the vast majority of these will be found in the British and Anglo-Saxon peoples, and will, in the sight of God, constitute the true Israel of God, but they will also include all, whether "Jew or Greek," who are Christ's at His coming, who are "one in Christ Jesus," and are, therefore, counted as "Abraham's seed, and heirs according to the promise" (Gal. iii, 28, 29).

It is these who are to be hidden in the day of the Lord's anger, for they are to be caught up to meet the Lord in the air. But with them there will also be all those who have died in Christ, and who will have previously risen from the dead (1 Thess. iv. 10, 11). This is exactly what is implied in Isa. xxvi. 19, where the resurrection of the just is described previous to the hiding of the people of God. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

This is a further proof that the passage in question is a prediction of the resurrection of the just, and the translation of living Christians to meet the Lord in the air, there to be hidden during the judgments which are to be poured forth on the world in the great and terrible day of the Lord, at the close of which they are represented as returning with Christ to the earth.

This hiding of the people of God during the great day of wrath seems to be also indicated in Psa. xxvii. 5 and xxxi. 19, 20. In the latter passage "the strife of tongues" appears to refer to the world-wide anarchy, revolution, and war, which is to usher in that day.

By Thomas Kerr.

With regard to the interpretation by Colonel Garnier of the chapter in which the verses noted occur, we have, I think, to observe that verse 19 does not stand in immediate connection with verse 20. Verse 19 is the close of a paragraph that begins with verse 12, and verse 20 begins a paragraph that ends with verse 6 of chap. xxvii.

I have noticed on other occasions mistakes (as I conceived) made by immediately connecting verses that, though connective, did not immediately connect.

Then we have to notice that the paragraph which *ends* with verse 19, like the paragraph following, speaks of a "nation"; and as there can be no mistake as to what nation the statements therein refer, so verse 19 is, to my mind, but the prophetic anticipation of Ezek. xxxvii., pointing to the coming resuscitation of *Israel*.

It seems to me, then, a mistake to connect verse 20 with verse 19, and as prophetic of the "blessed hope" of the Christian, when the dead in Christ (whether Israelite or Gentile) with those who ("in Christ") are alive and remain, are caught up to "meet the Lord in the air." For though it is said (verse 19), "Together with my dead body shall they rise," that statement, assumedly referring to Christ, is as applicable to the "redemption" of Israel as to the *salvation* of "whosoever will."

And then, when we couple the invitation of verse 20—"Come, My people," with the words quoted (among others) by Colonel Garnier—"You only have I known of all the families of the earth" (Amos iii. 2), we see that the whole matter, given in sections, has to do with none other than *national Israel*; and we are confirmed—rather than otherwise—in the conclusion we have before come to (*vide* Banner, Sept. 5).

The prophecy, as between verses 19 and 20, allows evidently of a lengthy interval—from the raising up of the tribes of Israel, as elsewhere predicted, to the time of "Jacob's trouble;" and contemplating the straits into which Israel will be brought, in the distant future, the prophet comforts the nation with the assurance of the Divine protection.

It may be "difficult to conceive," as Colonel Garnier thinks, how this "protection" is to be afforded; but it is no greater a "mystery" than the *rapture* which he and I seem to agree on and hope for, and we must not boggle at the *difficulty* of it. What, simply, Christian believers have to do, is to "Watch and pray, that ye may be counted worthy to escape all these things," whilst regretting that, for those who are left behind, there remaineth, for the "nation," Jacob's trouble—the "fire" that, for their purifying,

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is to descend on those dwelling "carelessly in the isles." Though "hidden," as we are told they shall be, within their doors, from the trouble without, we know that trouble in-doors may be bad enough; and so, as we gather, shall Israel find it, because of the "falling away" so well described by Colonel Garnier in his notes.

As it appears to me, the cause of Colonel Garnier confounding "My people" (Isa. xxvi. 20) with those 'in Christ" (1 Thess. iv. 16), and so that the former is made to represent those that are to be "caught up," is in confounding the differing *holiness* of the two peoples. Israel was not reckoned holy in the sense in which those in Christ are "counted worthy." Israel was reckoned holy in the respect that God had 'severed" them as a *nation* from other people, that they should be His (Lev. xx. 26). Though thus reckoned holy as a nation, they were not wholly and individually so; and as being "in Christ" is the unexceptional test and character of those "caught up," so the holiness of the two peoples is markedly distinct—in character and issue. To belong to the "holy nation" does not ensure the "blessed hope" of the Christian; only those "in Christ" are so honoured. Being Israel only ensures certain national privileges, and ultimate pre-eminence on the earth; being "in Christ" ensures the greater glory that is beyond. Thus we have carefully to distinguish between being *in Israel* and being "in Christ," lest inadvertently we deceive ourselves and others.

Lecture at Hendon.

Last night, at the Victoria Hall, Finchley Lane, Hendon, an audience of about fifty persons heard the Rev. Leonard Hills, representing the British-Israel Association, deliver a lecture concerning that faith. The Rev. J. Chapman, of Edgware Chapel, presided, and with him on the platform was Mr. J. Frear. In an address occupying an hour and a half Mr. Hills quoted many passages from the Bible to support his arguments that the British race answer in every point to the marks whereby lost Israel was to be known in the "last days." The term Jew applied only to the House of Judah; never to Israel apart from Judah. The Jews were our brethren, and were walking to Israel (Jer. iii. 18), and it would be in British ships and under British rule and protection that they would return to Palestine. He pointed out that in our Royal Family God was fulfilling His covenant to David that his seed should never want a man to reign upon his throne and over the nation of Israel. King Edward VII. was a direct descendant of King David, and it was interesting to note that the eldest son of the Prince of Wales bore the name of his great ancestor. The liturgy of the State Church was purely Israelitish. The lecturer made an appeal to the audience to search for themselves in God's Word, and they would find that the British and English-speaking race had fulfilled the promises of the covenant. At the close of the address Mr. Hills invited questions, but there was no response, although the Chairman said that some of those present would no doubt carry questions home with them and think of what they had heard.—A vote of thanks to the lecturer was moved by Mr. Frear, seconded by Mr. F. C. Collier, and unanimously passed.—*Hendon and Finchley Times.*

The Identity at Swindon.

Two Addresses were given here on Sunday, October 28. One in the morning to the Men's Adult School, Bridge Street, and the other in the afternoon at the Young Men's Christian Association Institute. The address in the morning was by Mr. A. E. Bottomley, Borough Sanitary Inspector, entitled, "Why I am a Christian." Taking the Bible in its original and literal sense as the foundation for his religious beliefs, the speaker proceeded to show how in this way infidelity is refuted, and the truth of long-lost Israel being now a secure and prosperous nation is established. Mr. Bottomley gave a number of signs by which the race so long hidden under a lost identity could be now recognised in these latter days.

Considerable interest was aroused, both for and against the argument set forth. The views of his opponents were very ably answered by the speaker in his reply.

In the afternoon Mr. S. Allen Warner spoke at the Young Men's Christian Association Institute upon the Scriptural and historical distinction between the two Houses of Israel and Judah, from the earliest times right down to the present day. Future addresses of a similar character are being arranged for in other parts of the town.

Association Notes.

The Anglo-Israel Association of Toronto.

We have received the card of this Association for October—December, from which we see that on November 15th the Rev. J. M. Simpson will give a lecture entitled "God's Nation," while on December 6th the Rev. J. E. Starr is to lecture on "The Old Flag"; the course concluding on December 20th with a lecture by W. Reeve, Esq., treating of "The Coronation Stone." The meetings are held in Room 8, Broadway Hall, Spadina Avenue, and the officers for present session are:—

Hon. President: William Reeve, Esq., 439, Shaw Street, Toronto, Ontario.
President: C. L. Bedson, Esq., 104, Montrose Avenue, Toronto.
1st Vice-President: D. Sutherland, Esq., 167, Seaton Street, Toronto.
2nd Vice-President: Mrs. W. Reeve, 439, Shaw Street, Toronto.
Corr. Sec.: Mrs. C. L. Bedson, 104, Montrose Avenue, Toronto.
Financial Sec.: F. B. Rawes, Esq., 2, Bond Street, Toronto.
Treasurer: W. T. Lacon, Esq., 68, Church Street, Toronto.

The corresponding secretary, Mrs. Bedson, in sending us these particulars, adds very kindly:—

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"Identists arriving here will be heartily welcomed if they call on any of above, or, better still, if they come to our meetings and get acquainted with all of us"—an invitation which we trust will be acted upon by all believers who visit Toronto, whether arriving from the old country or any other part of the Empire.

SCOTTISH ISRAEL IDENTIFICATION ASSOCIATION.

THIS Association opened its proceedings on Nov. 4th with a lecture by the President, Mr. James D. Reid, entitled "British-Israel Truths," and on Nov. 11th another was given by Mr. D. G. M'Callum on "Hosea, Chapter x." The remainder of the excellent programme is as under, the meetings being held in the Christian Institute, Glasgow (Room No. 4), on Sabbath evenings, at 6.30 p.m.

Nov. 18.—"Jesus and His People," Matt. i. 21 (Mr. Thomas Kerr).
Nov. 25.—"Covenant with Noah" (Mr. James Anderson).
Dec. 2.—"The Parable of the Ten Talents" (Mr. Gunn).
Dec. 9.—Hosea, Chapter xi. (Mr. J. D. Reid).
Dec. 16.—God's Witnesses, "Judah" (Mr. D. M. Girvan).
Dec. 23.—God's Witnesses, "Israel" (Mr. D. M. Girvan).
Dec. 30.—No Meeting.
Jan. 6, 1907.—"The Two Covenants" (Rev. T. Hislop).
Jan. 13.—Hosea, Chapter xii. (Mr. William Macarthur).
Jan. 20.—"Misunderstandings *re* Israel" (Mr. Thomas Kerr).
Jan. 27.—Romans, Chapters i. to viii. (Mr. James Reid).
Feb. 3.—"Science and the Bible" (Mr. J. Walker Brown).
Feb. 10.—Hosea, Chapter xiii. (Mr. J. D. Reid).
Feb. 17.—British-Israel, "The Subject" (Mr. D. G. M'Callum).
Feb. 24.—British-Israel, "Our Argument" (Mr. D. G. M'Callum).
Mar. 3.—British-Israel, "Our Duties" (Mr. D. G. M'Callum).
Mar. 10.—Hosea, Chapter xiv. (Mr. Wm. Dickson).
Mar. 17.—"British-Israel Teachings Tested by Opponent's Argument" (Rev. Leonard Hills).
Mar. 24.—"British-Israel and Dogma" (Mr. T. Love).
Mar. 31.—"Qui Bono?" What Good? Mr. J. D. Reid.

The Committee of the Association have also arranged for short lectures on the following week-nights, in the Christian Institute, at 8.30 p.m.

Nov. 19.—"British-Israel Truths" (J. D. Reid).
Dec. 17.—"Common Mistakes" (D. G. M'Callum).
Jan. 21, 1907.—"Why I am a British-Israelite" (James Reid).
Feb. 18. — "Nebuchadnezzar's Dream" (James M'Crea).
March.—As may be arranged later (Rev. L. Hills).

Besides these, British-Israel meetings are held in Burgh Hall, Hillhead, on the second Tuesday of November, December, January, February, and March; in the Christian Institute, Govan, on the second Monday of November, December, January, February, and March; and in St. James' Hall, St. James' Street, Whiteinch, every second Friday, beginning 19th Oct.

It will thus be seen that much activity is to prevail round about Glasgow during the winter, and we trust the meetings will not only bring together the numerous believers in this populous district, but add many fresh adherents to their ranks.

Correspondence.

JOSEPH AND SHILOH.

To the Editor of the "Banner of Israel."

SIR,—United Ephraim and Judah are to be ruled by "David My servant" (Ezek. xxxvii. 25). This David is a descendant of King David of the royal line of Judah (2 Sam. xxii. 44—51; Hosea iii. 5; Zech xii. 8—12). King David was an Ephrathite or descendant of Ephrath (1 Sam. xvii. 12). Ephrath or Sherah was the wife of Caleb and firstborn of Beriah, the only surviving son of Ephraim, the birthright son of Joseph (1 Chron. ii. 19, vii. 23—24; Gen. xlviii. 13). King David was therefore a *lineal* descendant of Joseph through Ephraim, Beriah and Ephrath or Sherah. If these statements are correct then the "hidden seed" theory is a fallacy. I challenge Mr. Paylor or any other "hidden seed" idealist to prove them incorrect. In Gen. xlviii. 6, Jacob merely states a case based upon conditions mentioned in verse 5. He is not speaking prophetically before the 8th verse. Ephraim and Manasseh possessed the tribal inheritance of Joseph (Josh. xvi., xvii.) The conditions laid down by Jacob were that if Joseph had any other sons these sons were to possess Joseph's tribal inheritance. As Ephraim and Manasseh possessed the *tribal* inheritance of Joseph as well as the *national* one of Jacob, it is clearly evident that Joseph had no other sons. Gen. xlix. 10 may be rendered thus: "The sceptre (dynasty of David) shall not depart from Judah, nor a lawgiver (Maccabees, Herod, &c.) from between his feet, until Shiloh (Messiah) come; and unto Him shall the gathering of the people (tribes) be." Both Mary and Joseph were in direct descent from David through Nathan and Solomon. Joseph being under the disability laid upon Jeconiah and his posterity (Jer. xxii. 30), Mary had the *hereditary right* to reign. Mary's descendant occupies the British throne in the person of Edward VII., son of Albert the Good. The House of David (sceptre) departed from Judah about the year 70 A.D. Since then the Jews have had neither priest nor king. Compare the latter part of the verse with John xii. 32. Mr. Paylor ignores Christ's name—Jesus—the Greek form of the Hebrew Joshua. *Joshua* was the seventh *from Joseph*. The 49th chapter of Isaiah refers to Christ, the Light to lighten the Gentiles and the Glory of Israel (Luke ii. 32). The word earth, in the 13th verse, embraces the entire globe. There is no question as to there being a human ruler of Israel representing the Divine one, and there can be no question as to the identity of this human ruler with the royal scion of David. Yours sincerely, W. S. ORR.

Belfast.

WILL Secretaries of Associations who have not yet sent in particulars for the "Anglo-Israel Almanack" for 1907 please do so at once, to R. Banks and Son, Racquet Court, Fleet Street, E.C.

PROFIT AND LOSS.—At a recent meeting of the Royal Commission on Coast Erosion, Col. Hellard, R.E., Director-General of the Ordnance Survey, gave evidence as to the progress of erosion in various counties during the last thirty-five years, stating although considerable losses were sustained in certain places there were gains which more than compensated for them, and that the actual addition to the rateable area of the Kingdom has been over 30,000 acres, principally through accretions in the Wash, Morecambe Bay, and off Southport.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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The House of Israel.

BY DR. J. ARCHER BOWEN.

NOTWITHSTANDING that it is as plain as anything taught in the Bible that there is a "House of Judah" and a "House of Israel," separate and distinct from each other at the present time, still there are many Christian people, and what to my mind seems passing strange, there are many preachers of the Word of God, who "pooh, pooh" this grand question, and ignore the actual fact of the separation of Israel from Judah. As the Word of the Lord shall not return unto Him void, but shall accomplish that whereunto He sent it, we have no fear on account of their contempt; for we know that "God shall make them willing in the day of His power."

Passing on from those who believe that they know enough about the kingdom of God, to those who are anxious to learn more concerning God's chosen people, we proceed to answer some of the questions most frequently put to us. Taking, first of all, the question which affects the fundamental principle, namely, Upon what grounds do you form the belief that the British nation has sprung from and constitutes the "House of Israel?" we reply by following two lines of enquiry: First, by considering what God has said of Israel concerning their calling and position in the world, their life, characteristics, and relation to Himself; and, secondly, what people, and what people only, correspond to and fulfil those conditions. Having satisfied ourselves on these two lines of enquiry, we then proceed to consider the conditions laid down in the Word of God respecting the future of Israel and Judah, and apply ourselves to the practical work of the Identity which must be carried out by some means in order that the Word of God may be fulfilled. For "thus saith the Lord God: I will yet for this be enquired of by the House of Israel, to do it for them" (Ezek. xxxvi. 37). Such are the words of the Lord, after reciting what benefits and blessings He will confer upon Israel for His holy name's sake. He will be enquired of by the House of Israel; so if Israel must *enquire* of the Lord before receiving the blessings of the new covenant, promised so clearly (Jer. xxxi. 33, 34), Israel must awake to consciousness, Israel must recognise Judah, and Judah must recognise "all Israel," or the House of Israel; the two Houses must come together and become one people, must no longer be two nations, but one nation, and one King shall be King to them all (Ezek. xxxvii. 22—28).

But is not the Christian Church Israel? Many of the clergy and ministers say it is! To this we reply that it is impossible to prove Israel to be the Christian Church, although the Christian Church must be wherever "All Israel" is found to be; that is to say, where the *Ten Tribes* are, but not with Judah, which is still, and which must yet for some time continue, under the Mosaic Law. The Christian Church consists of believers in Christ's Atonement for sin. Even "All Israel" cannot be said to be believers in Christ, much less the Jews or Judah, and they also are Israelites, but are not counted in Scripture as "All Israel," but as the House of Judah. How, then, can Israel mean the Church of Christ? In the Scriptures all peoples and nations not being Israelites are termed Gentiles, to distinguish them from God's chosen people. But concerning the Israelites He says: "This people have I formed for Myself; they shall show forth My praise" (Isa. xliii. 21). And, therefore, wherever we find "this people" Israel, there we shall find at least some of them showing forth the praise of the Lord.

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St. Paul clearly teaches the Roman Christians, in the eleventh chapter of his Epistle, that they are Gentiles, and that they were grafted into the true Church; they did not constitute the root or body of the Church, but were as branches of a wild olive grafted into the true olive; therefore the true Church not being formed of the Gentiles, they only being grafted into it, it must follow that *the true Church of Christ is composed of the stock of Israel*, some branches being broken off that the Gentiles might be grafted in.

Now, we know that the House of Judah (including Levi) rejected Christ, and were therefore broken off; but the one tribe given by God for a time, out of the House of "All Israel," to Rehoboam, king of Judah, "that David, My servant, may have a light alway before Me in Jerusalem, the city which I have chosen Me to put My name there" (1 Kings xi. 35, 36)—this one tribe we know to be the tribe of Benjamin (1 Kings xii. 21). Many of this tribe gladly heard Jesus and became His disciples, whilst His own tribe despised and rejected Him; were it otherwise, this tribe would not have been a light—could not have reflected the light of salvation by Jesus Christ in Jerusalem. Thus we learn that the *first Christians* were of the tribe of Benjamin, of the House of "All Israel," as distinct from Judah. Other members of the House of "All Israel" were converted to Christ by the apostles in other countries, and formed the Christian Churches, with probably some Gentiles grafted into the same, and named after the locality or town in which the Church was situated.

We say, then, that if the Christian Church in this country is not of the House of Israel, then it has no root and no body, and therefore no foundation for its existence. It cannot consist of branches without a body and without a root; it is not joined to any Church of Christ elsewhere recognised as its root or stock; and if entirely Gentile, as many preachers say it is, whilst denying the existence of an Israelitish Christian Church, into what is the Church in this country grafted? Where shall we look for the root and body of the Church, as Gentiles are only as wild olive branches grafted in? This is the teaching of St. Paul, inspired by God, and most learned of all the apostles. Where, then, shall we look for the body of the Christian Church if not in Great Britain? America is an offshoot from this country, and partakes of our "inheritance" as Manasseh. But this country is recognised throughout the world as a Christian country—a land of Bibles, Churches, Sabbath Schools, Missionaries, and Christian literature—the one country above all others that has sent out the light of the Gospel to heathen lands, thus fulfilling the Word of the Lord (Isa. xliii. 10), "Ye are My witnesses, saith the Lord, and My servant whom I have chosen." And again, "They shall show forth My praise" (ver. 21).

And so "All Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" [that is to say, Israel] (Rom. xi. 26). My Christian brethren, has Christ failed in this mission? Did He come to the lost sheep of the House of Israel, and still leave them lost? True, His own tribe received Him not; but Benjamin, which was the one tribe out of the ten "lost ones," or "scattered ones," the all Israel, left as a light in the holy city, must needs be enlightened, saved and sanctified by Christ, or it could have borne no light in Jerusalem—could not have reflected the light of salvation—and so the purpose of God would have been defeated. But, as Christ came to turn away ungodliness from Jacob, we know that He did turn away ungodliness from Jacob, both in Palestine and in other places, for the Word of the Lord shall stand for ever; it never faileth; and so *Israel is in the Christian Church*—all Israel, not Judah, forms the root and stock of the Church of Christ. This does not in any way exclude the Gentiles from salvation and adoption through Christ; for we know that "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). Nevertheless, Christ was specially careful to fulfil His mission to the lost sheep of the House of Israel. Mark how strictly Christ charged and commanded His disciples, saying—"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" (Matt. x. 5, 6). Why this strict charge? Because He said, "I am not sent but unto the lost sheep of the House of Israel" (Matt. xv. 24) And again He said, "It is not meet to take the children's bread and to cast it to dogs" (ver. 26). Yes, He came to seek and to save that which was lost—His own chosen people first, and all others with them; and He saved the lost—all who would believe on Him—and founded His Church amidst the lost sheep of the House of Israel, and it is *into the Church of Christian Israel* that the saved of the Gentiles must be grafted, as wild olive branches, that they may be all one in Christ Jesus our Lord. Christ did not form *two* Churches, an Israelite and a Gentile Church; and as the Gentiles are to be grafted in, therefore the root and stock of the Christian Church is Israelite, and not Gentile. If not in Britain, where is this Christian Israelite Church? Scanning the various peoples of the world, and enquiring into their religious beliefs, we find them to be mostly *idolatrous*, and violating the direct commandments of God (Deut v. 8, 9): "Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My commandments." Thus the Greek and Latin Churches, whilst professing to believe in Christ, bow down to graven and molten images, and offer most of their prayers to saints—real, imaginary, and unknown; and cannot, therefore, be the true Church of Christ. One of these—the Latin Church—is terribly portrayed in the 17th and 18th chapters of the Book of Revelation; and, as it is pointed out in verse four of the 18th chapter, many *Christians* may be found amongst the millions of its members; but they do not constitute and form the Church, nor the larger portion of it—they are only individuals carried into it by means and influences of which we need say nothing here.

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The Greek and Latin Churches cover the whole Continent of Europe, with the exception of Germany, Turkey, and a few small peoples in sundry places. The Mohammedan Church covers Turkey, Egypt, Asia, Persia, Afghanistan, and a good portion of India—the remainder of India being covered by Brahminism, Buddhism, and other idolatrous worships. The Sacred Books of Confucius, which constitute a *moral* rather than a religious code, govern the faith of the Chinese throughout that vast Continent; and the Colonies are subject to the same influences as the countries to which they are attached. So that, scanning all the great countries of the world, we can find nothing corresponding to the Bible description of the Israelites except in the British race, and more especially in Great Britain; and here we find *identities*, or characteristics, of Israel sufficient to convince any reasonable and unprejudiced mind.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXVI.

SOME OF THE COVENANT PROMISES DISTINCTIVELY MADE TO THE HOUSE OF ISRAEL.

London, September 16, 1875.

My dear Anthony,—As you now seem more disposed to listen to my homilies with patience, I begin a fresh division of my subject with renewed earnestness. I will endeavour, however, to avoid prolixity, and spare you as much as possible. Were I writing as an avowed advocate of the Anglo-Israel theory, I might be tempted to put in all sorts of side arguments and questionable passages, as the manner of some is. But such is not my object, as you know. Indeed, if I had been asked at the present stage of my inquiries whether I had fully arrived at a conclusion upon this subject, I do not think I could have answered in the affirmative. I should only have said, "I am strengthened in my belief that the theory has a strong ground of *probability*. Nothing more."

I mean, therefore, now but to select a few of the more salient and striking prophecies in which the Divine mind was revealed concerning the Ten Tribes, under the name of Israel. You are aware that this word Israel is often used to denote the whole Hebrew nation. There is, consequently, a great danger of taking up some passages which were intended to apply to the whole people and transferring them to the Ten Tribes of Israel exclusively. I shall be on my guard against that danger, for I am free to confess that I have found our friend Jones falling into it several times; and I have not unfrequently met with instances of the same kind in books professedly written upon this subject. Such mistakes do much harm by misleading superficial thinkers, as well as by deterring others from further investigation.

If I begin, then, with Hosea, who unmistakably had a mission to the Ten Tribes of Israel, I shall, for the present, be treading upon very safe ground.

1. Now here I must press upon you at once what I consider to be most remarkable (viz.), that when Hosea represents the Ten Tribes under the figure of three children, Jezreel, Lo Ruhamah, and Lo Ammi (all these names being symbolical of their approaching condition of exile, when they were to be judged, cast off, and uncovenanted as Gentiles), their *mother's* name is called Gomer (chap. i. 3). Gomer, however, is not an Asiatic or Semitic appellation, but *European*. In Gen. x. 2, we read that Gomer was a Japhetic title; he was one of his first sons. We read there of Gomer, Magog, Tubal, and Meshech; all of them being names identified with Europe instead of Asia. In Smith's Dictionary of the Bible I read, "Gomer is generally recognised as the progenitor of the early Cimmerians, of the later Cimbri, and of the modern Gael and Cymry." What, then, are we to make of this identification of Israel in exile with the Gomerian or early European family? Are we to suppose that this name was given to Hosea under inspiration for nothing? You will bear in mind that these exiled tribes were first deported to Assyria, which was not a Gomerian country. Is not the inference plain, therefore, that they were to quit Assyria and travel westward into Europe, so as to mix thus with Gomer, and become identified finally with that stock, rather than with the Semitic? In other words, that they were to lose their Semitic nationality, and become European? I confess, in all sincerity, I can make nothing else of this fact; and it appears to me to lend more probability to the Anglo-Israel theory than almost anything I have yet discovered.

2. The next passage to which I draw your attention is in chapter ii. 14: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." This expression, "I will speak comfortably," being the same as that found in Isaiah xl. 1, 2, "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem," is evidently a promise of the conversion of the Ten Tribes to Christianity. And it is here described as taking place in "the wilderness." The Hebrew word is *midkar* and is often used in the Bible to denote "an open space affording pasture," as (*e.g.*) in Isaiah xlii. 11; Jeremiah xxiii. 10; Psalm lxv. 12; Joel i. 19, ii. 22. It must, therefore, describe some country in which they should settle and be converted after a long course of wandering and punishment. See also verse 18: "I will break the bow and the sword and the battle out of the earth, and will make them to *lie down safely*." Now where can this place of settled habitation be looked for? Parallel prophecies given to Ephraim have already led us to fix this country in the Isles of the West. Is there anything here to contradict it? Certainly not. On the contrary, being designated the children of Gomer, we have every reason to look for the place in some part of Europe where the descendants of Gomer dwelt. And if so, what place so probable as the British Isles, where the Keltic and Teutonic races are now fused into one great Anglo-Saxon nation, where they have obtained safety and freedom from invasion for so many centuries, and where they have long since been an evangelised and God-fearing people?

3. The next and only other passage to which I will

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draw your attention is in chapter ii. 23:—"And I will sow her unto Me in the earth." Does not this fall in exactly with what has just been said? For have not the Anglo-Saxon people, since their conversion to Christianity, been "*sown unto God in the earth*"? Think of our Christian colonies, and of our missionary settlements in every part of the globe. The sun does not shine in any latitude where British Christianity is not represented. Go where you will, and you shall find it impossible to reach a soil where the enterprise and activity of British civilisation has not, in some way or other, penetrated. Add this feature, then, to what has gone before in the prophecy, and ask what other interpretation better befits them? What section of the children of Gomer can unite these various characteristics as Great Britain does? In the light of such considerations I venture to think, dear Anthony, that the Anglo-Israel theory, which we once despised and laughed at, is, after all, not unworthy of credit. At any rate, I hope you will not deem this letter unworthy of being placed among some of the best arguments for its probability.

Yours, ever truth loving,

To Anthony ——, Esq. ARTHUR.

LETTER XXVII.

SOME OF THE COVENANT PROMISES DISTINCTIVELY MADE TO THE HOUSE OF ISRAEL.

(*Continued.*)

London, September 23, 1875.

MY DEAR ANTHONY,—That you should have pronounced my last letter the most striking I have yet written is very re-assuring to my mind; forcibly bringing to my recollection a passage written by Isaiah, in which he speaks of truth being learned by degrees, "Precept must be upon precept, line upon line, here a little, and there a little" (Isa. xxviii. 10). And, in passing, I may remark that those words were addressed to Ephraim; for the chapter begins, "Woe to the crown of pride, to the drunkards of Ephraim" (ver. 1). By the way, if this Anglo-Israel or Anglo-Ephraim theory be true, do you not see a fitness in this sad reminiscence of the old sin of Ephraim, when you remark that drunkenness is the besetting sin of our own nation? Of course this is no proof that we are of Ephraim; but it is a mark which quite harmonises with its probability; the more so because all national sins are known to be hereditary.

After this introduction to the prophet Isaiah you may very likely expect me to comment upon some of his wonderful proclamations of Israel's future restoration. If so, I shall disappoint you; for, though many advocates of this theory (who write as if they had taken a brief from their friends, in order to make out their case by every conceivable text of Scripture which they can turn to their purpose) quote unsparingly from the latter part of Isaiah's prophecy, I find, on a critical examination of their writings, that they often spoil their cause by working out doubtful texts. I mean to say that, on the ground of Israel being named in certain passages, they take it for granted the Ten Tribes were meant; whereas the whole Hebrew family was frequently designated by that title, and the covenant promises contained in such passages were no more intended for the Ten Tribes than for the other two, but were given to the nation as a whole. At all events, the handling of such doubtful passages raises such a host of side issues that I prefer taking up only such texts as are unequivocally referable to the subject in hand.

I will, therefore, now lead you to Jeremiah, for of his addresses to the House of Israel, in its more limited sense, there cannot possibly be two opinions. Read, for example, Jer. iii. 6, 7, and see how Israel is spoken of, in direct contrast with Judah. "Backsliding *Israel*" is first referred to; and, it is added, "Treacherous *Judah* saw it." Again (ver. 11), "Backsliding Israel hath justified herself more than treacherous Judah." When this distinction of meaning is given to Israel in contrast with Judah, how can we resist the conclusion that Jeremiah is here dealing with the Ten Tribes exclusively?

Now bear in mind, from the first, that Jeremiah wrote *after* Hosea. He flourished in the days of Josiah, when the Ten Tribes were already banished. What, then, could he mean by saying that "backsliding Israel" had "justified herself more than treacherous Judah"? Israel was at this time in her "Lo Ruhamah," "Lo Ammi" condition; whereas, to use Hosea's words—"Judah" yet "ruled with God," and was "faithful with the saints" (Hosea xi. 12). Not referring, therefore, to the time then being, we can only relegate it to the future, on the ground that Israel should be converted to God in her exile *before* the conversion of her sister Judah. It seems, indeed, impossible to understand it on any other principle of interpretation. Judah was "treacherous" in betraying and slaying her promised Messiah, and was cursed and exiled accordingly; under which curse she still lies. The fact that Israel bore no part in that transaction could not, of itself, justify her. According to the language of Scripture there can be no justification but by faith. Hence I argue that Israel's justification consisted in *her* acceptance of the Messiah, through the reception of Christianity, before that acceptance on the part of Judah. Well, then, under such circumstances, see how the Anglo-Israel theory agrees with the prediction. I do not say that this prediction proves it, but—as I am remarking throughout these letters—it illustrates and throws light upon it. For, in that case, the House of Israel, through the Anglo-Saxon race, *has* been justified "more than treacherous Judah," seeing that Judah still abides in her treachery, while Anglo-Israel has welcomed and accepted her crucified Messiah.

Let us now go on to the fourteenth verse:—"Turn, O backsliding children, saith the Lord; 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*." Once more I ask you to remember that, when Jeremiah wrote these words, "backsliding Israel" was exiled and uncovenanted. In other words, the Lord was *not* at that time married unto her. Hosea had written (chap. ii. 1, 2), "Say ye unto your brethren, *Ammi*; and to your sisters *Ruhamah*. Plead with your mother, plead: for *she is not my wife, neither am I her husband*." It is, therefore, quite evident that Jeremiah could not have been alluding to the time *then existing* when he said, in the name of the Lord, "I am married unto you." This must obviously have

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been a prophecy of a future time, when Israel was to be converted and restored to covenant favour. Now we have just seen that this conversion was to take place *before* the conversion of Judah. Hence this verse must clearly be treating of a time which is to be *previous* to the grand restoration to Palestine. I speak positively, because Scripture everywhere declares the *final* return of the whole House of Jacob to *Palestine* as coincident and contemporaneous. No one disputes that; and this event has not yet taken place. What, then, can the promise mean which is here given to converted Israel, viz., that God "will take *one* of a city, and *two* of a family; and bring them to Zion"? It necessarily indicates the return of a very small and feeble representation of the Ten Tribes to their land *before* the final and main return of the whole nation. Now, if the Anglo-Israel theory be correct, this has been already fulfilled in a very remarkable manner, viz., by the joint establishment of a Christian Church and Bishopric on Mount Zion, under the protectorate of Great Britain and Germany. Does not that fact throw immense light on the prediction? Is it not striking? Does it not fall in with all our preceding thoughts? Does it not harmonise with the whole bearing of the prophecy? For, observe, here is Israel once more "married" in the covenant of grace; and is initially restored to Zion (from a "city" and a "family," so to speak), while "*treacherous Judah*" *still continues unjustified*, just as Jeremiah had declared!

The more you ponder over this the more do I think you will be struck by it. For it is surely no slight marvel that after eighteen centuries of desolation, during which Palestine has been "trodden under foot of the Gentiles," the time should now have arrived when a Christian settlement, with land legally conveyed to it by the Turkish Government, should be occupying Mount Zion, and when British and American explorers should be scientifically surveying the country with a view to identify its holy places and bring the ancient sites of its cities into open daylight. Nor is it less striking that this earnest return of Christian inquiry toward the land of our fathers should be chiefly in the hands of Anglo-Saxons. Why should not this be the first faint fulfilment of the final re-occupation of Palestine, and of the full restoration of Israel? Jeremiah here predicts it as being scanty and partial in its commencement. Why, then, should the application of this fact be deemed unnatural?

Yours, still trustful and hopeful,

To Anthony ——, Esq. ARTHUR.

(To be continued).

Who Were the Cimmerians?

By H. A. MARCHANT.

PART III.

THIS article might be entitled, Who was Teispes or Usipes; with Y Yusipes, with T Tusipes? (See "Cyclopædia of Names," page 1,023).

I am going to prove that in this mysterious name we have got the lost Joseph of the Bible. In all probability some will be amused. I only ask you to follow me as I lay before you my reasons for so thinking, and I shall not only amuse you but also guarantee to give you a considerable amount of instruction.

As no great scholar of repute has led the way in what I may call this wonderful discovery, I crave a little indulgence in laying it before you in my own way, which some may think is not the wisest. But my great object is to get others to see the truth, and not to appear wise, for I am very indifferent whether people think I am a wise man or a fool.

First, we join two Bible words together, "Yasaph-Galileans." Now we will go to Germania. I wish to join two more words together, "Usipes-Galli. Let us spell the last words with a Y; now try it with a T. Probably you may say "I cannot see anything." I am going to show you that I can.

Now let us look for a resting-place between Palestine and ancient Germania—so we will go to the "mountainous countries north of Elam," and find how our old enemy Sennacherib joined two words together and made them one—"Yasubigalleans." Let us get the map in Eyre and Spottiswoode's "Aids to Bible Students," and we shall see written over this very spot, "Settlements of the Israelite exiles." So we have proved that after their deportation they were called by Sennacherib Yasubigalleans, the name of "Yasup" "Galli" had gone with them into captivity (722 B.C.). Sennacherib reigned from 705 to 680 B.C., and during his reign the Yasubigalleans in Media were striking a blow for freedom.

The learned Pinches, in his "Assyria and Babylonia" (page 373), gives us this remarkable fact and name without note or comment. How are we to account for the changes of spelling which will turn Yasaph into Teuspa or Teispes? Let us proceed slowly so that we may not miss the way.

First, we will go from the Bible to the Monuments, and there find that Yasaph is spelled "Yasup." You will notice the "h" is gone, never to return at the end of the word, and the second "a" has already become "u." Now we will proceed to the mountains north of Elam, where the people were placed in contact with an Aryan-speaking people, and "b" and "p" become interchangable. So it has become Yasub, and instead of "h" the magnetic word has attracted to itself the vowel "i"; it is now "Yasubi," and you have only to study the works of Sayce and Pinches to see these vowels "a," "e," "i," and "u," playing like boys at leap-frog and interchange over and over again, and if the "i" turned into "e" we need not be surprised if the magnetic word finally attracted an "s" to the end of it, especially as it was the name of a people. They would therefore be called the Yasubes or Yasupes. So much for the end of my word (see postscript No. 2). I have now to deal with the beginning of it. I cannot see I am under any difficulty as to the vowels, but what about the first letter Y. Could that possibly turn into T? Before going further I wish to state that after a careful study of books on the Monuments and Hasting's "Bible Dictionary," I have arrived at the conclusion that Halah, Habor and Gozan were in the very spot that Eyre and Spottiswoode's map shows it was—Upper Mesopotamia, or Aram Naharim. To my great astonishment I find that Pinches shows this was not a Semitic-speaking locality (pages 275 and 277), and the people of this part had got Tesub and

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Tesupa—and in Commagene we find Tesub (page 319). I find in these books on the Monuments that the "y" is continually turning into "i," but I cannot find it turned into T whilst I remain amongst the Semitic speaking peoples.

Dr. Smith shows, however, in an article on "Sepharvad," that in a Persian inscription Ionia and Yonia is spelled Tauna; so I naturally conclude that as the House of Yasaph was cast out among the peoples of Northern Mesopotamia and Media, there is nothing against believing that Yasaph, at a very early date, would be written Teuspa or Teispes. For my authority on some of these changes see "Science of Language," by Abel Hovelacque; and if I am correct in coming to this conclusion, it solves the mystery why the Royal Persian Clan should trace itself back to this very name, and I am confident that when it appears among the Kimmerians and the Saka it is more often the name of the leading tribe than of an individual person. Sayce shows that Esar-haddon fought against the Kimmerians who were led by Teuspa, but the individual leader was that "Limb of Satan" whose name is given on the Monuments as Tuktammu.

I thoroughly endorse every word that Lumen has written concerning the parentage of Cyrus—that he was the son of Queen Esther (see the "Prince of Judah"), and Sayce shows clearly that he was a Kimmerian, and is struck by the remarkable "fact that the Cylinder of Cyrus is the most Hebraic of all the cuneiform texts known to us, and is written more in the language of the Old Testament prophets." He goes on to say: "Even the vocabulary of the inscription is not free from what we may term Hebraism. Twice we find *Malku*, the Hebrew Melech, used in the sense of 'king' in place of Sarru, the Hebrew Sar. Everywhere else in cuneiform literature, Sarru is the 'king,' Malku the subordinate 'prince.' It is only here that the Hebrew usage is followed, according to which Melech was the 'king' and Sar the 'prince.'" We think of these old heathenisms of the Monuments as though they were something absolutely and entirely distinct from the worship of Jehovah, or Jah. The heathen knew the truth but had corrupted it. Cyrus, being one of the "Lo Ammi" House of Israel, a Kimmerian heathenised (just as we have to-day "papists" with their idols), so Cyrus had the truth mixed with pagan idolatry, and he certainly knew something about the birthright of Teispes, or why did he use the following remarkable language:—"Cyrus, the great king, the king of the city of Ansan, the great grandson of Teispes, the great king of the city of Ansan, of the ancient seed royal, whose rule Bel and Nebo love, whose sovereignty they desire, according to the goodness of their hearts."

It is a remarkable thing to discover that the so-called "lost" House of Israel were practically the founders of the Persian Empire, and, as Sayce shows without knowing it, how the ultimate issue of the conflict between Israel and Assyria culminated in the royal tribe of Joseph establishing itself on the throne of Persia; and if anyone had told me when I began to follow my clue from Shomeron, that I should discover Cyrus was of the same race as the ancient Britons, and could prove it up to the hilt from works of undoubted authority, the writers of which were unconscious of the proofs they were furnishing, I should have been amazed!

The following-up of my thread has convinced me more than ever that there is a God in heaven who revealeth secrets, and that not one jot or tittle of His words shall fail. He worketh out His plans as declared unto His servants the prophets, as we can see His purposes being worked out according to His Word age after age, to the climax of which we are rapidly approaching.

After writing the above I was at my daily work and had to transfer the name of a customer to another book. The name was "Jasper"; that name looked like my mysterious word. I open Young's "Analytical Concordance":—"Jasper," Hebrew *Yashepheh*, Greek *Iaspis*. Then, turning to Smith's "Bible Dictionary," I found he says, "The last stone in the breastplate and the first in the new Jerusalem." He does not think it is represented by any stone but the diamond. The whole subject will have to be studied in relation to the worship of ancestors and the dead—deification, or what is now called "Canonization."

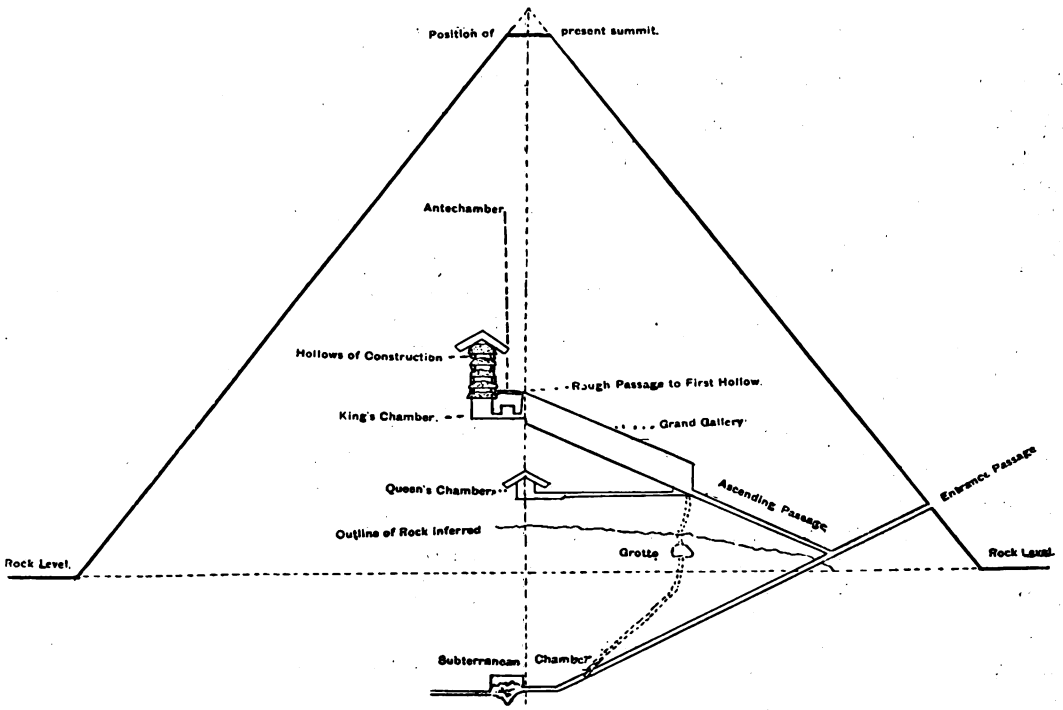
Sayce, Pinches, and Hommel furnish the clues, and the man the Egyptians called "Zaphnath Paaneah" (see margin of Genesis xli. 45)—some say it was "Saviour of the world"—was not likely to escape worship. Baal Tsapuna and Baal Zaph-on and the gods Tesub and Tesupa, of the very country from which God called the patriarchs, about whose language there is such a mystery, ought to be looked into. "Was Baal Tsapuna the god of Zaphon in Gad?" (Hommel's "Ancient Hebrew Traditions," p. 255; Pinches' "Assyria and Babylonia," p. 277).

I will finish this part by giving the various spellings of Teispes—Teuspa, Theispes, and even Sispes, which I believe came from the Hebrew *Yasaph*. If that is impossible, how does the Greek *Iaspis* come from the Hebrew *Yashepheh?* which was the stone of Benjamin. As the names were to be engraved according to their births (Exod. xxviii. 10), and Benjamin was last, and as Shimei of Benjamin (2 Sam. xix. 16, 20) said "I am come the first of all the House of Joseph," it proves that tribe belonged to Joseph but was left with Judah to be a light and to prevent the light being quenched. As this intermediate tribe became the first stone of the new dispensation in laying the foundation of the new Jerusalem, this may explain why Yasaph and Yashepheh are so much alike; and so are Teispes and Iaspis. Further light is needed; I only put this view forward as a clue for research.

P.S.—Miss Young's "History of Christian Names" is abridged in Chambers' "Twentieth Century Dictionary," and it says Jasper is Persian, and probably means "treasure keeper." "The Times Century Dictionary" says: "Jasper = Greek, Iaspis; from Aryan, Yasb, Yasf, Yashb; Persian, Yashb; Hebrew, Yashpheh." And also shows that "Diaspora" comes from the same root. The elect strangers of the Diaspora; the living stones built up; a spiritual house; see 1 Peter; Ephes. ii.; John xi. 52. 'In Thy light shall we see light' (Psa. xxxvi. 9).

P.S. No. 2.—I now find that Pinches says of the cuneiform "p" that it was often aspirated, assuming the sound of "ph" or "f," so it may be Teusphes or Yeusphes.

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

V.—THE CONSTRUCTION.

THE shape, size, and position I have discussed in former papers, but an idea of its fundamental arrangements are necessary to its proper understanding.

The interiors of most buildings are occupied by spacious apartments. If the Pyramid was of the same nature 50,000 guests could assemble in one of her rooms; but nothing of the sort, for the major portion of the edifice is solid masonry, and the few rooms are insignificantly small, the passages are cramped and low, and the would-be visitor must bend on his knees and crawl on his hands. Ventilation is arranged for the two rooms, but no means for light is provided. The interior is dark, dull, damp, dirty, and difficult. To the casual observer its only possible use is that of a tomb, and this idea is strengthened by the existence in the chief apartment of a coffin-like stone box. The whole fabric has suffered much from age and earthquake, and serial measurements are almost impossible. Piazzi Smyth, however, spent four months in the Pyramid day after day, and with the utmost patience compiled three volumes of measurements, computations, and theories. From these various diagrams have been produced; but our space is limited, so we must be content with a right vertical section and refer readers to his works for the other illustrations. At the first sight one is impressed at the peculiarity of passages and rooms, and notices the absence of stairs, which form so important an item in modern erections. The two principal rooms, known as the King's and Queen's Chambers, are situated high up in the middle of the building, the like of which no other Pyramid is known to possess, for in all cases their chambers are situated below the level of the base. The King's Chamber is a long, square apartment, the walls of which are massive, polished, and of superb workmanship, without adornment, its only furniture being the said granite coffer, the finish of which is not so fine as the other parts of the room. There is no door, the whole being open to the passages the same as the other chambers.

The Queen's Chamber is the same height, though a smaller room than the King's, and the roof is gabled, not flat; on one of the side walls there is a singular sort of niche of squares, diminishing towards the roof, and the general finish is not equal to that of the King's Chamber.

The ante-room that leads to the King's Chamber is virtually a lobby in the passage, some ten feet square, a low entrance at each end. On the south wall above the entrance there are four deep cut vertical bars. A high wainscot runs along the east and west walls, in which are three vertical grooves. On the top of the wainscot between the grooves are three deep-set semi-circle recesses. As you enter this room, suspended above your head is the celebrated granite leaf, consisting of a squared stone about 16 inches thick and 50 deep, and being held in grooves it appears to have been made to slide down, but has never so done, being prevented by projecting stones. About three feet from the bottom of this granite block, on its face, there is an outstanding boss about one inch thick and five or six inches across; the edges are bevelled and the top forms a semi-circle. Why the builders took the trouble to chip all the surface away from the other portions of the face and leave this bit is a great puzzle. Piazzi Smyth spent much time upon the theory "that here is found the builder's unit of construction," but the boss (a cast of which I have before me as I write) is so dilapidated that it is impossible to accurately measure it. Fierce have been the fights about this said protuberance. Flinders Petrie laughs at it, while

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Piazzi Smyth swears by it, but whether or no the constructor did memorialize his unit in this place and manner is a question yet to be settled. The other markings in this room have not as yet received the attention they deserve, though possibly they are of equal import. This room is connected with the King's by a low passage eight feet long and about a yard high; the passage in the opposite direction opens out into the Grand Gallery, thus named on account of its great height and its beautiful proportions and finish. Its southern end commences with the great step that has caused such immense discussion. It is a solid piece of limestone about 80 by 60 inches and 36 deep. From thence the passage descends 1,813 inches at a downward angle of about 26½ degrees; as you descend there is a sort of shelf or long block on either side, in which is pierced a number of square holes cut in the solid stone—their object is yet a mystery. The height of the gallery is 28 feet, the walls diminishing towards the ceiling by a series of seven overlappings. The ceiling is also composed of stones of similar work, 36 in number. At the extreme south top corner of the ceiling of the Grand Gallery is a small opening leading to some spaces above the King's Chamber, the significance of which is still unexplained.

The system of passages will be better understood by reference to the diagram. The entrance is on the 18th course of masonry, about 50 feet above the pavement. It is in a sad state of dilapidation and its original contour is a question, but is supposed to have been closed with a triangular stone swung at its sides on two swivels, which entirely secured the opening from observation, and thus when Caliph Al Mamoun determined to enter he forced a hole much lower down. The first descending passage, some 4,400 inches long and 48 high, runs down into the solid rock at an angle of about 26½, ending in a subterranean chamber, the ceiling of which, and parts of the walls, are of beautiful finish, but the floor and other lower part have been left in the greatest roughness. Retracing our steps we go up about 2,580 inches, and there commences the first ascending low passage, 1,542 inches long. This passage was once blocked with granite plugs, one of which is still to be seen at the entrance. The only matter of note here is the fact that portions of the passage are built without joint, a hole having been pierced right through the solid stone—an apparently useless task but possibly of the greatest significance. The passage to the Queen's Chamber is horizontal and the end dips down a step. At the junction of this passage with that of the Grand Gallery a strange hole exists, running down to the lowest passage with a natural grotto at half way. The mouth of this so-called well, and also the passage to the Queen's Chamber, were originally built up and were thus out of sight, but were eventually broken into. Ventilating shafts are arranged for from both the Queen's and King's Chambers and are of recent discovery.

The superstructures above the King's Chamber are considered by some to be arranged for some sublime purpose, but by others as merely constructional cavities.

Reverting again to the entrance, about 470 feet down the passage some very fine vertical lines are engraved, one on either side of the wall exactly opposite each other; these are 2,170 inches from the commencement of the Grand Gallery, and are considered to indicate the date of erection and other interesting matters.

The interior of the building is chiefly constructed of limestone, but granite is introduced in a very singular manner in several places. The construction of the passages are rough in comparison with the exquisite work of the King's and other chambers.

It is not possible in this paper to give more than an outline; measures have been omitted, as many are open to grave doubt and must form subjects of subsequent investigation. The whole matter is of profound interest, and many are the interesting problems awaiting solution in and about this mammoth of ancient Egypt.

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

Our Debt to Anglo-Israel Truth.

BY REV. F. J. HARRIS.

(*Concluded from page 468*).

WE will finish the chapter, even though it is almost wearying to quote that which is so patently wrong.

Verse 23: "Out of all their dwelling places." This expression can hardly refer to their places of exile and temporary sojourn among the heathen, since these were not especially the places where they had sinned. Their sins were rather committed in their own land; the "lands of their captivity" were the places where those sins were punished. "Their dwelling places" is then to be understood of their own land of Canaan, where they had been led into idolatry and all abominations by the heathen dwelling among them; and the promise is that "this land shall be purged, that all evil shall be cast out of it, and the people delivered from the temptations by which they had hitherto been overcome."

When you can't get out of a dilemma, devise an excuse, or substitute something that is not in the Bible, seems to be the rule of commentators. The last-quoted comment by Rev. F. Gardiner has been written in complete ignorance that the northern kingdom was at the time of prophecy in idolatry in the land of Media, and that for centuries after they were still worshippers of idols (*vide* the articles on the "Lost Ten Tribes" by J. F. in BANNER, and also other writers). God did indeed carry out to the letter—"Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions." He has cleansed one part of His people and in due time He will complete His glorious work even as concerns Judah.

The distinct temporal promises of verses 24 and 25

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are referred to as "taken up continually in the New Testament and explained of the everlasting reign of the King of kings, the Good Shepherd, over His people, and of the Temple of the Holy Ghost in the heart of the believer." Why one part of a prophecy is to be taken literally and the other part spiritualized, only an orthodox commentator can tell us. At the outset the writer of the comment talks of a literal Israel (see ver. 11), and yet we are told now that David, My servant, means the King of kings, the Good Shepherd. I wonder where the land is that Ezekiel speaks of? If we spiritualize at all, let us go in for it wholly—not in part. Is it Heaven that is referred to? One would think so when we read of "the everlasting reign of the Good Shepherd over His people," for that is the only reign of a spiritual nature I am acquainted with. When men attempt to comment on Scripture they should be careful not to make one verse literal and another spiritual, for Ezekiel's vision was for a very literal people; it is in part literally fulfilled, and Jehovah will see it carried to an entire fulfilment in His time, which I believe will be soon. May it come quickly.

On the words, "I multiply them," in ver. 26, we read the following: "In accordance with what has gone before, comes this promise of the great increase of the spiritual Israel. [We have 'spiritualized' Israel now; so there will be no limits to 'spiritual exegesis.'] Even John the Baptist had said, 'God is able of these stones to raise up children unto Abraham'; but our Lord more emphatically taught that the true children of Abraham were those who followed Him (John viii. 39, &c.); while His apostle, St. Paul, explains repeatedly and at length, that Abraham was the father of all those who walk in His faith, whether they be of the circumcision or the uncircumcision (Rom. iv. 12); and again, that they which are of faith are the children of Abraham (Gal. iii. 7). Thus was fulfilled the promise that he should be the father of many nations (Gen. xvii. 5, interpreted in Rom. iv. 17), and in the same way also was to be fulfilled the present promise of the multiplication of the seed of Israel."

Here we have a series of assertions which, if not proved false, upset the whole of our Anglo-Israel interpretations. They are the old, old questions, and have been answered times without number in British-Israel books. Concerning the assertions that our blessed Lord and His forerunner spoke of "true children of Abraham," there seems to be no doubt that, as they were both talking to Jews, there was need to remind *them* that mere observance of Mosaic law would not save them, seeing that the Messiah had come and brought in a new and better way; but to infer that the whole of Israel are set aside by our Lord's words is to subvert the WHOLE *of Scripture*, of which our Lord said, "Not a jot or tittle shall be broken."

With reference to Rom. iv. 17 being the interpretation of Gen. xvii. 5, what are we to do with, "My covenant will I establish with Isaac" (same chapter, ver. 21); and then the renewed promise in Gen. xxii. 17, where multiplication is again spoken of; or the word to Rebekah, "Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those which hate them"? Then there is the promise of multiplicity to Isaac (Gen. xxvi. 3—6), to Jacob (Gen. xxviii.), "that thou mayest be a company of peoples"; again (Gen. xxxv. 11), "Be fruitful and multiply; a nation and a company of nations shall be of thee." Are all these set aside by St. Paul in Rom. iv. 17? I think not. If they are, then once more the whole harmony of Scripture is destroyed; God's promises are made of none effect. Of course, such an alternative does not alarm writers like the learned commentator, because, as we have seen, he believes that God's promises are only fulfilled to a remnant, and for this peculiar statement he quotes St. Paul.

I say it in all reverence, but if St. Paul had any idea how his words and arguments were to be misquoted, misunderstood, and misapplied, he would wish he had never written them. It is absurd, to say the least, to suppose that Paul or any other apostle wants to be brought in as evidence against God's solemn oath to Abraham, Isaac and Jacob. These holy men, like their predecessors, wrote as they were moved by the Holy Ghost; and if their language does not fit in with our ideas of the interpretation of God's Holy Word, the fault lies not with the sacred writers, but with the blindness of our shepherds.

A modern theologian has said men want feeding with pap and not with a stiff theological treatise in these days. All that can be said, in addition to Rev. Leonard Hills' admirable little comment thereupon, is that if the specimen of "commenting" which has been under consideration is a type of what a "theological treatise" may be, then the writer of these words prefers to be fed with the "sincere milk of the Word." All that I have written has been due to the light of Anglo-Israel teaching, and therefore this article can really be called "Our Debt to Anglo-Israel Truth."

Rylstone, N.S.W.

Correspondence.

THE CONFERENCE AND FEDERATION.

To the Editor of the "Banner of Israel."

DEAR SIR,—As I have been expecting to see a great many more letters, embodying useful suggestions, I have not previously replied to the letter from Mr. Joseph Barnes in your issue of August 22nd. It is to me a matter of great regret that, judging by the few letters that have appeared, the question of Federation arouses so little interest, and I am sure that all who have the success of the cause at heart must feel it to be so too.

Mr. Barnes falls foul of my suggestions regarding the abolition of such associations as the North of England Anglo-Israel Council, the British-Israel Association of London, etc. If he will refer to my letter of July 4th, he will see that the smaller District Councils therein proposed would do much of the work which is now carried on by these larger Associations, while the rest of the work of the latter would be carried on by the National Association or Conference, through its various sub-committees. He cites the Methodist denominations in support of his arguments and states that they have their (1) Churches, (2) Circuits, (3) District Meetings, (4) Annual Assemblies or Conferences, (5) and the Ecumenical Conference. As a member of the mother Church of Methodism (the Wesleyan Methodist Church), in which I was brought up, and in which I have held various offices, I can claim to know something of its organisation, which was the model on which my proposals were based. In this Church (and I believe the same applies to the Primitive Methodist, the Methodist New

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Connexion and the Bible Christians) the individual Church or Society is not the unit of legislation or executive administration; the unit is the *Circuit* Quarterly Meeting which, as its name implies, meets once a quarter, and which would answer to our town or local associations; the next is the District Synod, which meets twice a year, and which would answer to the proposed District Associations; while the Supreme Court is the Annual Conference, answering to our proposed National Association. The Ecumenical Conference has no legislative or executive functions. It is a decennial conference of all the Methodist Churches of the world, held alternately in Great Britain and the U.S.A., and is simply arranged for the purpose of friendly interchange of ideas and experiences between Methodists in various parts of the world. Thus it will be seen that there are only *three* distinct grades of business meetings, and this number would be found quite sufficient for us; more would lead to overlapping.

In your issue of July 11th Mr. T. W. Plant suggests various committees to carry on the work of the National Council. May I suggest that, in addition, we should have a (1) Mission Committee to undertake the raising of funds for, and the management of, the Caravan and other aggressive work, (2) a Book-room or Publishing Committee to manage the publication of Identity periodicals and literature, (3) a Tract Committee to manage the distribution of pamphlets and literature, which is now done partly by the Anglo-Israel Distribution Fund and partly by the various existing Associations, (4) a Library Committee to carry on the work begun by the late Mr. A. Tartas.

The Conference or Council would elect an honorary secretary, who would take the minutes and keep the records of the Council. In addition there would have to be a paid secretary, who would devote his whole time to the work of the Council and manage all the various branches of business under the supervision of the respective committees, except the publishing, which should be under a manager trained to that business. The various committees should meet at least once a month, if not oftener, and should present a report of their year's work to the Annual Conference. All committees and honorary officials to be elected annually. The offices of the Council, where the publishing business and the business of the varions committees should be carried on, would be in London.

For some reason, which is not very apparent, there is a disposition in some quarters to delay further consideration of the whole of this question until next summer, but as no great progress can be made until District Associations are formed, and as somebody must make a beginning, we in Southampton would like to invite, through your columns, all Associations and isolated individual British-Israelites, of whom we believe there must be a great number in the counties of Hampshire, Dorset, Wiltshire, Berkshire, and Isle of Wight, to communicate with us as soon as possible, with the idea of arranging a conference for the purpose of forming a District Association for those counties as a necessary preliminary to the formation of a National Council. Our secretary is Mrs. M. J. Crampton, Inglefield Cottage, Obelisk Road, Woolston, Southampton. Yours truly,

R. S. MACDONALD.

Southampton, October 20th, 1906.

THE AMORITES.

To the Editor of the "Banner of Israel."

DEAR SIR,—I should like to put before your readers the latest grounds for saying that the immolation of infants in the foundations of city walls was a portion of the iniquity of the Amorites.

We know from the Scriptures that worship on high places was an abomination to the Lord, who ordered its abolition; and so effectively was this order carried out by Josiah and others that none have been found in Palestine, until lately one has been found at Gezer by Mr. Macalister, who excavated on behalf of the Palestine Exploration Fund. There he says "one of the most interesting discoveries made in the course of the excavations was the Canaanite High Place, consisting of an enclosure, in the centre of which was a row of lofty pillar stones. In this enclosure he found many traces of human sacrifice, including the bodies of infants buried in large jars. These infants had been sacrificed apparently to some unknown deity. Some of the skeletons of the infants showed marks of the fire."

I am not aware that anyone disputes that the Amorites were Canaanites. Sayce says that the Canaanites were Lowlanders, while the Amorites were Highlanders; they were in the South-west of Palestine, and reckoned among the descendants of the "giants." "The term Amorite, however, included all the hill tribes of the South and East, without reference to race or language, and is as much a descriptive title as Canaanite."

I don't think I understand the point and object of Jas. Watson's letter in BANNER of October 24th. It is possible that the Amorites were the most "consistently righteous race" in Western Asia, but that is not saying anything particular. They merely worshipped their gods more consistently and faithfully than the Israelites afterwards worshipped theirs; and they were so consistent that they left God no remedy but to order their destruction when the cup of their iniquity was full (see Gen. xv. 16). Possibly they had their good points, like all idolaters, but that is no ground for whitewashing them.

Yours sincerely,

J. W. MACDONALD.

15, Camden-street, North Shields.

A WAY TO ADVERTISE.

To the Editor of the "Banner of Israel."

DEAR SIR,—It has struck me whether the following idea to advertise lectures, &c., would be worth suggesting? Associations giving courses of lectures to have lists of same printed on post-cards, which they could interchange with one another in small batches for their members to send, or have sent, to the addresses they would give of any of their own friends who they might like to recommend to attend a particular lecture or course in their respective localities. The cards might have a note stating, "Sent with the respects, and at the request of—," which might be filled up or not, as the original sender wished. Or the lists of addresses only, with postage and price of cards, might be exchanged. It would afford a social link between Associations. Or any individual could order one or more cards, or have them sent, if it was known that Associations generally kept them; and which they would doubtless find useful themselves for sending, or distribution as circulars sometimes.

Yours truly, R. E. C.

"THE OTHER SHEEP."

To the Editor of the "Banner of Israel."

DEAR MR. EDITOR,—I think Mr. J. K. Douglas Bedwell is rather inclined to be selfish about Christ's "other sheep" (in BANNER, October 31st). He says that "Christ is addressing the Jews," which is quite true—of course His disciples were also present. Then he continues: "The Jews represented only a small portion of God's chosen race, Israel, and that the greater portion were taken captive into Assyria . . . and were scattered. . . . In view of these facts I submit that the sheep of which Christ was speaking were no other than the lost sheep of the House of Israel." Now, I maintain that the "other sheep" are true followers of Christ who are Gentiles, which had to be grafted into the good olive-tree, or Christ would not have given us the example of the Syrophœnician woman (Matt. xv. 22) or the Samaritan (Luke xvii. 16—18). These were Gentiles. And if Mr. Bedwell will look at John x. 3—14, he will see one set of sheep are known by name to Christ and follow Him. These were Christ's disciples of the Israelites, no matter whether they were of the House of Israel or the House of Judah. There were both Jews and Israelites who were true followers of Christ and became His own sheep. If Mr. Bedwell will also refer to John x. 26, 27, he will find that Christ said to the Pharisees, to whom He was speaking, "Ye are *not* of My sheep. . . . My sheep hear My voice . . . and they follow Me." Therefore, Christ's own sheep were believers of the elect race of Israel and Judah, and the "other sheep" were the Gentile disciples and followers of Christ. Mr. Bedwell seems to want all the good things for Israel, and not even leave a few crumbs for the dogs (Gentiles). Yours truly, D. PARKER.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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British-Israel: The Fifth and Last Universal Empire.

BY DR. J. ARCHER BOWEN.

IN consequence of the pulpit neglect of the books of the Prophets, how very few are the people who read much in the Old Testament Scriptures, and how scanty is their knowledge of the chosen people of God. The Old Testament may be said to be an almost uninterrupted description of the Israelites, onwards to the coming of Christ the deliverer; and of prophecies which are fulfilled, and yet to be fulfilled, in them, in which they shall be crowned with glory and honour; and, in fact, it contains little else (excepting the history of the Creation) besides their history, their laws, genealogies, chronicles of their wars, punishments for their sins and idolatries, their repentances and services to God, their psalms and hymns of praise, and their proverbs or wise sayings. Seeing that God has inspired the writers of these books of the Old Testament, that He has extended them over so much time and space, and seeing that they hold the most important position in the literature of the world, and are only equalled by the New Testament, as their necessary sequel—why are they so much neglected in the pulpit of these days? The prophecies constitute about one-fifth of the Bible; and surely all these Scriptures were not written as an idle tale, and useless to enquirers after God and heavenly life; but rather to tell men what God in His infinite wisdom had fore-ordained should come to pass; that, when men saw it accomplished, their faith in God might thereby be strengthened. It cannot be otherwise than a weakness to the pulpit of to-day that these glorious evidences of God's goodness and faithfulness are so much neglected.

It is quite lamentable to hear religious people say that the "ten tribes" will probably be found in an obscure corner of the world, and as an idolatrous people. To this we reply that it cannot be so; for we have only to compare such ideas with the teachings of the Bible to show their utter impossibility. Christ came to turn away ungodliness from Israel (Rom. xi. 26); and He has done so, is doing so now, and ever will do so until His work is complete, for there is no failure with God. And so Great Britain has a world-wide name as a Christian country. Israel cannot be found since Christ came except as a more or less Christian people. And such being the character of her people she cannot be found in a desert place, nor as a weak and unimportant nation; for the Word of the Lord declares, "And the Lord shall make thee the head, and not the tail: and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 13); this was on condition of doing the commandments under the Mosaic dispensation, and it is certain that they will not receive less under the Christian dispensation; therefore they must be holding the most prominent position in the world, and exercising the greatest influence over the nations—for God could not suffer His chosen people to fare worse than the Gentiles, unless as a temporary punishment for sin. This description of Israel's position and power is exactly the description of the position and power which the British hold to-day, which she has held many, many years, and which she shall continue to hold until the coming in of the millennium, or Christ's own reign over all the earth; notwithstanding the gloomy forebodings of so many false prophets in these days.

One of the greatest errors in Biblical teaching of the present day is the perverting of all those passages of Scripture which refer to the literal Israel as a nation

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and a people, many of whom are unbelievers, to mean the Church of Christ, and amongst such passages wrongly interpreted is that most marvellous prophecy in the second chapter of the Book of Daniel, more especially verses 37 to 45. In this remarkable prophecy we notice that it was spoken by Daniel to Nebuchadnezzar, King of Babylon, and was, as stated by the prophet, to make known unto the King, "What shall be in the latter days"—what shall come to pass (vv. 28,29). The prophet then began to describe the great image, and he divides it into four parts: the head of gold; the breast and arms of silver; the belly and thighs of brass; and the legs and feet of iron and clay, and the toes of miry clay. He said these four parts were symbols of four great kingdoms; and history has confirmed the truth of the prophecy. They were four great Gentile Kingdoms, hence they are all included in one statue, being all of one character. The prophet then proceeds to describe or symbolise another kingdom of another character, which should never be destroyed, and so form the last empire of the world, and which we may expect to be transformed into the heavenly.

The four great Gentile empires included in the image of the prophecy, and which history so clearly confirms, were—first, the Babylonish; second, the Medo-Persian; third, the Grecian; fourth, the great Roman Empire: the latter one broke up into ten kingdoms, as represented by the toes of the image. The figure of the image representing the four great empires may be said to have covered the countries of the known world, with the head of the figure resting on Babylon and the feet on France and Spain, the two last-named countries forming the most important parts of the feet of the image. It was upon the feet of the image that the fifth and last kingdom of great power, deemed worthy of notice in the prophecy, was to fall and to break up the image. Let us now see what kingdom has fallen upon the countries representing the feet of the image. And here history furnishes us with a list of two hundred and fifty battles by land and sea which the English and British have waged and won against these countries, thus literally fulfilling the work assigned to the kingdom represented by the stone, as stated by the prophet. On the other hand, we ask, if this prophecy referred to the spiritual kingdom of Christ, in what manner has it fallen upon these countries, and how has it broken them to pieces? Are they not covered up to this day by the Latin Church, over which Antichrist presides? This prophecy was to tell what *should* come to pass; history tells us what *has* come to pass, and so gives the answer to the prophecy.

We next notice the remarkable prediction (ver. 44), "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." In the days of these kings, all Israel, or the Ten Tribes, were in captivity, but being a warlike people they were placed more as colonies on the outskirts of the country into which they were carried away; they took part in the wars, and were undergoing the punishments of God as a moral training, their hardships in the field developing their physical powers, and the whole influence may be considered as discipline requisite to make them a strong people. History gives us tracings of this people, swaying to and fro in Asia, and progressing in numbers, travelling upwards of a thousand years northwards and westwards through Europe to their settlement in these isles.

We have to notice here that Christ did *not* come "in the days of these kings," for three out of the four great Gentile empires had passed away long before He came. The time of this prophecy was about six hundred years before Christ, and as the first part of the prophecy "in the days of these kings" was then taking place—"Thou art this head of gold," said the prophet—it cannot possibly refer to Christ's kingdom. God had a kingdom in the hearts of men under the Mosaic dispensation, and in the days of these kings but Christ did not appear until the last of the four Gentile empires had been established over a hundred years, and the kingdom, therefore, cannot be a spiritual one. If it were to be considered as a spiritual kingdom, what of the remaining powers on earth? Nebuchadnezzar was to know how many empires had to follow his; he was to know "what shall come to pass in the latter days." If the description did not include the next reigning power in the world, there would be a void in the King's knowledge, and the prophet's information would be incomplete. There is nothing in the context of this prophecy to lead us to believe that the King had any knowledge or any idea of a spiritual kingdom.

In the prophecy we also notice that there is a reference to a special people, and the only special or peculiar people in the world were God's own chosen people, the Israelites. "And the kingdom shall not be left to *other people*"—should not be left to any but those chosen by God to possess it and inherit the privileges of His special blessings. This represents the fifth and last great power deemed worthy of notice in the prophecy, and which power shall continue until Christ comes at the time of the first resurrection to reign a thousand years with His saints; so that as the kingdom of Christ will consist largely of Israel, seeing that "all Israel" shall be saved, they will not all die, but all will be changed—transformed and transferred into the heavenly kingdom, but never destroyed.

If, then, we fulfil the work of the kingdom represented by the stone in the prophecy, we must be that kingdom; and, being that kingdom, our power must grow until it becomes like a great mountain, irremovable, and must last for ever; must be that kingdom which God promised to set up, which should never be destroyed, though it may suffer great and severe punishment, endure much hardship and misery on account of national sin, as God always punishes sin, and specially "chastises every son whom He receiveth" until it brings true repentance.

Obituary.

We regret to announce the death of Captain John Fenwick, of Park Side, Wimbledon Common, at an advanced age. He was, in his quiet way, a good friend to the Identity movement.

It is also our sad duty to record the death of Mrs. G. A. Rogers, authoress of *The Coronation Stone*, *Britain in History*, &c., who departed this life at Tunbridge Wells on November 10th.

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Who Were the Cimmerians?

By H. A. Marchant.

PART IV.

Those who have read my first three papers ought by this time to know something as to who the Cimmerians were. There is a quotation from Rawlinson's "Herodotus" which has done much service in British-Israelite works, but it is a great pity that more thought and consideration has not been given to it. It is found in Granger's "Seed of Isaac" (p. 39).

Rawlinson says of Esar-haddon: "His Inscriptions show that he made himself master of Sidon, Cilicia, the country of the Gimiri or Sacæ." Other writers have quoted from Granger, and then they have indulged in speculations as to where this country of the Gimiri was situated. The idea that it was Palestine or the Zagros mountains is in my estimation only capable of throwing dust in our eyes. It is a great mistake to separate Gimiri from the Kimmerians and throw the Kimmerians overboard as some do, and associate that name with the name Khumri. I find it is never so associated in any of the original authorities which I have consulted. The people called "Khumri" were the Israelites, and that name comes in in its proper place; but the name Gimiri ought never to be detached from Kimmerian. As Hovelacque shows, in Armenia "k" becomes "g," and the people whom the Greeks called "Kimmerians" the Armenians called "Gimmiri," and we are told in the Encyclo. Brit., in the article on Gomer, that "Cappadocia was so overrun with Kimmerians that the Armenians called the inhabitants of Cappadocia 'Gimmiri'"; and I shall show they had reasons for so doing, and that Esar-haddon was of all the Assyrian kings the one most qualified to understand about the Gimiri, for he was fighting against the people of Armenia at the time of the assassination of Sennacherib, and doubtless had had a taste of the prowess of the Gimiri! Sennacherib's sons, who had assassinated him, fled into Armenia to join Esar-haddon's enemies, and the final battle which decided who should be king, was fought in Cappadocia, which I intend to prove was the land of the Gimiri or Sacæ.

I said in my last article I was perfectly satisfied that Halah, Habor, and Gozan were in Upper Mesopotamia, and if anyone will investigate the matter they will see by the localities traversed by the Assyrian monarchs that those places were on the west side of the Tigris. "Ten powerful bull-elephants in the land of Haran, on the banks of the Habor, I killed," says Tiglath Pileser I.; and the following is a quotation from Hastings' "Bible Dictionary": "Assur-banni-pal, from 885 to 860, crossed the Tigris, conquered the district of Harmis, then marched to the Euphrates after subjugating the district round the mouth of the Habor." I cannot enlarge on this point now, but may return to it again, and will only add that the most perfect map of the districts of the captivity known to me is the small map of Assyria in Eyre & Spottiswoode's: "Aids to Bible Students." My studies convince me that map is correct. Need we wonder, then, that history records *two* invasions of Kimmerians into Asia Minor; the invaders entered that region through Armenia. (See Encyclo. Brit., Vol. XXV., p. 720.) Cappadocia, therefore, would be the very part that would receive them. Let us return to Rawlinson (Vol. I., p. 481). I was not content with the quotation about the country of the Gimiri-Sacæ, and suspected that had the quotation been continued, the next name would have been Armenia; so I looked for myself and found Esar-haddon warred with "Egypt together with Ethiopia, and made himself master of Sidon, Cilicia, and the country of the Gimiri or Sacæ, the land of Tubal, parts of Armenia, Bikni and Media." "Tubal!" Where was Tubal? I soon found that the people called Tubal occupied Cilicia and were driven up into the highlands of Armenia, probably by the incoming Kimmerians, and later on they were driven further up into the North; but in Esar-haddon's time they were in the locality where he placed them, between the Gimiri or Sacæ and Armenia (see Sayce).

Let us see. Sidon—Cilicia. To step from Cilicia would be to step into Cappadocia, the land of the Gimiri. The next step would be Armenia, and the next Media; and these three peoples, the Kimmerians, the Armenians and the Medes were the sworn enemies of Assyria, and were found in alliance against that power (Cyclopædia of Names, p. 670). It is a very difficult matter to reduce the events of Esar-haddon's reign to chronological order. He was proclaimed king about 680 B.C., died 668 B.C., and reigned about 12 years; and as for the poor Kimmerians, the way they are treated by the historians is very comical! First they call them *barbarians*, then they are astonished to find they hear nothing of these people on the Monuments until the beginning of the 7th century B.C. He that is blind let him be blind still, if he will.

The poor inoffensive Kimmerians were supposed to have been living quietly enough up by the Sea of Asoph, and had never interfered with anybody until the Scythians went up to interfere with them. Then they were so alarmed, that before the Scythians got there they divided into two equal parties, and the half that wanted to stop and fight it out were absolutely exterminated. The remainder, who were "a terrible host of *savage barbarians*," either jumped over the Kimmerian Bosphorus or tramped all round the Sea of Asoph until they came to the foot of the Caucasus in Colchis, and then—woe betide them! How was it the Scythians never came in touch with them?

In this northern country, we are told, there was a race called "The One-Eyed Arimaspians, who with one eye could see well enough to steal gold from the Griffins" (Herod. iv. 3). Whether the Scythians had one eye, or two, or none at all, I am unable to say. Probably, they were "no-eyed," for they do not seem to have seen the Kimmerians, and although this frightful, great horde of savage barbarians were fleeing from them, they, not seeing them, went along the northern side of the Caucasus, and so fell upon Media!! Such are the *fables* we have got to renounce.

The classical authorities tell us that the Kimmerians came into contact with Esar-haddon when he fought them and drove them over the Halys, "early in his reign." Then the same authorities tell us it was one third through his reign, in "677," and

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then he does the same thing again in "670." They were always being defeated and driven into Asia Minor; and then, to make it more comical still, it was his son, Assur-bani-pal, who drove them into Asia-Minor. What is the truth of all this? When and where did Esar-haddon fight his great battle with that "Limb of Satan," who had evidently led them a dance to win such a title upon the Assyrian Monuments? What would I not give for a biography of that good old Tuktammu! (Assyrian spelling).

We are told in the Encyclo. Brit. that Esar-haddon's conquests of Egypt had been preceded by two important campaigns. One of these was against the Minni and the Medes, which secured the north-eastern frontier of the Empire. As the Monuments show, the Kimmerians were always in alliance with the above peoples; this will amply account for the story of his fight against the Kimmerians in the early part of his reign.

The other great expedition was to Arabia, so there was no room in Esar-haddon's reign for his meeting this great host of savage Kimmerians and driving them into Asia Minor. We happen to know the date that Esar-haddon was fighting in Egypt; it was 670 B.C. In June he entered Thebes. Sidon had been destroyed 7 or 8 years before, and in connection with the war in Egypt there was the blockade of Tyre; and doubtless it was at that time of which we read "A revolt in Sidon was easily put down." Then a most formidable event happened. The Gimira, or Kimmerians, suddenly appeared from the north and menaced the civilised world. Esar-haddon met them on the frontier of his empire, defeated their chieftain, the Manda, or "*nomad*" Tuespa, and drove these hordes westward into Asia Minor.—Sayce's Primer of Assyriology. And in "Fresh Light from the Ancient Monuments" we are told that this defeat took place 670 B.C., and I believe that is the correct date. But where was the battle fought? Was it at the Caucasus? We are told in the Encyclo. Brit. (Vol. VIII., p. 533) that this terrible battle was in KHUPUSCIA, and the writer, in brackets, guesses that this was near Colchis. But is there a scholar who would have doubted that that word meant Kappadocia if they had not got the Kimmerian *fiction* of Herodotus on the brain? If this place was near Colchis, Esar-haddon would have had a warm time with the Medes, Armenians, and the people of Ararat, whilst he was driving the Kimmerians from Colchis to the river Halys; yet with all simplicity we are told, "About the same time Cilicia and Dahæ were subdued."

Now the Dahæ are always associated with the Sacæ. Is it not amusing when you come to look at it all? Let us look at the map and see why it was he drove them over the river Halys to Sinope. It is all as simple as can be, when you see the land of the Gimiri-Sacæ is in Cappadocia. That we have got the right date of the battle I am further convinced from the fact that Gyges, of Lydia, was able to capture two Kimmerian chiefs—and he delivered them to Esar-haddon's successor, as Esar-haddon died within two years of the battle, and had associated his son, Assur-bani-pal, with him upon the throne about two years before he died.

But woe be to Gyges! When the Kimmerians had rallied from this crushing blow they were still strong enough to march against Sardis and destroy it, and Gyges was slain fighting against them. We never read of any trouble with the Kimmerians in Asia Minor until they are west of the Halys, and then they seem to have only attacked those who attacked them. We are then told of various doings of the successors of Gyges and the Kimmerians, until finally Alyattes succeeded in exterminating them or driving them out of Asia Minor, in 617 B.C. This was a very simple matter—to exterminate the Kimmerians from Lydia at that period, for what were they doing at that time? Massing with Armenia and Media for their final struggle with Assyria. The latest possible date for the fall of Nineveh is 606 B.C.

We are told in an article on "Phrygia," in the Encyclo. Brit., that the Kimmerians made that country their own and held possession of it until sometime between 610 and 590 B.C. And see, in "Races of the Old Testament" (p. 135), what Sayce says about the two races in Armenia: "They thus confirm the statements of the Greek writers, according to which the Aryan Armenians were a colony of Phrygians from the west, who made their way into Armenia at no long period before the age of Herodotus."

I think I have said enough, although there is still much to be said; but I will await the publication of these four papers and see what others say for or against my views. I have only written as an investigator and not as a critic of other British-Israel writers. When the time comes for criticism I hope to be able to join in.

One thought more. It will be absolutely necessary before one can be able to investigate these subtle matters to cleanse the mind of the exploded Aryan theory, and also drop using the word "Celt," as though language were a test of race. The latest researches in "Anthropology," of which Munro gives us a most able summary for one shilling in his "Story of the British Race," shows clearly that Welshmen, Scotsmen and Irishmen may legitimately drop calling themselves "Celts." The true Celt was a short, round-headed race, of which there is very little or no trace in Britain (see Dr. Topinard's "Anthropology," and Taylor's "Origin of the Aryans"). It is vastly amusing to read Munro's two chapters on the "Celtic Fringe" and the "Celtic Renaissance." Just one quotation. "The old mistake of confounding race and language has bred a legion of pernicious errors and prejudices in literature, politics, and social life, not merely in this country but throughout the world."

The Tribe of Levi.

By John Minnis.

I so often hear and read about the "tribe" of Levi being with the Jews at the present day, and so very many seem to entertain that belief, that I think a little explanation is necessary to dispel what I consider a great error. How the error arose of considering the "tribe" of Levi as part and parcel of the kingdom of Judah, I don't pretend to know, as I cannot find any authority for it in the Word of God, and I know not of any other evidence to

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support such a view. I shall try and be as brief as possible in what I have to state as against that view. First, then, it will be admitted that God chose Levi as the ministering portion of Israel, instead of the first-born of all the families; and He set them apart for the worship of His House to be the teachers and ministers of His people. But did the Lord give them a "tribal" territory? No. Did He plant them all in the cities of Judah? No. Where then did He put them? For answer to this, look at the 35th chapter of Numbers, where the "tribes" are commanded to set apart forty-eight cities for the Levites to dwell in, each tribe to give cities according as it was able, averaging at all events four cities to each of the *twelve* tribes. In the 21st chapter of Joshua, the disposition of the Levites amongst the tribes, according to the three divisions or "families" into which they were divided, is given, viz.: the Kohathites, twenty-three cities, in the tribes of Judah, Simeon and Benjamin, Ephraim, Dan, and half Manasseh. The Gershonites had thirteen cities in Issachar, Asher, Naphtali, and half Manasseh. And the Merarites had twelve cities in Reuben, Gad, and Zebulun. Thus they were divided in all Israel; while we find in the 18th chapter of Deuteronomy, provision made for any Levite who desired to go from any of the forty-eight cities to minister to the Lord at Jerusalem. There must have been a special reason for this disposition of the Levites among the tribes of Israel. They had other duties to perform besides attending to the ritual observances of the tabernacle or the temple. Evidently, they were intended to instruct the whole of the people in the law, and the manner in which they were to approach God at all times. People had to be instructed in those days, as well as now; and the Levites were God's chosen instruments for that purpose; therefore they were "divided" in Israel that they might teach the people God's requirements. Certainly there is not an atom of evidence to show that Levi as a "tribe" belonged to the kingdom of Judah. Yet they are spoken of, and written about, as though they exclusively belonged to Judah. I can conceive that, most likely, some of the writers at least may have contracted the idea from the fact that after Solomon's death, and when Jeroboam, the wicked king of the Ten Tribes, established idolatrous worship, and appointed an idolatrous priesthood, recruited from the lowest of the people, that then the Levites, in revolt, and as a protest against such a state of things, flocked to Jerusalem, in order that they might minister at the altars of Jehovah. But surely this was a very natural proceeding on the part of the Levites, who were to instruct the people in the true worship of Jehovah. But we cannot force the passage of Scripture where this account is given to mean that henceforth the tribe of Levi belonged to Judah, much less that they were "given" to them. Besides, how can we bring ourselves to believe that Levites out of, we will say, forty-four cities, flocked to Judah, and took up their permanent abode there? What provision could Judah make for such a vast multitude, who must have increased in numbers from the days of Joshua? May we not infer that the *leaving* of their "suburbs" and "possessions" was simply a temporary matter, and only lasting for the time it would take to complete the journey to Jerusalem, and to return, after the religious exercises were completed; as we might say that Messrs. Moody and Sankey "left" their homes and their wives and children in America, and crossed the ocean to England. What for? To *remain* in England? No; but to simply preach the Gospel, and return again to America and their homes when their mission ended. They did not *renounce* their homes or *forsake* or *desert* their country. I think, if we read 2nd Chronicles, the 11th chapter, from the 13th to the 17th verse inclusive, we shall find the *object* of the Levites journeying to Jerusalem was simply to engage in sacrificing "unto the Lord God of their fathers"; which done, they would return to their homes again. We can conceive that these journeys would be taken on the occasions of the principal feasts only; and the language would bear the construction that this practice was continued for a period of "three years"; during which time the kingdom of Judah was saved from moral and spiritual decay. For "they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years; *for three years they walked in the way of David and Solomon.*" I have italicised the last sentence because, in my mind, it expresses the kind of "strength" or support given to Judah by the Levites. That is to say, the force of their moral example was a greater "tower of strength" to Judah than any numerical addition to the census of the kingdom. But at the expiration of "three years," when the Levites saw a state of things developed in Jerusalem similar in spirit and practice to that prevailing under Jeroboam, they ceased to go up to Jerusalem. For we find the lamentable statement in the opening of the 12th chapter that, when Rehoboam found himself "strengthened," he "forsook the law of the Lord, and all Israel with him." Much more might be said here; but I hurry on to another point, which, I hope, will be convincing, as shewing, even in post-captivity times, that Levi could in no sense, *as a tribe*, be said to belong to Judah. Ezra, in reckoning up the numbers of the returned Levites, gives the total as 341 souls! Nehemiah can only improve on that by adding 19 to the number, and so bringing it up to 360 souls! What then became of the rest of the tribe, if it ever belonged to Judah? And now a final question may be asked, viz., when, where, or how did God give Levi to Judah, seeing He had abolished its tribal distinction, and that it never has been once mentioned *as a tribe* from the time it was set apart for sacerdotal work until mentioned prophetically with the other tribes by Ezekiel in one of his visions giving the *still future* settlement of the tribes in Palestine, where Levi will take her tribal place with her sister tribes, her special sacerdotal functions being abolished, since Christ, the Redeemer of Israel, as our great High Priest, offered Himself up to God for *our* redemption; and the Apostle Paul terms us a "holy nation, a royal priesthood," a "kingdom" of priests unto God. There is no such thing as a *select* priesthood now. We *all* have boldness to enter into the holy place: the presence of God. Consequently we find Levi "sealed" with the other tribes in the Revelation, Christ's coming as a Priest

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having abolished their services. Had Levi been given to Judah, they should have had three tribes instead of two, seeing Benjamin was given for a "light." I might just add that if anyone curious enough would consult the directories of the Established Church, or of any of the other Christian Denominations, he will find names in the Christian ministry which will convince him that its ranks are in no small measure recruited from Levi, the sacerdotal instinct abiding with him, and adhering to him as a garment, all down the centuries. Ten-twelfths of Levi *must* belong to us *at least*. I should like to hear what can be said in support or *proof* of a contrary view.

Brisbane, Queensland.

Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

"The English language is destined to become universal, and I almost think it is an offence against human society for Englishmen to speak any other than their own."—*Bishop Weldon.*

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, to-day,
Lest all these fretting things
Make needless grief, oh, give, we pray,
The heart that trusts and sings.

Pity the poor blind. Those who *will* not see are more pitiable than those who cannot. "He who will not open his eyes is at present, to all intents and purposes, as blind as he who cannot."—*Dr. South.*

"And I will bring the blind by a way they knew not. . . . Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" (Isa. xlii. 16—20).

The Rev. Mark Guy Pearse, the well-known Wesleyan Methodist Missioner and Lecturer, who is also a Vice-president of the British-Israel Association, says, concerning the study of British-Israel teaching:—

"It has let a flood of light in upon the Scriptures, and I cannot see that anyone can help acknowledging the truth of the argument, *supported as it is at every step by Scripture*, and giving a meaning and completeness to much that is otherwise confused and almost unmeaning. Somewhere there *must* exist this fulness of nations—that the position and characteristics of this fulness of nations are distinct and specific, and that there is no nation which fulfils all these conditions but the British."

The new Wesleyan Methodist Hymnal is rich in Identity hymns (see 974, 977, 975, etc.), nor must we forget the beautifully suggestive verse 2 of 59.

"Happy the man whose hopes rely
On Israel's God! He made the sky,
And earth, and seas, with all their train.
His truth for ever stands secure;
He saves the oppressed, He feeds the poor,
And none shall find His promise vain."

To imply, however, that the Weselyan Methodists are therefore favourably disposed to the Identity would be to state what is at present very far from true. A well-known minister, who is a known and outspoken Identist, on reaching the "appointment" one Sunday morning, had put into his hand a letter from the superintendent minister prohibiting his mentioning God's people Israel or God's sworn purposes concerning them.

At the afternoon appointment at another Church he found another letter, facsimile of the one he had received in the morning. Though his mouth was thus closed in the pulpit, the liturgical service made him recite the Ten Commandments, give out at least two Identity hymns, read the appointed Lesson (Heb. vi.), in which occurs the following:—

Verses 13—20 (*q.v.*), "When God made promise to Abraham, because He could sware by no greater, He sware by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath."

Let us be thankful that God's purposes concerning Israel may be sang together and His Word read, even though the once vaunted Methodist "liberty of conscience" is now in the safe keeping of superintendents.

South Western Branch Association.—Will friends note, that Col. Deane, C.B., has kindly promised to repeat his Exeter Hall lecture, "The Fall of London," as depicted in Isaiah, in the Battersea Public Library, Lavender Hill, Battersea, S.W., on Thursday next, the 29th, at 8 o'clock. All are welcome; also to our weekly lectures by Mr. Berry, at 35, Battersea Rise, S.W., every Thursday (excepting the first Thursday in the month), at 8 o'clock.—W. Pilcher, Hon. Sec., 85, St. John's Road, Clapham Junction, S.W.

Church of England Rooms, Orford Place, Norwich.—Mr. Robert Adcock will (D.V.) read a paper on "The Hebrew Origin of the Anglo-Saxon Race" on Monday, December 3rd, at 8 p.m. Local Identists, rally round the Essayist and help him in the debate which is to follow.

Lecture at Exeter Hall.—Readers should bear in mind that on Dec. 6th, Mr. William Weller is to lecture in Exeter Hall Parlour. Subject: "Witnesses and Witnessing." The meeting commences at 7 o'clock; and there ought to be a large attendance to hear Mr. Weller on this interesting matter.

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MISCELLANEA.

JEWS AND HEBREWS.—The *Christian Banner* for Oct. 20th contains the following in its "Editor's Letter Box" department:—"E. M. L.—What is the difference between the title Jews and Hebrews? Accurately speaking the Jews are descendants of Judah. They are the only descendants of Abraham we know of at the present time. The other ten tribes were deported and scattered in the year 721 B.C. (see 2 Kings xvii. 23). They were lost; whether absorbed into the population or not is unknown. Many believe that the Anglo-Saxon race is descended from them. The ten tribes, with the Jews, form the Hebrew race. Thus the Jews and the lost ten tribes are all Hebrews—that is, descendants of Abraham; but all the Hebrews are not Jews." This is a more than usually sensible answer, and indicates that education is spreading. But may we point out that if we are unaware whether the Ten Tribes were absorbed or not it is our own fault? Is not the very reverse of absorption foretold in Amos ix. 9; Zech. x. 6—10; Jer. xxxi. 6—10, and Ezek. xi. 15—17? It is all a question of how much or how little of the Bible we care to believe.

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RESISTANCE TO TRUTH.—Conformity to the views of antiquity, said Professor Osler the other day, in delivering the Harveian lecture at the Royal College of Physicians, lay on the necks of the human race like an iron yoke. He gave an interesting account of the life of Harvey, and dwelt on the conditions under which his revolutionary statement was made. When the book containing an account of his discovery was published, it caused a great sensation, and the new doctrine met with keen opposition in the medical world. Harvey's doctrine was the beginning of experimental medicine, and the lecturer traced its influence on the progress of medical science. He pointed out also that when a truth was found the struggle was not over, for there still remained to be achieved the final and general acceptance of the truth. As Sidgwick said, "We think so because other people think so, or because we were told so, or because we once thought so, and we think we still think so." He who emerged from routine was a bold man. It was so upsetting to feel that one's favourite notions might go wrong, and a man who expressed a new idea was very apt to be abused and ill-treated.

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MORE ABOUT GLASTONBURY. — The purchase of ancient Glastonbury, the teaching of the beautiful lessons of the Holy Grail to the boys of England and America, and the uplifting of the hooligans of London and the hoodlums of Chicago to a better life by the influence of chivalry, poetry, and romance are three beautiful things which are to be bound in one if a project now contemplated can be carried into practice. Mrs. Isabel Inez de Gusman Garrison has established in America a boy Knighthood of the Round Table with a view of teaching chivalry, honour, loyalty, magnanimity, and other knightly virtues to the boys. With a heart full of sympathy for the lads of her own great city of Chicago, and a mind saturated with Tennyson and the mystery, legend, and romance of Arthur and his knights, and an intense love of England and her old-time history, it was only natural that Mrs. Garrison should look with fascinated eye on the beautiful ruins of ancient Glastonbury, now for sale. She has made a long and thorough exploration of "Arthur Land," as she loves to call it. "I want Glastonbury to become the joint possession of the Motherland and what Tennyson called the giant daughter of the West," she said to me. "Glastonbury is surely a most sacred heritage, and Little Englandism and Little Irishism and Little Yankeeism should be merged in the greater Anglo-Saxon and Anglo-Celt. Now I come to the practical point. If the owner of the sacred ruin will consent to such joint ownership, I will guarantee the production from America, within a reasonable time, of half of any sum demanded as the purchase price." —*North Mail*, Oct. 17th.

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PUSHING NORTH.—Midsummer Day, 1910, will be the 300th anniversary of the tragic death of the heroic Henry Hudson, the great navigator and name-father of the majestic Hudson River and of Hudson Bay, "Canada's Inland Sea." In the last 300 years there has been little to disturb the silence that has brooded over Hudson Bay, but could the shade of Hudson re-visit the Hudson River what wonderful changes he would find! For one thing, he would find the great city of New York where the mighty stream rolls past Manhattan Island. It is a favourite saying of Sir Wilfred Laurier that, as the 19th was the century of the United States, so will the 20th be that of Canada. So far as the century's opening years have gone, this proud prediction has been fully verified. "We must," said Sir Wilfrid, "push ahead and go as far north as colonization can go. I have great confidence that before many years we shall see around the Hudson Bay, and in that district, populous villages, towns, and cities, where there shall be all kinds of industries." Canadians are sanguine that his prediction will be speedily verified. The tercentenary of the death of Henry Hudson in 1910 will find Canadian Northern trains running to Churchill and Liverpool-bound steamers lying alongside in its landlocked harbour.—*Chambers' Journal*, Nov. 1906.

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THE COST OF RULERS.—Statisticians seem to steep themselves in queer calculations. One of them has been reckoning the sum which each unit of a population contributes to the maintenance of the ruler of his own particular state. It has been found, for instance, that President Emile Loubet during the whole of his seven years term of office cost each Frenchman 63 centimes. It is not a great sum, but it is much more than British subjects pay for King Edward, whose yearly cost is computed at 2 centimes, or, in other words, less than a farthing. On the other hand Germans pay 34 centimes yearly for the luxury of a Kaiser, the contribution of the Russian for the Tsar is 35 centimes, Italians pay 44 centimes, Austrians 54 centimes, and Greeks and Belgians 50 centimes. Although King Edward costs so little, his services are as a matter of fact more valuable than any of the Sovereigns who cost their subjects so much more.

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The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXVIII.

SOME OF THE COVENANT PROMISES DISTINCTIVELY MADE TO THE HOUSE OF ISRAEL.

(Continued.)

London, Sept. 30, 1875.

My dear Anthony,—You may be surprised that I do not in this Letter go on with any more of the sayings of Jeremiah. But those in chap. xxxi., you will remember, we have already considered in connection with Ephraim; and of the rest, one is to be regarded as in strict connection with the return from Babylon, in which Israel had a certain share, although not in full nationality; and the others seem to call for no remark, either one way or the other, as bearing upon this especial inquiry.

I shall, therefore, now bring you to Ezekiel Here, too, my reference will be only to one chapter in which the prophecy undisputably bears upon the Ten Tribes, for I am determined not to trouble you with questionable passages. Of these, the 39th chapter is an example (verses 22—29), for I need scarcely tell you that, after the exile of Samaria and her tribes, the Hebrew people remaining (consisting as it did of Judah, Benjamin, Levi, and some of the Ten Tribes who had escaped before the Assyrian captivity) were called the "House of Israel." The Ten Tribes exiled were then out of view, because they were in their Lo-ammi condition. They were expatriated, uncovenanted, and lost from the prophetic sight, until the Messianic times, when they were to be afterwards converted and restored. Any reference of the 39th chapter to these Ten Tribes, therefore, would be very uncertain and doubtful.

Upon this principle I prefer to limit myself to the 37th chapter, which is too explicit to be misunderstood. Look at the 19th verse. The mention there made of "the stick of Joseph in the hand of Ephraim, and the tribes of Israel his fellows"—as distinct from "the stick of Judah"—leaves us in no possible uncertainty that the prophet is now expressly dealing with the Ten Tribes, who had been expatriated and uncovenanted and lost to view previously. That this chapter speaks of them also in the Messianic times, when they had become converted, is no less clear; for in their predicted union with the House of Judah it is said, "David My servant shall be king over them; and they all shall have one shepherd" (verse 24). The vision with which the chapter opens, therefore, becomes extremely valuable, as throwing light upon the fact that the Ten Tribes were to continue in their graves, or lost, up to the time when they shall be reunited with Judah as one people. That, however, makes nothing for the Anglo-Israel theory, because, on any view we may take of the Ten Tribes, it is obvious that the conditions are the same. The whole point of interest is in the question of the opening up of these graves of Israel. It is here represented under the distinct simile of a resurrection, agreeably with a prediction in Hosea, which I have reserved to this place. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea xiii. 14). Now, although St. Paul adapts this passage to the future resurrection of the Church of Christ generally, there can be no doubt that, in its primary sense, it refers to the same disinterment or resurrection of Israel as Ezekiel speaks of in the chapter we are now considering. It therefore confirms the idea of Israel being a nation dead and lost to view, yet ultimately being brought to light and publicly recognised as entitled to its long-promised inheritance. That, indeed, seems to be the bearing of the closing words of the verse—"Repentance shall be hid from mine eyes" (see verse 14). And upon those words St. Paul most probably had his eyes fixed when he said, in direct connection with God's faithfulness to Israel, "The gifts and calling of God are without repentance" (Rom. xi. 29).

Coming back, then, to Ezekiel's vision, the first thing I notice is its evident division into three parts, one part being contained in verses 1—8, the second in verses 9, 10, and the third in verses 11—28. Let us take them in their order. Clearly understand, however, that I am not about to note this prophecy as any absolute indication of the truth of the Anglo-Israel theory. I must not assume to be a propagandist of that doctrine, for I had not even as yet avowed myself one of its disciples. All I aim at is to show an open unbeliever such as you that the leading prophecies distinctively given to Israel are perfectly consistent with it. In this chapter (*e.g.*) I think I shall be able to show that (assuming the history of the exiled Israelites to have been what we discussed in my first set of letters) there is nothing in it which does not harmonize with such a line of events.

Take, for instance, the first eight verses, in which the Ten Tribes are compared to dry bones in the valley of vision. Here, however, I must refer to the 21st verse, which evidently points to them as having "*gone*" from their original place of exile into foreign and heathen nations. Matthew Poole notes this in his Commentary, saying:—"'*Whither they be gone.*' The expression seems to look to them that were gone among the heathen by a *voluntary* peregrination; whether before the captivity, or after it, I will not venture to determine. But it is likely enough to me that, among those carried away and their children, there were some that were uneasy when they went against their wills, who would *ramble* and *range* over *countries*, HOPING TO FARE BETTER; and perhaps THOSE WANDERERS may be the persons meant by this '*gone*.'" These are remarkable words, considering they were written more than 200 years ago, when the Anglo-Israel theory was never so much as even dreamt of. Yet they exactly agree with it; for they premise that the Ten Tribes voluntarily started off on a line of migration into other heathen lands, where they lay as "dead bones" in all the darkness of idolatry, unknown and unblessed of God. Assuming this to be the case, therefore (which is just what the Anglo-Israel theorists maintain), we should have a representation of Israel under the form of the Teutonic and Keltic races, or, at least a portion of them, waiting to be collected in one compact and nationalized mass,

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ıeir various parts having to be brought together by ›me *violent shaking* and clothed in distinct bodies, ; one assembled whole, yet still without any breath divine life or, in other words, still in *some heathen ›rm of existence*. Now, would not this portion of ıe prophecy perfectly agree with the invasions, one ‹ter the other, of the Saxons, Danes, Jutes, North- .en, and Normans, all of whom came together, bone › his bone, by their amalgamation in Britain, in a ate of heathen nationality? Read those first eight ›rses over again and judge for yourself. No one ›uld have thought of such a fulfilment, I grant, ıdging from the words taken as they stand. But ıaving been deemed probable upon other grounds, ‹e they not quite consistent with it?

2. Now go to the 9th and 10th verses, where a ew page of the vision presents itself. The bones" here brought together, clothed with skin ıd flesh, and yet remaining dead, represent Israel ›formed, but without conversion to God. At this ›int of the vision Ezekiel is then told a second me to prophesy, when "*breath came into them and ›ey lived, and stood upon their feet, an exceeding ‹reat army.*" It is not said whether this quicken- ıg into life was sudden or slow, but, at any rate, was complete. In other words, this awakening f Israel to a national re-existence was now repre- ›nted as a true conversion, a real spiritual revivifi- ıtion, and as nothing less than "*life from the ead*" (Rom. xi. 15). Now in a vision of this kind regard the element of time to be an unexpressed ıd unknown ingredient. Nothing is here said ›specting it. Considering, therefore, that the 21st ›rse starts the period of its commencement from ıe "going forth" of the children of Israel out of .ssyria among other heathen nations, I consider it erfectly justifiable to look upon these three sections f the vision as occupying in their accomplishment a pace of three lengthened intervals. Hence, on the ıeory we are now testing, these two verses might ‹ell run from the time of the full evangelisation of ›ritain to the completion of its more modern national ›hristianity, as the result of the great Reformation f the sixteenth century. Is there anything incon- eivable, impossible, or improbable in this? It would ıave been so *a priori*—*i.e.*, without any previous line ›f evidence to guide our thoughts in that direction. ›ut, having been so directed upon grounds which we ‹hink otherwise reasonable, does this vision place any ›arrier to our belief of it? On the contrary, is it not ›ilently in keeping with it? and, though expressed ın the vaguest and most general terms, is it not quite ıgreeable to the idea? Tell me honestly if you think ›therwise.

3. We now come to the third section of this vision, which is contained from verse 11 to the end of the chapter. Here we have a third command of the prophet to "prophesy," the remarkable part of his message being that the Ten Tribes, notwithstanding their re-nationalisation and conversion, are still represented as *in their "graves."* "Therefore pro- phesy and say unto them, Thus saith the Lord; 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*" (ver. 12). You must observe that this was said to Ezekiel in the most distinct manner possible *after* "the bones had come together and been reformed into bodies," and *after* they had, subsequently to that process, been revivified by the "breath" of the Holy Spirit. It was, therefore, a plainly third period in the process of God's pur- poses towards Israel. Nevertheless, at its point of commencement, you see that Israel nationalized and converted (wherever their location may be) are still *lost to the world's view* as such, being practically in their "*graves.*" Now, is not this perfectly con- sistent with our present line of interpretation? For, between the time of the Reformation and our own times, Israel has been buried, unseen and unrecog- nised, among the Anglo-Saxons. Even now, when those who see (or think they see) the truth are beginning to proclaim the fact, their testimony is received with general incredulity and laughter. Yet the conviction is making way, and the "resur- rection" here described has commenced. The full manifestation of it (if true) will, of course, require time for development. Nor will the end be brought about till that manifestation has been publicly acknowledged. Then will follow events upon which it would now be idle to speculate, but which the times we live in might very naturally give rise to —such as an European readjustment of the "Eastern Question," and if so, then this prophecy of the junc- tion of the "two sticks" (verses 16, 17) would be abundantly verified.

Yours, somewhat fascinated and edified by these thoughts,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

Southport and District Anglo-Israel Association.

MEETING held in the Assembly Room, Cambridge Hall, Nov. 5, 1906. Chairman—Councillor Ingham. Lecturer—Mr. G. F. S. Boston, of Liscard. Subject—"The Kingdom of Heaven: Where is it?" Large audience, extra chairs having to be requisitioned.

The lecturer, who was received with applause, began by saying that he had to give them the truth as found in the Word of God. He read the parables of the kingdom (Matt. xiii.), dealing *seriatim* with each parable. He explained how the good seed of God and the tares of the devil would grow together until the harvest; the lies and deceptions would remain until the end of the age. The word *cosmos*, translated world, meant "this order of things," and the end of the world did not mean the end of all things, but the end of the present order of things.

In speaking of leaven, the lecturer warned his hearers of mis- using the term and speaking of the leaven of the Gospel. Leaven, from the Greek word *lyme*, meant fermentation or corruption. The Gospel and leaven, he said, were opposites, and to compare the Gospel to leaven was blasphemy.

The speaker then referred to Constantine the Great, who, he said, was born in York. He spoke of the division of the Church under Constantine into two divisions, eastern and western—the Greek Church and the Church of Rome. Later there came another division—the Protestant Church, or kingdom.

The lecturer then referred to Zech. xiii. 8, 9: "Two parts in the land shall be cut off and die; but the third shall be left therein." The kingdom or Church of Rome and the Greek Church, said Mr. Boston, would be cut off. Both of them had already lost all civilizing and sweetening influences; but what of the third part left? Who are they? "My people" (Zech. xiii. 9). Nowhere in the Bible is the term "My people" applied except to Israel.

Mr. Boston then ran rapidly through the history of Israel from the time of Abraham to the captivity, laying great stress on the

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covenants God made with Abraham, Isaac, and Jacob, and showed how these promises were being fulfilled before our eyes in the Anglo-Saxon race. The case was further strengthened by historical proofs of the origin of our race. He also showed how Israel was to be hidden among the nations, and compared this to the parable of "the treasure hidden in a field" (Matt. xiii. 44), saying Jesus Christ found the treasure, "His people," and hid them, and sold all that He had to redeem them, and then said, "It is finished."

In speaking of the mission of Israel, the lecturer incidentally said that Mahommedanism would be overthrown by Israel-England, "the tower of the flock" (Micah iv. 8), and pointed out that when the nations who said, "Let her be defiled, and let our eye see its desire upon Zion" (Micah iv. 11), assembled against Israel, victory would go to the kingdom of God—"My people." For, said Mr. Boston—quoting Micah iv. 12 to end—these nations "know not the thoughts of the Lord, neither understand they His counsel; for He hath gathered them as sheaves to the threshing-floor. Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass; and thou shalt beat in pieces many peoples: and thou shalt devote their gain unto the Lord, and their substance unto the Lord of the whole earth."

A pleasing feature of the meeting was the close attention with which the speaker was followed and the number of Bibles brought and referred to by the friends assembled. Several questions were asked and answered.

Votes of thanks to Lecturer and Chairman, the Doxology and Benediction, brought to a close a profitable and successful gathering.

Correspondence.

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel."

SIR,—In his "Appendix on Levi" Mr. MacKenzie endeavours to prove that Levi was included in the House of Israel and not in the House of Judah. The House of Joseph or Israel consisted of the two and a-half tribes which received their inheritance from Moses *east* of the Jordan, and the seven tribes which received their inheritance in Shiloh under the leadership of Ephraim and the half of Manasseh *west* of the Jordan (Joshua xviii. 2, 7). The House of Joseph *tribally* consisted of Ephraim and Manasseh, but *nationally* it included all the territorial tribes except Judah (Joshua xviii. 5; 2 Sam. xix. 16, 20). The House of Judah consisted of the tribe of Judah only, but the tribe of Benjamin had been chosen by God to represent the House of Joseph in Zion until the coming of Christ, and hence is included in the kingdom of Judah (2 Sam. ii. 4; 1 Kings xi. 36). Levi had no tribal inheritance; the *priesthood* of the Lord was their inheritance (Joshua xviii. 7); cities to dwell in and cities of refuge did not constitute a *tribal* inheritance. Therefore my statement that Levi had no political standing is not "baseless." Individual members of the tribe, such as Phineas and Samuel, were soldiers and statesmen in Israel, but Levi as a tribe had no political power. Where the worship of God was, there Levi would be found. The temple was in the House of Judah, not in the House of Israel. Jeroboam recognised this fact when he set up the idolatrous worship in Northern Dan. Moses prophesied that Levi would reject Christ (Deut. xxxiii. 9). Christ, the Priest and King, came unto His own—the priestly and kingly tribes, Levi and Judah. Jacob's reference to Simeon and Levi applies to them tribally, not individually, and his prophecy was fulfilled when the Ten Tribes revolted from the House of David, Simeon being one of the ten and Levi remaining with Judah. Simeon and Levi have been separate ever since; Ephraim and Manasseh were one in Joseph, just as all the tribes were one in Jacob. What does Joshua xiv. 4 mean by stating that the children of Joseph were two tribes? Do not the ten thousands of Ephraim and the thousands of Manasseh constitute two tribes?

Mr. MacKenzie will admit that half of Manasseh was west and half east of the Jordan. Machir, the firstborn of Manasseh, had Gilead and Bashan (Joshua xvii. 1), which were east of the Jordan and constituted the portion which Joseph had above his brethren (Gen. xlviii. 22). Now, Machir was the son of Manasseh's concubine and therefore "illegitimate" (1 Chron. vii. 14). It is a remarkable fact that in Rev. vii. the tribe of Simeon comes after Manasseh in tribal order. Now the tribe of Dan was divided into two distinct parts—colonial Dan, which adjoined illegitimate Manasseh in Bashan (Deut. xxxiii. 22), and maritime Dan, which adjoined Simeon in South-Western Palestine. The legitimate half of Manasseh is included in the tribe of Joseph west of the Jordan. Hence, the Revelation correctly calls Ephraim and the half of Manasseh "the tribe of Joseph." Yours respectfully,

Belfast. W. S. ORR.

"A HUNDRED THOUSAND YEARS AGO."

To the Editor of the "Banner of Israel."

DEAR SIR,—I sent a letter, of which the following is a copy, to the *Daily Telegraph*, but "further light" not appearing I venture to mention the incident to you.

"October 2nd, 1906.

"*To the Editor of the 'Daily Telegraph.'*

"SIR,—I was much interested in the article of your special correspondent at Barrow in Monday's *Telegraph re* the Church Congress.

"In the last paragraph, about twenty-five lines from the end, there is a sentence commencing, 'A hundred thousand years ago this whole region was covered by one vast ice-cap,' &c. Would you, or your correspondent, add to his graphic communication another paragraph, saying, if possible, whether there is any known record within, say, some three thousand years, as to the lifting or relaxing of the 'vast ice-cap' and the appearance in these regions of the scenes of beauty to which he previously refers as having engrossed the attention of the visitors to the Congress at Barrow? Thanking you, sir, in anticipation, for further light, I am, faithfully,—INQUIRER."

The question is, possibly, of small importance to the writers for the *Telegraph* amid the hurry and strain upon them; but I venture to think, sir, it has an interest for us, whether an answer be possible or no, and that perhaps you, or some of your BANNER readers, *may* have information near to hand that will throw light on the matter, or will be able and willing to say whether any information is, or is not, obtainable.

I am, dear Sir, yours faithfully,

CHARLES WESLEY BRABNER.

41, Cairo-road, Hoe-street, Walthamstow, London.

PERRONET'S HYMN.

To the Editor of the "Banner of Israel."

DEAR SIR,—In reply to "the Chiel,"—"Wayside Notes," from inquiries I have made it is the general opinion that in the original version of the hymn written by Edward Perronet, "All hail the power," that "Ye ransomed of the fall" was correct. Dr. Hunt writes me, "I find in the *Wesleyan Hymn-book*, 'Ye ransomed of the fall.' Wesley objected strongly to changing other people's hymns, and I presume he did not change this."

Yours truly, ISAAC LOVELAND.

Shoreham, Sevenoaks.

DAVID'S "LIGHT."

To the Editor of the "Banner of Israel."

DEAR SIR,—*Re* letter of J. R. White in to-day's BANNER, touching 1 Kings xi. 36, "That David My servant may have a light alway before Me in Jerusalem." I think that the word "alway," which seems to be the point of the writer's question, is on a par with the word "ever," as frequently referring to the duration of Israel as a nation, and of the earth itself. We have to compare Scripture with Scripture, and we find the duration of Israel is elsewhere indicated as lasting *whilst sun and moon endure*, whilst for the earth, there is a time coming when there will be "no place" for it. The "light" of the text quoted "alway" existed with Judah, till the intended time and end was reached. The "light," as we know, is located elsewhere now (Matt. xxi. 43). I make the remark because, as it seems to me, mistakes are occasionally made by interpreting words as absolute and final that are only comparative and contingent.

Yours very truly, THOMAS KERR.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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"What's the Good of It?"

BY THE REV. LEONARD HILLS.

WHILE folks continue to ask this question, we must continue to be prepared with answer of sufficient weight to enable the mind capable of asking it to receive in our reply thereto enough to keep it busy beyond the point of indifference or mere nominal acquiescence.

From our point of view as Bible students the question is childish in its absurdity, and we are prone to say, How shallow must the minds be that can raise this *Cui Bono?* But let us try and see it from the questioner's view. It will, at least, teach some of us a much-needed lesson in patience. Suppose a case. Here is a Christian (for it's seldom that any but an avowed Christian raises the query) who has just had his or her interest kindled in the Anglo-Israel "craze." After the first feeling of opposition or indifference has given place to interest, they argue within themselves something like this: "Well, and suppose the British are Israel, how will that affect my soul's salvation (for be it known the broad, general question—What's the good of it? generally at heart means, 'What will it benefit *ME* personally?') I am a believer in our Lord Jesus Christ, member of such and such Church; and these British-Israelites assure me that my belief in their interpretation of the prophecies won't affect my doctrinal position at all, as British-Israel truth is a matter of interpretation and not of doctrine. They emphatically state that it is not salvation nor a substitute for personal faith in a personal Saviour (see p. 12, 'British-Israel Truth Handbook'); therefore I can't see what good it is even if it be true."

The above, I think, may be taken as an average sample of reasoning on the part of those who really would like to know the good of it.

My reply is, first—You cannot (for the moment) see the good of it *because of your point of view.* Stand on the top of Snowdon the clearest day in June, open your eyes wide, and three inches off just interpose a piece of silvered glass about two inches square, or less, between the distant sea and mountains and your own eyes. The only thing you will be able to see will be the reflection of a part of your own face. We have so long urged, as evangelical Christians, the need of personal faith in a Personal Saviour, etc., etc., that our whole attitude has gradually, imperceptibly may be, but surely become woefully introspective, dangerously near selfish, and perilously close to the bounds of the precipitous place of self-righteousness; so much so that, unconsciously, many good people busy themselves with building a sort of religious ring fence round SELF, and dubbing it, "my spiritual life."

To rightly divide the Word of Truth, to speak it in love, and to rejoice in it, it is necessary to see it not merely from the narrow confines of personal need, but to see truth from God's standpoint.

God is a God of order. All nature proclaims it, and the Book prophesies that God's chosen method of bringing the glorious news of salvation to all men is through His own elect and predestined nation of witnesses—Israel. "Ye (Israel) are My witnesses, saith the Lord" (Isa. xliii. 12).

Yet once again we repeat the oft-made statement, *the business of a witness is to witness.* God says He chose Israel as His nation of witnesses, and pledges their existence *as a nation* by the endurance of sun, moon, and stars (Jer. xxxi. 9).

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Where is the nation of witnesses? They must be in national existence to-day, or the four-fold "Thus saith the Lord" is untrue. They must, if Scripture be true, exist as a nation, multitudinous, maritime, strong, undefeated, Christian (or new-covenanted—Isa. xli. 5, xlv. 25, xlviii. 20; Matt. xxi. 43), under the sway of David's sceptre (1 Chron. xxii. 10; 2 Chron. xiii. 5; Jer. xxxiii. 26), with immense colonies, intensely wealthy, called in Isaac's name, befriending their outcast brethren of Judah, and, unlike Judah, called by a new name. Beyond all possibility of doubt the Scriptures themselves make these marks, and Britain, and Britain alone, answers thereto. Great Britain is Ephraim-Israel as surely as the Jews are Judah-Israel.

And What's the Good of It?

The knowledge that we are indeed His servants, His witnessing nation,

I.—Proves beyond all cavil the inspiration and authenticity of the Hebrew Scriptures.

II.—Shows a complete, actual, and God-honouring body of testimony to the faithfulness of Him who, "because He could sware by no greater, sware by Himself to Abraham" (Heb. vi. 13—20, *q.v.*), without any spiritualizing or twisting the actual promises from the actual people.

III.—Proves a reasonable, intelligent, and unanswerable refutation to the doubter, atheist, and infidel.

IV.—Shows, as nothing else can, that God said what He meant, meant what He said, and did, and is continuing to do, what He said He meant to do, by the exact instrumentality that He said He would do it by.

V.—Gives a key that unlocks the ancient prophecies, and proves their entire truth and reason.

VI.—Makes the Bible a complete, harmonious whole, and no longer a jumble of seeming inconsistencies.

VII.—Makes the Bible an every-day companion, and not merely a Sunday Book; intelligible and interesting to many young people who otherwise would not con its pages, as I am prepared to prove to demonstration. Has silenced many an unbeliever, confounded half-believers, refuted and shamed make-believers, and given whole-hearted believers a sensible reason for their belief in, love for, and desire to spread, the glorious Gospel of the kingdom of God, till

> "Each remotest nation
> Has learnt Messiah's name."

Living in the Present.

By Gertrude Smith.

During sixteen years' experience as an advocate of British-Israel Truth, I have heard in the course of conversation many strange arguments brought up by opponents as to why they do not believe in it; but recently, while visiting (and introducing the subject) at the house of a friend, a lady brought forth a reason quite unique, and so amusing that I cannot but relate it. She said, "You base your belief on the promises to Abraham, which promises were given many hundreds of years ago. Abraham is dead, and is none the wiser whether they have failed or been fulfilled in the British Nation. I do not trouble myself with promises made to him in past ages, or, indeed, with any event that happened in the past; the great thing is to *live in the present.* I have obtained a present salvation; that is enough for me." I replied, "Well, how did you obtain it?" She answered, "Through the sacrifice and death of our Lord Jesus Christ." "But," I replied, "that event took place many hundreds of years ago, and you live in the present; what is the good of troubling your head about an event which happened so long ago? According to your showing, that which is past matters nothing. Whether it be true or no, only present events have any interest for you." She felt herself fairly entrapped, and adroitly turned the conversation.

It is because God has proved Himself so wonderfully faithful in the past, that we can trust Him absolutely with our soul's salvation in the present; but, on the other hand, those who care nothing about the truth of the Old Testament promises play into the hands of agnostics and infidels, for they immediately retort to such—"You ask me to believe in a God Who you say has broken His solemn oath in giving to a Gentile nation that which He promised to His people Israel. How can I trust that He will keep His word with regard to my salvation?" Thus giving the enemies of Christ occasion to blaspheme.

It behoves, therefore, every conscious Israelite to make the utmost use of the glorious knowledge vouchsafed of our Identity.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXIX.

SOME OF THE COVENANT PROMISES DISTINCTIVELY MADE TO THE HOUSE OF ISRAEL.

(Continued.)

London, October 7, 1875.

My dear Anthony,—Your remarks upon my last letter are not altogether unsatisfactory; for they prove that, while they have not produced conviction in your mind, they have, at any rate, made an impression; and that they have, so far, helped to remove some of your old stumbling-blocks. I do not think that you will be able to laugh, after this, at our friend Jones, as a mere visionary who has simply followed a phantasy of his own brain. The theory he holds may possibly be found untrue; but, at all events, it is not without some show of *probability.* Will you not honestly confess so much?

Proceeding now with the minor prophets, I shall have to exclude Joel, inasmuch as he addressed only the people of Judah, scarcely ever alluding to the Ten Tribes. Amos, on the other hand, distinctly prophesied to the House of Israel, being a contemporary of Hosea and Jonah. His message to them was one of judgment, for the most part; the last chapter alone containing promises of mercy and

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deliverance. And here I must frankly confess that I, at first, found a difficulty. For the language in ix. 11 is quoted—as you will, perhaps, remember—in Acts xv. 15—17, as having been fulfilled in the proclamation of the Gospel by the apostles. On pondering over this fact I said, "Does not this appear to imply that Israel's restoration from captivity is to be simply spiritual, and neither national nor temporal?" I was much exercised by the consideration, and almost felt impetuously inclined to throw up the subject as inexplicable; when I suddenly became impressed with the further fact that this quotation by St. James in the Council of Jerusalem connected the prophecy with the conversion of the *Gentiles* (verses 12—14). I then remembered the similar identification of the exiled tribes of Israel with the Gentiles in St. Paul's quotation of Hosea i. 10 in Romans ix. 25, 26; and also his statement in Romans xi. 25, that the *final* restoration of Israel could only be brought about when the "*fulness of the Gentiles*" (or, in other words, Ephraim's "*multitude of nations*") had "come in." I then saw clearly how the *spiritual* fulfilment of God's purposes might have commenced with the first proclamation of Christianity; and yet how its final accomplishment must wait for the more complete conversion of Israel in a *national* sense, according to the predictions already considered. With that key of thought to solve the enigma all my difficulty vanished.

Let me, therefore, now beg you to mark what Amos says in chapter viii. 12. Speaking of the Israelites in their Assyrian exile, he uses these remarkable words—"They shall wander from sea to sea, and from the north even to the east." Does not this prove what I have been saying all along (viz.), that it was the destiny of the Ten Tribes to emigrate from Assyria—some of them (a small part, probably) going eastward—and others (the main part, probably) travelling westward to the northern sea? Thus the passage throws additional light, you will observe, on this Anglo-Israel theory; for, according to that view, Ephraim and Manasseh and other tribes *did* travel in this direction.

Yours, in a brief letter,

To Anthony ——, Esq. ARTHUR.

LETTER XXX.

CONCLUSION OF THE PROBABILITIES FROM SCRIPTURE.

London, October 14, 1875.

MY DEAR ANTHONY,—If Jones had been writing to you I have no doubt he would have produced a great many more passages from the Old Testament prophecies than I have done. But I wish to be cautious, and not press any arguments upon your notice which will not bear the closest examination. There are texts, for example, in Micah and Zechariah which he has adduced to me as bearing upon the promises of God to Israel. They are, however, so indefinitely mixed up in general terms with promises given to the whole House of Jacob that I will not trouble you with them. I think I have said enough, at any rate, to show that this subject has a solid and satisfactory basis. You may not be convinced; but there is, you must confess, a strong degree of probability in its favour.

In the first place, I met the Scientific Difficulties, and showed that, in the crucible of free and honest inquiry, these all melted. In the next place, I have looked into Scripture evidence; and while, I dare say, there may be some things on the other side which have escaped my notice, I, nevertheless, feel sure that, whether we listen to the promises which God gave the Ten Tribes, under the name of Joseph, Ephraim, or Israel, they are all to be fulfilled by a nation which inhabits the north-west; which occupies the Isles; which owns a vast colonial empire running round the coasts of the earth; which is rich in minerals, prosperous in commerce, multitudinous in population; which is "chief of the nations"; which is converted to Christianity; which is active in the work of evangelisation; and which, though lost to view in a "grave" of unrecognised Israelitish nationality, is destined to have a "resurrection" in that particular that will ultimately result in its re-occupation of the land originally given to its forefathers. If you cannot see a picture of Great Britain and the Anglo-Saxon people in connection with this outline of facts, all I can say is that I pity your want of discernment.

There is, however, one argument you have urged which I cannot but notice before I conclude this part of my subject. You object to this Anglo-Israel theory on the ground that, if the Anglo-Saxons are the ancient Israel of Scripture, their numbers are too great (especially when added to the two tribes of Judah and Benjamin) ever to be found re-occupying the promised land, even though it should extend from the Mediterranean to the river Euphrates.

My reply to this is extremely simple. Would you say that *England* is not occupied by the Anglo-Saxons *now*, because there are vast numbers of the same race scattered in other parts of the world? In the same way Syria and Palestine would be occupied, and the return of the Hebrew people would be accomplished, notwithstanding large numbers remained here or elsewhere. You must remember that, even in the days of the old Hebrew nationality, when the people still possessed Palestine, multitudes of the Hebrew race were scattered throughout the realms of Greece and Rome. Did that fact prevent it being said with propriety that the Jews then occupied their own country? Why, then, should it be otherwise in the future?

I know the stronghold you will fall back upon, and which you regard as an impregnable fortress—where Ezekiel says—"And they shall know that I am the Lord their God, who caused them to be led into captivity among the nations, when I shall have gathered them unto their own land, and *have left none of them any more there*" (xxxix. 28)—a passage which, though it was not spoken exclusively of the Ten Tribes, certainly seems to include them, and is therefore quite to the point. I almost see you putting on one of your knowing looks, and hear you saying:—"Arthur, old fellow, now be conscientious, and acknowledge yourself wrong. For is it not distinctly said of the returned people, '*none of them shall be left*'?"

Allow me to reply, however, that if you were familiar with Biblical phraseology you would not press this argument. For it was not the habit of Scripture authors to write with the same exactness as

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our schools of modern theology. Those writers continually expressed themselves in terms which indicated absolute *universality*, when they only intended to denote something in a *general* or *representative* sense. Thus it is said, "*All the world went up to be taxed*" (Luke ii. 1); not meaning everyone in the world, but representative heads of families. In like manner, when the writer of the Second Book of Kings spoke of the captivity of the Ten Tribes under Shalmaneser, saying, "The Lord removed them out of His sight, *there was none left* but the tribe of Judah only" (xvii. 18); though the term used is one of absolute universality, we know from 2 Chron. xxxiv. 9 that "a remnant" of Ephraim and Manasseh remained behind who were resident in Israel during Josiah's reign. On the same principle of Jewish phraseology, therefore—when Ezekiel says of the final return from exile, "*none of them shall be left*"—what is there justly to hinder our understanding this term of absolute universality in the sense of a general or representative fulfilment, which would equally allow a remnant to be left behind? Comparing one part of Scripture with another, it appears to me that this reasoning is unanswerable.

I now conclude this portion of my correspondence with an expression of grateful thanks to you for your kindness and patience in receiving and replying to it. Should you be willing to hear more, I have further remarks to make upon the subject which may prove interesting. But I certainly will not pursue it unless you request me.

So, resting now upon my oars, I shall moor my bark upon the shore, and await your signal for moving forward.

Yours, ever devotedly attached,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

The Unifying Influence of British-Israelism.

By W. H. Mason.

A very natural feeling of unity of faith has led some of our fellow-believers to desire unity of practice in the worship of Jehovah, the God of Israel, and doubtless the day will come when this proper and laudable desire will be realised, and we shall serve the Lord with one consent. This is, indeed, one of the great blessings for which we look and pray in accordance with that wonderful petition of our Lord related by John, on the eve of His crucifixion—a prayer certain to be fully realised in the due time. The Hebrew Church was one, exclusively one, and its Temple one, where alone Hebrew or Gentile could render the worship of Jehovah acceptably according to His own appointment and command; and the whole tenor of Scripture breathes the spirit of unity thus set before the people as Jehovah's ideal for their worship of Him.

True, there were synagogues in the olden time and Churches under the apostolic rule, but these were only matters of convenience, not of opposition. Separation and opposition are wholly foreign to the spirit of true Christian worship, as Paul clearly hows in his Epistle to the Corinthians, and British-Israelism, being a return of Israel to God by the acceptance of His Son, must display the spirit of unity exhibited under and by the old dispensation, directly inculcated in the new, and set before us by prophets and apostles as the state of high beatitude to which the people of God are journeying, consciously or unconsciously; for what saith the Scriptures? "Then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent."

"They shall see eye to eye when the Lord shall bring again Zion." These promises point to unity of service and worship, and also tell us when this happy state of things shall be attained—"When the Lord shall bring again Zion." The same is indicated in the last chapter of Zechariah, and agrees with Isaiah lvi. 8, promising the gathering in of the Gentiles to the Church of Israel, thus leading us to expect and look for a grand and glorious union of Israel and the Gentiles in the one Church of the living God. Seeing that such a glorious hope of unity is set before us, we should be seeking and praying and striving for unity rather than causing further division in the Church. God is not the God of confusion, but of unity and peace, and His people, especially British-Israelites, should be fellow-workers with Him in promoting and hastening onward our Lord's prayer "that they all may be one."

Could England be Invaded?

By R. N. Adams.

Patriotism would bid one say, No. History prompts the answer, No. Our destiny suggests, No. Our Divine warrant of protection whispers, No. And our own pride of race in scorn replies, No.

In the past the winds and the waves have conspired to be a defence for these guarded shores. The reefs and shoals have united their forces to foil our enemies. The clouds and the darkness have joined their moods to fill the hearts of invaders with terror; the hail and the lightning, the thunder and the tempest have dared the daring desperadoes; while the sea has opened her capacious maw and engulphed the despairing armies as well as fleets of angry nations, and men's hearts have failed them for fear as they drew nigh, with ferocious intent, the rocky walls of the devoted isles.

What then? The winds, the waves, the rocks, the sands, the tempest, the fog, the thunder and lightning, the darkness, the terrors of the heart, and a host of other forces of heaven, earth, and sea have for centuries been the vigilant guardians of our British shores. Again, however, we ask, What then? We gaze about us and we witness a sight to make men marvel. The smallest of the nations is beset on all sides by her mighty neighbours of the continent. Any one of them is great enough to eat her up, and they are all in concert gnashing on her with their teeth. They make leagues to crush her; they combine all their powers, naval and military, to consume her. They unite their forces that they may grind her to powder. They take council together that they may sweep her from off the earth, that she may be no more a nation.

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They hew down the stoutest oaks of their forests and build the greatest ships that men have heard of, that they may leave no hope of her escape from their augmented powers. They prepare every device that ingenuity can invent to ensure their success. They empty their treasuries to complete their armaments. And when they have done all this they solemnly invoke the aid of the powers of the air to take sides with them in their terrible designs of malice upon the most hated of all the peoples of the earth.

This is a terrible array of the forces of passion, of treasure, and of men, but in every effort it ended in a terrible failure. Is it not the marvel of history? There is no other to compare with it unless it be the marvel of how in ancient days God fought for Israel. There is no warrior like the "mighty God of Jacob." But this does not answer our question, and we again ask, What then? The golden lining of the passing clouds have a strong fascination for us. We are reluctant to withdraw from the glory of the vision. We shrink from our outlook on the balcony when the dull, dark, frowning clouds come up to menace our reverie and drive us hence for shelter. But where are the frowning clouds? Where is the menacing aspect of an angry sky? Is not God our Refuge still? Are we not the people of the covenant, now and to-morrow as well as yesterday? Yes, thanks be to God, all this is true. Quite true! But are there no clouds? Look if you will at the motto of our young yet popular Navy League—"The Fleet is England's All in All." Is that true? Has England lost her share in God? Was ever England's fleet so powerful a protector as her God? When and where did England's fleet save her? Bold and brilliant is the story of that noble, gallant fleet; surprising are the fights it has won. But where was England's God when those battles were in progress? Does He count for nothing? Or if for something, for how much or how little? Who will answer?

If "The Fleet is England's All in All," God is no more her hope. For the coming times of trouble she is to trust in the protecting efficiency of her steel-built "All in All," while she discards her hitherto impregnable defence. Should this become true, Great Britain's floating bulwarks and her rock-founded fortresses will fail her! Now we see "What then?" As soon as we are prepared to stand simply for our defence against a hostile force upon the strength of the works of our own hands, however skilfully and faithfully made, then will come the time when England "can be invaded." Are there signs of such a condition of things appearing amongst us? There is much unbelief among our people. There is a manifest disregard of things religious and good. There is a wide-spread practical non-belief in Divine providence as a shield against evil consequences. But there is something worse. There is a thing growing greater every year that is, and ever has been, most offensive to our God. His will is that we shall have "*no other gods before Him*," and this is where we are to-day vexing Him grievously. We are permitting "other gods" to be set up in our land—even in our places of worship. We are encouraging the worship of the "Queen of Heaven." The worshippers of the cake-god are growing more numerous, more bold, more influential, and their temples are increasing on all hands. Orders inculcating a form of religion that gives worship to a variety of things which, to say the least, are "the works of men's hands," are securing a solid footing in the land, and have freedom to use all their powers to persuade men and women that theirs is the only true plan of salvation. And men dare not in public call this an "idolatrous system," for fear of offending the "susceptibilities" of those who are urging such unscriptural teachings on the belief of our people.

We are in the midst of a time when men are being drawn away by many artful schemes into practices and beliefs that are quite anti-scriptural and highly God-dishonouring — a time of materialism, sensual display, and scepticism, in which our leading public men, whatever they may say, act as if all our safety depended upon the arm of flesh and the wit of the brain. Under such circumstances as these, for such conduct as this, together with our other sins—for we are not without many—England may bring upon herself a sore chastisement from the hand of her Divine Protector. He will not let us go without some form of punishment, that we may be constrained to remember that "the Lord, He is God." When we are prepared to write up as our national motto—

"ENGLAND'S GOD IS HER ALL IN ALL,"

then will we be absolutely invincible; but not till then. Ships will not save us.

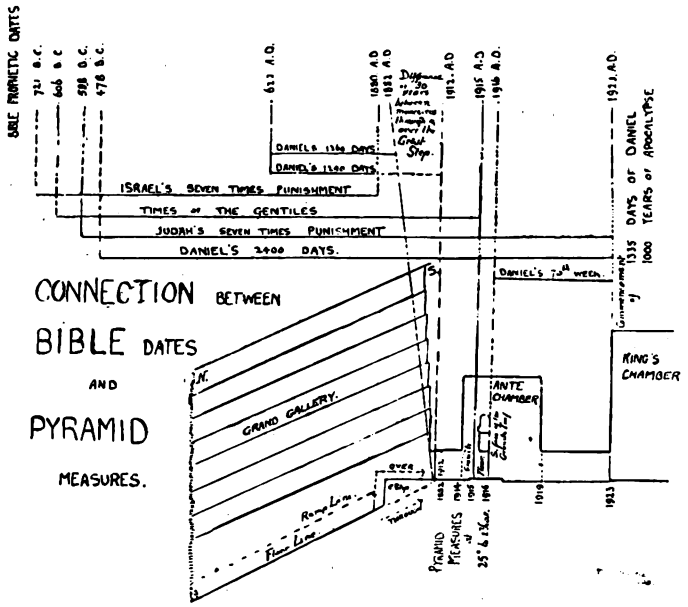
NOTE BY THE EDITOR.

Patriotism, no doubt, is a poor guide to future events, and history is not much better; but when Mr. Adams comes to "our Divine warrant of protection" he has reached something very different—something which cannot be set aside. The crucial question is, Have we any Divine warrant of protection? and, if we have, the prevalence of irreligion does not affect the matter. Granted that gross evils are in our midst, invasion and slaughter are not the only remedies for this, nor are they the remedies which God has provided. He has declared that He will pour His Spirit on the race, and, in fact, there is nothing else able to turn the people from their evil courses. It is quite possible that invasions may be attempted, but they have always failed in the past, and why? Certainly not because the nation was a righteous one, for it never has been; and not because it was altogether Protestant, as in the reign of Elizabeth half the population were Roman Catholics; but because of God's "warrant." We implicity believe, for instance, the promise in 2 Sam. vii. 10, and it seems to us that those who doubt it have no good grounds for believing any of God's other promises.

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

VI.—"WHAT MOTE IT BE?"

BY WALTON ADAMS.

WHAT a strange inauguration, that of four thousand years ago! The finishing touches were being given to that mammoth of white stone; the tread of the last gang of workmen with their cumbersome trolleys and gear was dying away in the distance, and only a few of the foremen and of the more interested remain to see that all is right, and then they, too, wend their way to yonder city. No military pageant, no blast of trumpets, no kaleidoscope of king's equipage. For the first time in its life the Great Pyramid at Jeezeh, which for thirty years had listened to the din and jargon of a hundred thousand craftsmen, stood in absolute hush and peace. The hated builder had received the last frown from his enslaved multitude, and he and they were dispersing to various parts of the empire—they in bewilderment, but he with his "great sacred secret" undivulged.

Doubtless the season was that of the autumnal equinox of 2170 B C, and some incredulous traveller wends his way to the strange thing to see if the glorious noon-day sun did sit upon the summit as he had been told. As he leans his warm body against the slanting. cold, marble-like wall of the north side of the structure, straining his eyes, what a sight meets his vision as he beholds the mighty orb climb to the apex and in grandeur stand still, as it were, driving every shadow and flooding its four polished faces with refulgent splendour, and then noiselessly descending from the throne in the path of the Zodiac, burying himself beyond the western horizon. A feeling must have o'ercome that man as though he would throw himself into the very mass and wrench from its heart its stony enigma. "A burying place!" Why, the very notion is absurd, but this the workmen had told him; they do not know all the truth, and the tale did well to stop vast curiosity. The traveller stands spellbound. With every changing shade the strange White Thing (for it has no name) seems to grow in magnitude and splendour till it covers the earth and sky and fills his eyes and brain to the exclusion of all else.

Four thousand years have slipped, and another traveller tramps the same road and witnesses almost the same thing, but not quite; for the vandals have stripped off the beautiful white robe and exposed her naked ribs and sinews; and the thieves have been there and ripped a hole in her side, almost on the spot where the first traveller had leant. The Pyramid no longer stands erect, for dire earthquakes have shaken her foundations, and ugly fissures have cleft her stones. The enigma has deepened since those days, for men have crawled in and found strange passages, chambers, and configurations; they have taken measuring sticks and computed her stones and dimensions; they have probed with iron bars and forced with pick and shovel; "but still the still."

It is said the Sphynx once smiled. Is not this a mistake? Was it not the Pyramid? Has she not had cause to smile for thousands of years at the fruitless attempts to lure her secret? But she has cleverly baffled them all. How we should have thanked that first traveller if he had only taken the trouble to borrow a measure from one of the workmen and noted the primary particulars and handed them down to us. What a revelation that would have been! But that was not the idea of the maker; he intended it to be a profound secret and he succeeded; it is the very existence of this secret that has caused the whole interest. No edifice can boast so many investigators or such an extensive literature. That the architect and builder was more than human seems to strike most writers, and the astonishing scientific problems evolved out of the measures of construction are the wonder of all students.

It is very remarkable that up to the present time all the real discoveries of the Pyramid are of a purely worldly or secular character, whereas if it is of Divine origin one would have supposed that the theological would have gained the ascendency. Then should we not be looking for something beyond? It strikes us that the "real wonder" of the Pyramid does not consist in that which has already been discovered, but in that which is to come, and that this said "coming" will be of a purely Israelitish nature, causing this ancient people the most intense joy, not unmingled with surprise, and declaring the Identity before the whole world.

It is considered that there must exist a fifth chamber, say on the hundredth course, wherein is deposited a complete answer to the whole mystery; but it would be contrary to the known characteristics of the careful designer to suppose that he would allow that these, his greatest secrets, should be made manifest by the tools of the house-breaker, and searchers may rely upon it that it will only be by consummate calculations of the best mathematicians that the legitimate doors, passages, or ways will be revealed. We amateurs can, however, do much by elucidating minor details and matters. Savory dishes have been served in bountiful style, theories and fancies have filled volumes, one half of which will not stand the

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test of investigation. The Pyramid is very accommodating, like the bag of the Wizard. Almost anything can be produced, but all these "anythings" cannot be true, and if we Anglo-Israelites are to extract benefit from this study we must set aside all theories and take the matter from the very foundations.

Piazzi Smyth's drawings, which form part of his interesting books, are the admiration of all; but anyone who has attempted to put them to accurate tests has painfully discovered that such is impossible. Smyth's undertaking was gigantic, and some errors quite to be expected. These it rests with us to detect and to correct. As a test, let any draughtsman attempt, by the aid of Smyth's data, to draw upon a large scale a right vertical section of the Pyramid, and he will not have proceeded far before he sees the impossibility of the task. In "Our Inheritance in the Great Pyramid" is given a diagram as a guide to the accomplishment, but after following instructions the result is only a rough concern, in no way in keeping with the author's almost pedantic use of fractions. It is to be deplored that no two calculators agree on this apparently simple matter, and the diagrams in existence are most diversified. In Smyth's case, if you place the King's chamber on the 50th course, and the Queen's on the 25th, and give the passages the lengths and angles he suggests, it is impossible to bring the axis into the position assigned it. In producing his really wonderful conclusions he extensively availed himself of the law of average, which is certainly good for all sorts of theories, but scarcely for facts; and in the case of a building absolute figures are required, not averages, and no plans can be produced upon such dubious foundations. The Pyramid is an immense puzzle, we will admit, but it must possess real and certain configurations which should be established before any attempt at scientific, or chronological conclusions are assumed.

Even the real length of the descending passage from the entrance to the first joint has never been settled, nor was Smyth, with all his theoretical data, able to say how high was the entrance from the said pavement. The technical points of controversies would fill volumes. Petrie and Smyth might be considered representatives of the extreme schools, and their works should be studied to grasp the salient points. Endless have been the theories based upon the mensuration of the coffer in the King's chamber, but it is a fact that this box is not of the splendid workmanship assigned to it, and minute measurement of it is quite impossible. Thus, are not many of the supposed discoveries mere surmises? Petrie says "Smyth has no data for his sacred 25 inch cubit, nor for the five inch on the said granite leaf." In my opinion the said five is a very important factor in the whole concern, and is in fact the base of all the best calculations that have been made in or about the Great Pyramid up to the present time. That the architect's intention of displaying a standard measure of 25 inches in the eccentricity niche of the Queen's chamber is open to grave doubt. A draper's apprentice would probably say it was 25 inches, but how Smyth made it so is difficult to understand. I argue that there is no evidence to show that this 25 inch scale so extensively lauded is entitled to the name of "Sacred," and in subsequent Papers will adduce evidence in support of this argument.

On the cover of Piazzi Smyth's 4th edition of "Our Inheritance in the Great Pyramid" he displays three keys wherewith to unlock the mysteries, but Smyth was so captivated by (π) and the supposed "Sacred Cubit" that he ran them to the exclusion of all else; and although he mentions a Hebrew key he made no real attempt to apply it, and the Israelitish side of the question (that of all import to us) has been sadly neglected. If only the same attention had been bestowed upon this Hebrew key as has been upon the other keys we should never have been favoured with the clumsy attempts to liken Israel's sacred things with this entirely secular measure of 25 inches, which never entered into any part of that nation's history.

The next Paper I shall offer to "Chats" will be the "Battle of the Keys."

NOTE.—*The series of articles bearing the above title is inserted with a view to arriving at a clearer comprehension of this obscure yet important Monument, and its discussion may serve an educational purpose. Neither the Editor nor the undersigned is necessarily responsible for the opinions expressed by others; and they reserve to themselves the right of rejecting communications which may be considered unsuitable for publication. All correspondence hereon to be addressed to* S. ALLEN WARNER, *148, Goddard Avenue,* SWINDON, WILTS.

Wayside Notes.

BY THE CHIEL.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

THE Chiel expresses gratitude to B. E. W. and several other friends for so kindly verifying the quotation of Perronet's hymn—"All hail the Power."

While on the subject of hymns, we rejoice to see that the notorious Romanising, but so-called "English" Hymnal, is receiving a well-merited rebuke at the hands of Bishop Moule, of Durham, and a total prohibition of its use in that Diocese. The Primate, however, with his usual diplomacy, sits on the fence, whereat the editors chuckle withal.

While still on the subject of hymns, British-Israelites would be doing a good work by notifying all Scriptural hymns, and using all their powers towards the disuse of many that are not merely sickly, but untrue and God-dishonouring, but that are retained for sentimental reasons, or on account of the beautiful harmony they are unfortunately wedded to.

"Work on, hope on, and be sure
Self-help is noble schooling;
You do your best, and leave the rest
To God's Almighty ruling."

"Immortality is lit when that spark of divine radium is given us through faith in Jesus Christ."—ISAAC MORTON.

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The proposed trip to Egypt, the Pyramids, and the Holy Land, is exercising the thoughts of many in our ranks, but doubtless the United Conference at Halifax, in the April of next year, will give shape of a definite sort thereto.

The Chiel will always be grateful for short, pithy press cuttings bearing on Identity truth and work. You know the kind that will best help, and if you haven't seen what you require in our column, now's your opportunity to send it along.

"In every evil under the sun
There is a remedy, or there is none;
If there is one, try and find it,
If there isn't, never mind it."

The Cimmerians are at present *the* one topic of conversation of all studious British-Israelites. Have *you* read the articles carefully through? We warned you of their coming, and now trust that there will be investigation of the most minute character. Send the four copies on to your minister.

There is likelihood of special efforts being made in the New Year to advance the British-Israel truth in the direction of the young people. Several local Associations are giving earnest thought and prayerful planning in this direction. Will *you* do your best?

The Bible was first divided into chapters in 1253 A.D. The first English edition was in 1536. The first authorized edition in 1539. The second was "ordered to be read in churches," 1549. The present translation of our "authorized" was completed 1611. The revised version dates only from 1881.

The Commandments, the Apostles' Creed, and the Lord's Prayer, were translated into the Anglo-Saxon tongue in 781.

The voice of the critic will be heard in the land when Col. Deane's startling message on the Fall of London is published (as promised) in next month's "Covenant People."

Britain's Imperial Destiny.

A PAPER on this subject was read by Mr. Robert Adcock at the C.E.Y.M.S. Rooms on Monday in connection with the Debating Society of that association. The chair was taken by Mr. W. P. Shave, the president, and the audience included ladies. The essayist commenced by reminding his hearers of the vastness and far-reaching character of the subject, and the impossibility of doing more in the time at his disposal than give a few outlines to be worked out by anyone who desired to pursue a theme so interesting. He proceeded by calling attention to the absolutely unique position of our nation, with its colonies, or daughter nations, which belt the world, and also to the truly great people of the United States, whose founders emanated from us, and for whom, as members of the Anglo-Saxon race, he claimed a common origin, mission, and destiny. He considered Britain was entitled to be called great by reason of our Navy, our Army, our mercantile shipping, our commerce, and our enormous wealth; and by our missions to the heathen. These things were committed to us because we were those to whom they were promised—the lineal descendants of Abraham, Isaac, and Jacob, and as such were destined and equipped to be God's executive on earth for colonization, evangelization, and the suppression of slavery; in all of which functions we had been engaged for generations. Mr. Adcock said he was well aware of the importance of establishing the connection between the Israelites who were expatriated by their Assyrian conquerors in 721 B.C., and the British people of 1906, but this claim had been asserted and accepted by tens of thousands of people in our own Empire and the U.S.A. It was, however, impossible to state the case fully. On the present occasion he would merely allude to the fact that historians, including Sharon Turner, and Mr. Green, author of the Short History of the English people, agree in telling us that the original location of the Anglo-Saxon race can be clearly traced to the very districts occupied by the Hebrew exiles of twenty-six centuries back. In conclusion, the lecturer urged the importance of his subject, its call for careful and candid investigation, and challenged any way of accounting for our wonderful greatness, our important mission, and our magnificent destiny, except by the fact of our Identity with that section of the Hebrew race which our Lord and Saviour when upon earth spoke of on more than one occasion as "The Lost Sheep of the House of Israel." The address was followed by appreciative remarks from the Chairman, who expressed a wish to hear more of the subject. A brief discussion followed, in which Messrs. Gayford, Lake, Waters, and others took part.—*Eastern Daily Press*, November 7th.

Anglo-Israel Distribution Fund.

TWO HUNDRED AND SEVENTY-SIXTH MONTHLY REPORT.

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

"That God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

THE OPERATION OF THE FUND:—To proclaim by special means the fact of the Identity of the British people and the whole Anglo-Saxon race with the House of Israel, distinct from the Jews, the House of Judah. Method of work: Literature treating of the above subject is purchased and distributed by a staff of carefully-selected workers, over 390 in number, who are requested (1) to give freely to those who desire to read, but are not able to buy for themselves; (2) to lend, or give when necessary, to those who will read, but who are not in the first instance sufficiently interested to purchase publications: (3) to avoid as far as possible waste of literature. The Sowers of the Seed are in the Army, Navy, and in private life, and are stationed in the British Isles, Canada, United States, West Indies, Malta, India, Burmah, Australia, Tasmania, New Zealand, South and British Central Africa, &c.

The following Subscriptions and Donations have been received between October 20th and November 17th, and are very thankfully acknowledged:—

	Subscriptions. £ s. d.	Donations. £ s. d.
Rev. L. B.	0 10 0	
Mrs. C.		1 10 0
Mrs. P.	0 2 2	
Miss P., Melbourne (Australia)		2 5 0
W. J., Toronto (Canada)	0 10 0	0 2 0
Mrs. N., Joliet (U.S.A.)		0 4 2
Mrs. H., Stoneham „		1 0 0
Anon. (Monthly)	0 5 0	
North of England Anglo-Israel Council...		0 2 6
Mr. & Mrs. S.		0 11 0
T. N.		0 5 0
Miss C.		0 4 4
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Sale of Post Cards		0 0 6
C. G., Hobart (Tasmania)...		0 8 0
	£1 7 2	7 0 6

Total, £8 7s. 8d.

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

Watford, November 17th, 1906.

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I much regretted that many of our Sowers did not have their BANNERS of October 31st posted to them in the week of publication. A new hand in the publishing office accidentally misdirected the parcel due to us, and it was not delivered by the Railway Company till the following week, though every effort had been made by Messrs. R. Banks and Son to secure it; meanwhile they kindly supplied some duplicates they were able to spare at the end of that week.

GIFTS OF LITERATURE. We have warmly welcomed and acknowledged further help in the distribution of good things, having received the following gifts:—From Mrs. Thompson, 500 of her Purse Calendar (1907); 300 "Letters to Children" from Miss Lawrence, and 595 "The Destiny and Church of the Anglo-Saxon Race" from E. C. H. I trust the Purse Calendars will have a good sale, for they are so useful to have all the year round as a means in simple, handy form, of introducing the question of our being Israel to strangers who have no idea of the present existence of the House of Israel separate from Judah. Miss Lawrence's "Letters to Children" should make their way everywhere, for wherever the British are it is not unusual to find them blessed with children, and we may be sure that the sooner they are instructed concerning their high Origin, their Birthright, and their consequent Duties, so much the better will it be for them, and for the whole people who, on too many accounts, need to turn unto the Lord and learn what He has designed for them to do for Him. I have not been able to ascertain who is the writer of "The Destiny and Church of the Anglo-Saxon Race," therefore I am glad to take this opportunity of expressing the pleasure I have in scattering far and wide this valuable leaflet.—E. M. R.

SOWING THE SEED.

Since last Monthly Report our Seed-packets have been hurrying off across land and sea, as usual, some large and many small; small in appearance, but often containing a real budget of various little publications; the account of the output follows.

To my regret we are still sending out a shorter supply of the BANNER OF ISRAEL and of the *Covenant People* than usual, while waiting in hope of further supplies being generously placed at our disposal for the building up of our Fund.

The Book-post packets distributed of the BANNER alone, numbered 476; of the *Covenant People* alone, 46 packets. Large packets of literature, with or without journals, 44, and small packets numbered 112.

It is encouraging to note the efforts made in other lands to sow the seeds of truth, therefore readers may like to know of a book that has not as yet been advertised in the BANNER, but no doubt it can be obtained through our publishers, Messrs. R. Banks and Son. It has been issued in the United States; its title is "The Belle of the Blue Grass Country," by H. D. Pittman. It is a story of life in Kentucky, in "God's country" as the natives call it, before the war between North and South, and is drawn from life. The foundation truths of the claim that the British people are Israel are very easily introduced; the book is illustrated, and in it there are attractive descriptions of beautiful scenery (price 6s.).

I cull the following from a letter from a Home Sower:—

"I am writing to thank you for the literature you so kindly sent last year, all of which I have lent out. The books have been read by several people because I look after them; one or two I have not got back yet, but I know where they are. I have got one young man to take the BANNER; he is a teacher in a Baptist Chapel. I read all the books myself first, so as to understand when anyone asks me questions. How empty I find this people's knowledge about God's Word—no foundation, yet so high-minded, till it does seem hard work to reach them. I often think, How strange! Christians, in their own estimation, without a sure foundation; how can they trust their soul's salvation on such a basis? I am very patient with them and very often have to use Prov. xviii. 13. I work on the same lines, as, thank God, I was taught to 'see' by an old friend; he was very patient with me. I should say it was quite a year before my eyes were opened to the truth; he was a friend of Philo-Israel's, so I had a good tutor. I often think how patient he was. I mean still to keep on steadily and *patiently*; if you will be so kind as to send me some leaflets I shall be delighted to give them out. I would willingly send a Postal Order, but through ill-health I was compelled to leave London and my situation. God bless our efforts, and prosper our way, and we will give Him all the glory."

The lesson inculcated above, of patience, we may all surely take to heart, for many are tempted to think how slow others are to accept "Our Identity" when put before them; perhaps we are oftentimes slow to understand the difficulties that are in the minds of those we speak to, and how some are almost overwhelmed with the affairs of their every-day life, and find it very hard to rise to the contemplation of higher things.

A word of cheer appears in another letter to hand:—

"Our clergyman is still reading the subject, asking for the *Covenant People* each month if we do not take it to him. May God open the eyes and hearts of some more to assist in the good work, is our earnest prayer."

And yet another Home Sower writes:—

"I have been going to write for some time, but have been hindered. I now offer best thanks, and can assure you our efforts have not been in vain. Two unbelievers have been converted through reading papers I have scattered. I do not know them myself, but a member of the Church is my informant; he says they have been led to the truth as it is in Christ Jesus through reading the controversial papers. I have only just obtained their address; could you send them papers weekly, they will be sure to hand them to others. I shall try to get more to take the BANNER, as many have become believers in the 'Identity' through the papers I have distributed and lent. The BANNER you sent I have given to an old Christian who has two grown-up sons living with him who read them. I was extremely glad of the last papers you sent, especially of 'The Continuity of the English Church.' I take it that the statements as to the early Church at Glastonbury are facts."

The letter I will now quote from I have been glad to receive from the United States:—

"You will find a small sum enclosed to help on the Light-spreading work ('Thy Word giveth Light'). Is Philo-Israel's 'History Told for Children' out of print? I have, in my mind, three mothers of young boys whom I would like to persuade to read to their sons, and happily they may become enlightened themselves. I may have told you of a gifted clergyman here who is an earnest believer. You are glad of the cheer that comes from knowing that the truth is spreading, so this incident I relate is passed on to you. This clergyman was riding with a philanthropic lecturer, and gave him an outline of Anglo-Israelism. It appealed to him at once, and he exclaimed, 'Now that will fit into one of my lectures admirably, but if I get into trouble by saying that the Anglo Race is destined to control the world, and the Bible foretells this, you will have to help me out, as I am not reading on the subject.' The clergyman assured him that he was wholly safe in such a declaration."

I close with a few words from a Canadian clergyman, whose name, I think, is not unknown to the BANNER—the Rev. H. A. Meek, who wrote to acquaint me of his call by the Bishop of Ontario, to work in his Diocese:—

"Will you, therefore, kindly address the next package of A.-I. literature to Lombardy, Ont., Canada. I should be very sorry to have to do without it now, and my gratitude for this continuous kindness is, I assure you, unabated. It will be another sphere in which to sow the seed of truth. At any rate, it is a good thing, I may almost say a necessary truth, to proclaim. The adherents may not fall in very fast, being perhaps cautious; yet, at all events, it sets them thinking. I shall have two Churches seven miles apart, and about one hundred families on the parish list—a good field for work and for A.-I. truth."

I earnestly hope that those who are in sympathy with the A.-I. D. Fund will keep us busy to the end of the year, and help us to enter (D.V.) the New Year with a good prospect; especially I would gladly look to the hands of those who are unable to take part in active work themselves, that we may rejoice with thankfulness together for all good that our Lord will give us the power to accomplish for His glory and the salvation of souls.

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

Watford, November 17th, 1906.

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

ISRAEL'S SCRIPTURE AND PRAYER UNION.

SUBJECT for Sundays in December:—

Praise for National mercies. That God has made us plenteous in goods, and in the fruit of the ground, and that we have enjoyed immunity from pestilence, the sword and such calamities as have visited other countries and peoples (Deut. xxviii. 1—13).

The new Cards of Membership for 1907 are now ready, price Sixpence.

Hon. Sec., Mrs. Innes, 28, Norroy's Avenue, Oxford.

Correspondence.

"JOSEPH AND SHILOH."—We have received further correspondence on this subject but think sufficient has already been published.

JEREMIAH XXX. 9 AND III. 14.

To the Editor of the "Banner of Israel."

DEAR SIR,—Reading Jer. xxx. 9 I was wondering if the King David referred to Christ or if it meant that a lineal descendant of David would be on the throne in the latter days. I have wondered more since hearing that Prince Edward of Wales, our future king, is now called Prince David. I should like to see your explanation in the BANNER when you have room to spare.

Yours truly, A. E. F.

London, November 5th, 1906.

P.S.—Also reading Jer. iii. 14, this verse has often puzzled me. What is meant by one of a *city* and two of a *family?* as I cannot understand when this is to take place. Is it to be before the millennium or before Jacob's trouble in Jer. xxx. 7?

["David their King" undoubtedly implies a lineal descendant of David, and we do not think it points to Christ; the preceding clause probably does so. "I will take you one of a city and two of a family," is an intimation that the Ten Tribes return in this proportion, there not being room enough for their immense multitudes in the Promised Land (Zech. x. 10). The return evidently occurs at the beginning of the millennium, and, therefore, after Jacob's trouble.—ED.]

UNCLEAN ANIMALS.

To the Editor of the "Banner of Israel."

SIR,—In the eleventh chapter of Leviticus we find a list of animals that may not be eaten. I should like to know if that law ought now to be kept by Ten-tribed Israel as well as Judah. I know that by the death of Christ Ten-tribed Israel was redeemed from the old Mosaic law, but I should like to be sure whether or not eating the flesh of unclean animals is considered an abomination to the Lord. Yours truly, F. M. L.

[Peter's vision, related in Acts x. 9—16, clearly teaches that the old legal restrictions on food are abolished, and that from the religious standpoint there are no such things as unclean animals. —ED.]

ADVANCE, BRITISH-ISRAEL.

To the Editor of the "Banner of Israel."

SIR,—Events are hastening on, men run to and fro, knowledge is increasing, and prophecy is rapidly becoming history. What are we British-Israelites doing to spread the knowledge of our Identity? Surely this is a grand and glorious discovery, being no less than a key to unlock the Scriptures, making clear much that has hitherto been mysterious, showing God to be a covenant-keeping God and faithful in His dealings, inspiring the believer with a heightened joy in the knowledge that we British are in truth the chosen people, removing the old difficulties as to predestination and other abstruse points, and showing that Israel and Judah are, indeed, God's witnesses to all the ends of the earth. If we cannot devote personal effort we can at least enrol our names as members of the British-Israel Association in London, even if we cannot afford a large subscription, as the Association is doing a noble work and is worthy of every support, which it urgently needs; and also send an occasional contribution to the "Anglo-Israel Distribution Fund," where assistance is required for spreading abroad far and wide Identity literature, which has been found to be most useful in helping to extend the knowledge of this glorious truth. And we might also pass on our copies of the BANNER, when read, to friends, and so bring the subject before them in an attractive form. I am, &c., H. J. P.

Wellington, New Zealand, September 20th, 1906.

A CANADIAN POET ON THE LION AND HER WHELPS.

To the Editor of the "Banner of Israel."

DEAR SIR,—One day I met with these few lines, on "Great Britain's Whelps," by a Canadian poet, who is evidently a believer in the God of Jacob and the fulfilment of Gen. xxxv. 11, "A nation and a company of nations," in the British Empire of to-day. Not having seen these lines in the BANNER, I thought, possibly, you would deem them worthy of insertion, if "the first time of asking."

Yours in the hope of Israel,

GEORGE HEATH.

21, River Avon Street, Liverpool, S.

GREAT BRITAIN'S WHELPS.

"Deep round her lair the dim sea growls;
Gaunt through her night the Old Lion prowls.
There, toothless now, and old they say,
She waits and rages, past her day.
She passed her day! when East and West
Each cub and whelp of her grim breast,
Now writhing, tumbling, drunk with life,
His fangs make sharp on th' bones of strife.
And when the old roar shakes the seas,
The hunter's face, not her, but these!"

—*Globe*, Toronto.

A WAY TO HELP.

To the Editor of the "Banner of Israel."

DEAR SIR,—I would suggest that all our Associations advertise their place of meeting and secretary's address in each week's BANNER. Thousands of BANNERS are distributed, and if the places of meeting were given, people after reading the BANNER and wishing to learn more of the subject would attend the meetings, and eventually join us, thus swelling our ranks and causing more BANNERS to be sold. The Associations should have no objection to paying a small fee for advertisement. The system would also be useful to members visiting other towns. Of course the list of Associations appears once a year in the Almanack, but we do not always keep one with us, and all BANNER readers do not purchase the Almanack. I have met people who have believed in our Identity and taken the BANNER regularly, and yet not been aware that a Society existed in their midst. I have also met people who have held office in an Identity Society, and not taken either the BANNER or any other periodical dealing with the subject. Some grumble because the BANNER is so small. Well, he is a plucky little fellow, and during his short life of thirty years has slain some great giants, and fought manfully against others; and though abused shamefully, has never been beaten. So if he is not big enough, help him to grow bigger. During the twenty-five years that I have known him he has given me more information about the Bible and the British race than all the theologians and historians put together. Wishing success and long life to the BANNER,

I am, yours truly, WM. FITZ-AQUILA.

Hull, Nov. 10th, 1906.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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God's Purpose and God's Method.

BY C. R. COLQUHOUN.

IT is essential to approach this subject in a perfectly unbiased spirit if we wish to ascertain the truth even at the expense of uprooting ideas which have grown with our years, bearing in mind the words of Dr. Paley, "There is a principle which is a bar against all information, proof against all argument, and which cannot fail to keep a man in everlasting ignorance; that principle is 'Contempt prior to examination'"; but a greater than Dr. Paley, even Solomon, has said, "He that answereth a matter before he heareth it, it is a folly and a shame unto him." Let us, therefore, as St. Paul says, "Prove all things, hold fast that which is good."

There can be no question among Christians as to God's purpose; it is to bring back the whole rebellious world to its true allegiance, to make righteousness cover the earth as the waters cover the sea. But what method did God devise and put into operation in order to bring this to pass? The method which God, in His wisdom, saw best to adopt was to bless the many by means of the few. Accordingly, He dealt with one nation for centuries as if it was the object of His exclusive care, with a seeming indifference to all the rest of mankind. And so the prophet Amos represents Him as saying—"You only have I known of all the families of the earth" (Amos iii. 2). That the covenants of promise were made exclusively with them is a fact of which expositors of Scripture are strangely oblivious, and which, to the best of their ability, they seek to minimize. But it is a fact written large through the whole of Scripture, and a fact which was recognized to its fullest extent by Jesus and His apostles. We hear Jesus declaring, "I am not sent but unto the lost sheep of the House of Israel," and adding words of an apparently still harsher import.

Again we find Jesus commanding his disciples "go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not, but go rather to the lost sheep of the House of Israel." To understand how this command was obeyed, and to facilitate our conception of God's purpose and God's method, we must at once grasp the fact that the people termed "Gentiles" were not always *bonâ fide* Gentiles, *i.e.*, non-Israelites, but were in many cases the descendants of the Ten Tribes of Israel, who, in accordance with God's decree, had been carried captive to those regions 750 years previously and sifted among the Gentiles, as corn is sifted in a sieve (Amos ix. 9), in order that they should lose their name, "Israel," and their tongue, Hebrew. They thus became known as Gentiles; but Christ Himself called them "the lost sheep of the House of Israel" when He gave that command to His disciples. Therefore, in accordance with that command, and guided by the Holy Spirit, they sought their brethren, who are described, in John vii. 35, as the "dispersed among the Gentiles," and who are spoken of in 1 Peter i. 1 as "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia"—thus God's love takes council with His wisdom. But listen to a grand utterance by the great William Law: "God ordains a revelation in this or that manner, time and place, not because it is a justice that He cannot refuse, not because it is a matter of favour or free goodness, and therefore may be given in any manner at pleasure; but because He has the whole duration of human things, the whole race of mankind, the whole order of human changes and events, the whole

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combination of all causes and effects of human tempers, all the actions of free agents, and all the consequences of every revelation, plainly in His sight; and according to His eternal foreknowledge, every revelation receives everything that is particular in it, either as to time, matter, manner, or place. He shows His goodness in a revelation to this part of the world, not because it is a part that alone wants it, not because He can bestow His favours where He pleases, but because, by acting so with such a part, He best shows His goodness and regard to the whole. He reveals Himself at such a time, not because He at that time begins to have a partial or particular kindness, but because, by so timing His goodness, He best shows His care and goodness throughout the whole duration of human things, from the beginning to the end of the world, and it is because He had the same good will towards mankind in every age, that He does what He does in any particular age."

Listen further to the Rev. G. A. Smith, on Isaiah xli. to xliii.: "In these chapters the uniqueness of Israel is as much urged upon us as the unity of God. Is He the one God in heaven? They are His only people on earth—His elect, His own, His witnesses to the end of the earth; His guidance of them is matched with His guidance of the stars, as if, like the stars shining against the night, their tribes alone moved to His hand through an otherwise dark and empty space, His revelation to humanity is given through their little language, and His very righteousness turns out to be for the most part His faithfulness to His covenant with Israel."

To sum up, then, if Jehovah's sovereignty be absolute, so also is the uniqueness of Israel's calling and equipment for His service, for, to begin with, Israel had the essential, religious temper; they enjoyed a unique moral instruction and discipline; and by the side of this they were conscious of a series of miraculous deliverances from servitude and from desolation. So singular an experience and career were not, as we have seen, bestowed from any arbitrary motive which exhausted itself upon Israel, but, in accordance with God's universal method of specialisation of function, were granted to fit the nation as an instrument for a practical end. The sovereign unity of God does not mean equality in His creation; the universe is diverse; each nation has its own destiny and function. Israel's was religion; Israel was God's specialist in religion; yet in accordance with our present-day teaching there seems to be an apparent failure of God's purpose, notwithstanding the fact that the Scriptures, as we have seen, plainly declare that God made the covenants of promise exclusively with one nation, and that the unbelief of a portion of that nation gave the opportunity for Gentiles to become partakers of the blessings of everlasting life; but, as things look, the actual accomplishment of the plan has been strangely at variance with this. For almost eighteen centuries, Gentiles have been—apparently at least—not so much fellow-heirs and partakers as sole heirs and sole partakers of covenant blessings. Not only was there rejection of the Gospel by a part of the nation, but, according to the prevailing view of Christendom, the vast majority of the covenant nation never had the Gospel so much as offered to them!

Is there not a possibility that what seems the almost total failure of the elect people to profit by the covenants of promise, made to them and fulfilled in Christ, may be only an apparent failure? May it not be that one of the Christian nations supposed to be Gentile, is in reality of the stock of Abraham, enjoying covenant blessings, and fulfilling the great mission for which Israel was chosen and educated? May it not be that temporary loss of identity was a necessity, in order that God's purpose regarding Israel might be accomplished consistently with human freedom?

To have been conscious all through their history of the imperial destiny in store for them would have destroyed the possibility of their using their supremacy for the world's benefit. It was, of course, necessary that some of the chosen race should never lose the knowledge of their origin; it was also necessary that the vast majority should lose it in order that when their Messiah was offered to them He might not be rejected, but that, on the contrary, owing to their religious training, they might be actually predisposed to receive Him. It is a conclusion, open to no possible exception, that if the children of Israel were designed to be the chief agents in the spreading of the Gospel it must be presented to them in such a way that human nature would offer the least possible resistance. Would it be a hard task for God to bring this people into such circumstances as would cause them to lose the knowledge of their origin? Is it not, then, clearly a possibility that what was punishment in one sense was blessing in another? Is it not true that "sin and forgiveness are the pivots of all history, especially of Israel's history? "And yet for all that, when they be in the land of their enemies, I will not cast them away; neither will I abhor them, to destroy them utterly, and to break My covenant with them, for I am the Lord their God" (Lev. xxvi. 44). This Scripture is proof positive that the captivity of Israel was for chastisement. "I will chastise you yet seven times more" (ver. 21).

It is orthodox theology to say that God foresaw sin and provided for it. Is it, then, unorthodox to say that God foresaw Israel's sin and provided for it? But we shall be better prepared to answer the question of possibility by considering first what were absolute impossibilities in God's dealings with His chosen people.

Anything that can be shown to cast the least shadow of suspicion on the perfections of God's character is an utter impossibility. If it can be shown to be unjust, unkind, unwise, in the very least degree, it must at once be rejected with loathing and abhorrence. How stands the case with the northern kingdom of Israel, the Ten Tribes, who were carried into captivity and never returned, of whom it has been said that God permitted them to be "blotted out of existence"? Is it a possibility that, as a result of a special Divine education extending over centuries, the greater part of the nation should be actually more unfit than any other people to achieve absolute political supremacy, and thereby be the chief instruments in God's hands to carry salvation to the ends of the earth? But if, after all, God has not used them for this purpose, but permitted them to be

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"blotted out of existence," what other conclusion can we come to than the one indicated? And yet the prophets declare them to have been the better portion of the nation, even as regards the sin of idolatry. What language is competent to express the contrast between Judah's and Israel's sin, even prior to the time of Christ, when the Jews uttered the fearful cry, "His blood be on us and on our children"? What shall we say now? Bearing in mind the fundamental idea of justice, that "of worse deeds, worse sufferings must ensue," we are bound to say that of all impossibilities there could not be a greater impossibility than that the better portion of the covenant people should either be permitted to be "blotted out of existence," or feel the rod of Divine chastisement in any measure as severely as the other portion. We dare not say otherwise.

It has been shown that there is at least a possibility that there has been only a seeming failure of the vast majority of the covenant people to enjoy their covenant blessings purchased by Christ; but if possibility has been proved, there has also been proved thereby an *absolute certainty*, for possibility in such a case as this, where God's love, mercy, justice, wisdom, and truth are concerned, means *absolute certainty*. Who will dare say that God could have had mercy on this people, could have used them as His chief instruments of blessing to mankind, *and yet would not do it?* Who could any longer say, in such a case, that "the heart of the Eternal is most wonderfully kind"? But seeing that the vast majority of the nation was incomparably the better portion, that there was also an absolute necessity that they should lose the knowledge of their origin in order that God's purposes regarding them might be carried out consistently with human freedom—what, then, shall we say with such facts as these before us? Has the vast majority, the better portion, been "blotted out of existence"? God forbid! Are they still in existence, but dwindled into some obscure, worthless remnant of humanity? God forbid! Are they in existence and not yet conscious of their origin, carrying out their mission of blessing to mankind, and accomplishing the mighty destiny sworn to their fathers from the days of old? *Yea, verily*, seeing that the God who created and formed them is a God "that pardoneth iniquity, who retaineth not His anger for ever, because He delighteth in mercy," and who said "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

Think of a new covenant being made with this people (Heb. viii. 8), and kept by shutting them out alone of all mankind from the enjoyment of its privileges—they who only were in a special manner prepared for it, that they might be the chief instrument for conveying its blessings to the whole world. Can such a thing be? If so, then indeed "the pillared firmament is rottenness, and earth's base built on stubble." Better that heaven and earth should pass away than that one jot or one tittle of expectations founded upon such laws should fail. "Yea, let God be true, but every man a liar." They may seem to fail, but that is only because seeming failure is the best way of carrying the purpose into effect—which purpose was *absolute political supremacy for the good of mankind.* This is the sum and substance of Israel's covenant blessings, to which Joseph's descendants were the special heirs.

Which of the nations, hitherto supposed to be Gentiles, occupies this wonderful position? We have not far to seek. Listen to Isaac Taylor on "Ultimate Civilization." "The work of the British people, the work they are called to—not of choice, but by the providential ordinance of God—is of two kinds, very dissimilar, and yet tending always to run the one into the other; the first is that of settling, ruling, aiding, nourishing, and advising its own people, gone forth to create for themselves new Englands in all latitudes. This work adjoins the other, namely, that of taming the ferocity of savages and instructing them in the arts of life, and of winning them for their own good; or ought we to call into question the reasonable belief that, by the ordination of God, the British people, with its Christian consciousness and its humane instincts, has so been spread over the world, and has so been driven forwards, and has so been thrust into the very heart of all barbarisms, and has so been made to encompass and to interpenetrate the many forms of imperfect civilization, as shall bring it ere long into a place of bright supremacy as the world's expounder of that first truth which is even now being made, that in British thought, conscience, and rule, colour, race, or caste is of no account; but on the contrary, that wherever the sun shines man is man and all men are brethren. To stop at this point is to say that the ultimate civilization which shall distinguish this insular people, although it may fall short in many refinements, shall be approvable in the sight of God—it shall be truth acted upon and realised for the good of all nations. England is still young and fruitful; a slow, obscure, but uninterrupted progress has created for England an inexhaustible reservoir of strength and life; in her veins the sap swells high to-day and will swell to-morrow; in spite of a thousand false conclusions, a thousand excesses, a thousand strains, she is of all modern races and of all Christian nations the one which has best preserved the spirit of freedom, domestic character, and the religious mind."

(To be continued.)

The Temple of Ezekiel.

By H. A. Marchant.

Will the Jews have the honour of building this temple and will Antichrist defile it? This question I have often been asked, and sometimes when I have given my opinion I have been told that I do not believe the Scriptures. It is so easy to charge people with unbelief of the Scriptures if they do not believe exactly as we do. I say my "opinion" advisedly, because whenever I meet a person who knows all about this mysterious temple, it does not take long to discover that he knows a great deal more than it is possible to know in the present state of our knowledge. It is very easy to be dogmatic; and, therefore, I am not prepared to say it will never be built, but I can truly say that I do not know whether it is a symbolism or an actual building.

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A lady very kindly presented me with a copy of a book entitled, "The Temple of Ezekiel," by Henry Sully. It is illustrated, and the more I look at the plans the more I am inclined to believe that it is a symbolism and not an actual temple. One may then say, What is the meaning of it? That we cannot find out at the present time, but God will reveal it in His own good time. Upon one point, however, I am prepared to dogmatise, and that is—it will never be built by Christ-rejecting Jews, nor will it be defiled by Antichrist; and if it is to be built, and I am alive at the time, I sincerely hope my religion will be exactly the same as the builders of this temple. For, unless they please God they will never know how to build it; and that settles the question for me that it will never be built by any God-dishonouring or Christ-rejecting people. In Ezekiel xliii. the prophet speaks of the whoredom of the children of Israel—spiritual idolatry; and one of the things which Israel did in her estrangement from God was turning the house dedicated to God's worship into a charnel-house and burying the carcases of their kings in their high places. Now the Jews have never done this; in fact, they have had no kings to bury; and it is only when the House of Israel ceases to practise these abominations and no longer set their threshold by God's threshold, that they will be able to see the House and be ashamed of their iniquities, and measure—not the House itself, but the pattern of it. What does this mean? "If they be ashamed of all that they have done, show them the *form* of the House and the fashion thereof." So only the God-honouring and God-pleasing people can have anything whatever to do with this House. Of all the pictures I have ever seen of it I have never seen one that clearly illustrated chap. xli. 6, 7. It always seems to me as though these chambers are one above the other in such a remarkable manner that, personally, I can only see a symbolism; and when I read that the repentant House of Israel is to measure the pattern, which is described in chap. xl. 2 as the frame of a city on a very high mountain, the thought occurs to me—What will these measurements teach the House of Israel? Will they learn to build a most extraordinary material building, or will the measurements teach them some remarkable spiritual and historical truths? I have before me a copy of Piazzi Smyth's work, "Our Inheritance in the Great Pyramid," and I see that this great writer has given us the measurement of a building which actually exists. But these measurements require explanation and interpretation. One who has never seen the Pyramid can learn from the interpretation of the measurements. Is Ezekiel's temple something similar, of which God has given us the inspired measurements, and which He will some day enable us to understand when we turn from our sins, and not one moment before? If it can be proved that the House of Israel has abjured all idolatry, spiritual whoredom, and filthy, insanitary practices, burying people in churches, as though it were a holy thing to take a corpse into the presence of God, which He distinctly forbade! If the House of Israel is ashamed of all she has done, then we may believe that God has sent her a man who can explain the mystery of these measurements and show us the fashion of the house. Until that moment arrives, anyone who attempts it will prove himself to be either wise in his own conceit, or else very much in advance of his time. I do not find any prophecy about this wonderful prophet coming, who can explain this temple to the godly and the ungodly, until the whole House of Israel is thoroughly converted to God. At the present moment we are not drawing nearer to God but are lapsing into many evil practices, and there is great need for an earnest call to repentance, remembering that, before God will restore the House of Israel to His full favour, and back to the land of their fathers, He says: "Yet for all this I will be enquired of by the House of Israel to do it for them" (Ezek. xxxvi. 37). And at that time God will cleanse them from something which the Jews have not practised: ". . . from all your idols will I cleanse you." What kind of idols are these? See the Variorum Teachers' Bible—"idol blocks and doll images"—just what we have in our churches to-day, which shows clearly that we have not turned to God with our whole heart and our whole soul (vers. 18, 25). This ought to convince Mr. Henry Sully that there is another Israel somewhere apart from that Judah-Israel which remains under the Mosaic Law. And in seeking her he may find British-Israel.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXXI.

THE ANGLO-ISRAEL THEORY ALONE ACCOUNTS FOR THE GEOGRAPHICAL MARCH OF CHRISTIANITY.

London, October 20, 1875.

My dear Anthony,—I have not had to wait long for my orders; nor can I complain of the manner in which you have expressed them; for the language you have employed is far more complimentary than I deserve. Obedient, however, to your wishes, I proceed.

Having steered with some success, even according to your own confession, through the waters of difficulties and probabilities, I now mean to guide you, if I am able, into the more open stream, and show you certain confirmations of this theory of prophetic interpretation, resulting from independent considerations which, I think, will make the subject plainer to your mind, and put it on a more satisfactory basis.

The subject on which I shall first address you is notified at the head of this letter, and is one of no little importance. Did you never hear Infidelity comment upon the incompetency of Christianity to make progress during the apostolic age among the inferior and less civilised races? It you have not, I have. Shall I tell you what it says? It points, in the first place, to the written record of the Acts of the Apostles, and remarks upon the historical fact that the only inspired account of the triumphs of Christianity lies along a line of march through Asia Minor into Europe; and that as the result only of two missionaries—viz., St. Paul and Barnabas. It

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then asks sneeringly, "What became of the other apostles? Why have we no record of their missionary travels? Why was not the Gospel successfully planted and sustained in Eastern Asia and Africa? Granting that the Church flourished for a season in Abyssinia, Alexandria, and Carthage, why has it practically died out in those countries, and become extinguished even in Asia Minor itself? Is it not evident that, while Brahminism, Buddhism, and Mahommedanism has had power to take root in Asia and Africa, the soil has proved uncongenial to Christianity? Do we not see, therefore, in the line of its geographical march that it was chiefly suited to the Indo-European family, and that, although its birthright was Semitic, its area of triumphs has been in Western civilisation rather than in any less cultivated regions?" Thus it argues against the Gospel as a successful revelation of God to mankind at large; and it concludes that it has practically failed in its mission as a message adapted to "all nations."

Now I cannot but acknowledge that, apart from any considerations other than those just noted, this criticism carries with it, to my own mind, a great amount of force. Many and many a time, in years past, have I pondered over it, without ever seeing my way clearly through the mist. I used to endeavour to satisfy myself by saying, "This geographical march of Christianity into Europe, where alone it proved successful, arose from the fact that in those days all the energies and moral forces of civilisation naturally gravitated toward Rome." But then I recollected that our Lord's commission to His apostles received no such limitation. It was general. "Go ye into all the world, and preach the Gospel to every creature" (St. Mark xvi. 15). Moreover, all the apostles were "endued with power from on high" for the purpose of executing this commission. When St. Thomas, therefore, went to India, as tradition informs us, and the rest in other directions, how came it that similar well-sustained victories for the cross of Christ did not take place in their case? Where are the results of the work of St. Bartholomew, of St. Andrew, of St. Matthias, and the rest? Assuming that they may have been successful for a time in their own personal ministry, why did not the Churches which they planted perpetuate and extend themselves afterwards throughout Asia and Africa, and produce the same wide-spread demolition of idolatry, as the Churches did which were planted in Europe?"

I then fell back for an answer upon the advantages which Europe possessed, over and above other parts of the world, by reason of its possessing, to a great extent, one homogeneous language. I reasoned upon the greater facility with which the Greek Septuagint Version of the Scriptures, and the New Testament, written in Greek, would circulate throughout the old Roman Empire in Europe, where that language was so generally well understood. Nevertheless, I could not help remembering that, in order to meet this very difficulty, the apostles had received on the day of Pentecost an express "gift of tongues," by means of which "Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and Egypt, and Libya" were all capable of being freely addressed in their own language. I was, therefore, constrained to say—"With such miraculous aids, why should not those countries have had the same advantages as Europe?" Often as I went over this circle of reasoning, I found myself beaten back with the difficulties. And, although it did not for one moment really weaken my convictions as to the Divine origin of Christianity, I confess it was painful and unsatisfactory. I felt that I could never give any sufficient reason for the fact that the Gospel should have thus firmly established itself in a westerly direction, while in a southerly and eastern direction it seemed to have failed.

When I came, however, at last, upon this Anglo-Israel theory of prophecy, all these clouds above my head began to disperse, and I at once saw why this state of things should have been permitted; for, according to that theory, the "*fulness of the Gentiles*," which had first to be brought into the covenant, lay within the exiled *House of Israel;* and the main body of that people had migrated in a *north-westerly* direction through Europe. It became, therefore, actually necessary, on this basis, that the geographical march of Christianity should take that course rather than any other. Indeed, without such a fact, the Scripture conditions of prophecy could not possibly have been fulfilled. This consideration, I say, made everything plain; and so I put it down now among the first of my Confirmations of our Anglo-Israel theory. I know of nothing else that will satisfactorily explain the matter. If you can suggest a better explanation, I shall be glad to hear it. Meanwhile, I remain,

Yours, content with my own reasoning,
To Anthony ——, Esq. ARTHUR.

(To be continued).

Trafalgar's Testimony.

THE dread conflict raged, and fierce was the strife,
Rival Navies were met in a struggle for life;
All Europe was anxiously watching the fray—
France thought to destroy Albion's power that day.
Aha! Poor deluded daughter of Gaul,
Little dreamed she that God had determined her fall.
God fought then for Israel—He blew with His breath,
And strewed the French decks with ruin and death;
Routed, utterly riddled by shot and by shell—
Masts hanging in tatters, hulls damaged as well;
Destroyed was their Navy—wrecked, captured or burned,
Cadiz saw but a few battered wrecks which returned;
Confounded, our enemies fled in dismay,
Clearly proving the truth of God's promise that day—
Gracious His words unto Israel for aye.

ALEXANDER DUNN.

Prospect-place, Tottenham.

WE would draw attention to the important advertisement which has appeared in our columns for the past week or two concerning a sale of books belonging to the late Mrs. Wilson Melville, which were secured by the Rev. S. W. Gentle-Cackett, Secretary to the Bible Lands Missions' Aid Society (7, Adam Street, Strand, W.C.), who is disposing of them for the benefit of the Wilson Memorial Schools at Baakleon, Syria. The books consist of the *Mission of Elijah*, *Title Deeds of the Holy Land*, *Lectures on Ancient Israel*, and the *Millennium*, all by John Wilson; also *Lights and Shadows* by Mrs. Wilson Melville. They are being offered at an exceptionally low price, and as the proceeds are being devoted to such an excellent purpose our readers have every inducement to avail themselves of this opportunity of procuring these standard works.

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MISCELLANEA.

ADDITIONS TO THE EMPIRE.—In the name of the Dominion Government Captain Bernier, of the Government steamer *Arctic*, has taken possession of the following islands in the northern regions :—Prince Patrick, Eglinton, Melville, Byan, Martin, Garrett, Davy, Young, Russell, Lowther, Griffiths, Bylot, Emerald, Bathurst, and Cornwallis. The *Arctic* will winter in Baffin's Bay, and proceed north again next season on a similar mission.

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A COLONIAL FARCE.—German colonisation is in a hopeless state of corruption—it has been a gigantic failure. The Teutonic possessions are little more than vast areas of desert, which cost the Fatherland millions a year. Germany owns altogether 1,200,000 square miles of colonies, and has possessed them for many years. And yet, on all this tremendous expanse of land the total white population amounts only to 12,000. This means that there is one solitary white inhabitant to every 100 square miles of territory in the German colonies. Only about 9,000 of these are Germans. More than half of these Germans are soldiers and Government officials. So that Germany has sent her surplus population to the colonies to the extent of just about 4,000 persons. And millions upon millions have been sucked up by these official-ridden deserts. Take the case of German South-West Africa. Germany has already thrown away £30,000,000 on this country, and money is still being poured out there. German South-West Africa yields nothing in return. The native inhabitants have been in open rebellion for the last three years, and thousands of German soldiers have been sacrificed in the suppression of the rebellion.—*Daily Mirror*, Nov. 24.

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OUR FOREIGN POSTAGE.—A return furnished by the Postmaster-General, at the request of Mr. Henniker Heaton, M.P., indicates the great increase of British postal business. The number of letters and post-cards sent to France in 1877 was 6,730,000, and last year it was 14,937,000 ; the figures for Germany were 5,056.000 and 15,725,000 ; and Holland, 1,155,000 and 8,097,000. The receipts for the same years were :—France, 5,848,000 and 15,379,000 ; Germany, 4,868,000 and 14,409,000 ; and Holland, 1,117,000 and 3,951,000. Postage to all foreign countries was 3d. per half ounce in 1875 ; last year it was 1½d.

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NATURAL WEALTH.—Large deposits of coal and iron ore, together with four sulphur springs—said to be unequalled in England—have been found in the Sherbourne Valley, near Matlock, Derbyshire.

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WEALTH OF THE UNITED STATES.—According to the census returns, the wealth of the United States amounts to £21,376,283,000, an increase since 1900 of over £3,650,000,000.

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JOINING CANADA TO THE REPUBLIC.—Details are to hand concerning a great tunnel scheme of a novel and interesting character, the contract for which has already been placed. This tunnel is to be constructed beneath the Detroit river between Windsor on the Canadian side and Detroit on the United States side. It will not be driven under the river bed, but laid in a trench, dredged out. It will be made of twin steel tubes, each of a size sufficient to carry a pair of railway lines and ordinary main line rolling stock.

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BUDDING GENIUS.—"At the League of Empire Exhibition on Saturday, a notable piece of handicraft was much admired. This was a model of Nelson's column in Trafalgar Square, which had been reproduced in fret-work by Mr. Arnold Geard, son of our respected townsman. Seeing that young Mr. Geard has not received any lessons in fret-work, the ability displayed is all the more noteworthy." We take this from the *Daily Telegraph*, Port Elizabeth, of Oct. 22nd ; and Mr. Geard, senior, being one of our most staunch advocates in South Africa, the talent displayed by his son will be gratifying to a wide circle.

***

PROTEST AGAINST SEMITIC VILLAINS.—It appears to be a convention of the modern English novelist to make his villain of Jewish blood. Mr. Wister, in his "Lady Baltimore," goes out of his way to make the objectionable capitalist of his story of Semitic appearance ; Edith Wharton, in her "House of Mirth," makes the most objectionable, though in some ways the most human, of her figures a Jewish "climber" ; and even Rider Haggard, in his latest excursion to South Africa, makes his mysterious wizard and hypnotist a Jew. If there was anything like the same tendency to create attractive Jewish figures in modern novels one might not object.—*The American Hebrew.*

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FRENCH POLITICIAN ON BRITAIN'S MISSION.—"Senior (to Circourt) : What is the mission of England ? Circourt : The missions of England are many. One was to introduce into the world representative government ; another was to give it free trade ; another is to keep alive for happier times the embers of liberty that still remain in Europe. But your great mission is that which was foretold by Shakespeare, with his wonderful spirit of prophecy, not twenty years after the Pilgrim Fathers first set foot in the new world. It is to found empires, to be *magna virûm mater ;* to scatter wide the civilised man. Fifty years hence the United States will be more populous, richer, and more powerful than any European community. Two hundred years hence Australia will be a greater nation, or system of nations, than the present United States. Three or four hundred millions of men, the most energetic in the world, will then speak English. French, Italian, and German will be dialects, as comparatively insignificant as Dutch and Portuguese are now. Those who desire wide and permanent fame should write in English." Mr. Senior was Master in Chancery, and the above remarks were made to him when in Paris, in May, 1854. (Simpson : Conversations by N. W. Senior, 1878, Vol. I., p. 411).—A. B. G.

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

VII.—"THE BATTLE OF THE KEYS."

BY WALTON ADAMS.

BY the aid of Piazzi Smyth's 25-inch cubit nothing of a purely Israelitish nature has been unlocked in or about the Great Pyramid, and the question naturally arises, "Are we not attempting to use the wrong Key?" All the real discoveries of the Pyramid up to the present time are entirely secular and scientific, and as such are just as much the property of the Gentile nations as they are of Israel. An irresistible something seems to compel one to conclude that the astonishing design, build, and preservation of this prodigious conception has something more to tell than the mere demonstration of scientific truths. Is it not possible that these discoveries are to be looked upon in the light of credentials only to ensure for the Pyramid a status in the learned world, so that when her secret of secrets is divulged the savans of all nations will be compelled to acknowledge their authenticity and importance?

Having cleared the ground we would now ask the question, "Is it not possible that the Great Pyramid is a gift of the Father to His chosen race, and that in it Israel is to discover a complete mirror of herself, past, present, and future, and through this strange agency establish her real and legal Identity before all the world, and thus fulfil a strong belief that the Pyramid was designed and raised for the express purpose of playing an important part in the closing acts of this dispensation?" How to make the Pyramid speak and divulge these hidden matters is the problem; a fifth chamber is supposed to exist somewhere about the 100th course of masonry, and that there is deposited a complete answer to the whole enigma. Piazzi Smyth mentions three keys; with two of these he has done much useful work in solving mathematical problems; the third key, which he practically terms "the Hebrew," he never seems to have turned to any account, and just as π and his 25-inch scale represents the secular, so I believe the Hebrew to represent the sacred; and this sacred key is the only right one to unlock Israel's sacred things. It is the strong opinion of the writer that this Hebrew key is none other than the much ignored 18 and 36 yard-stick; and just as Israel existed and even flourished right under the nose of the philosophers while they declared her dead and defunct, is it not possible that they are stumbling over the sacred cubit every day of their lives, undetected by their clouded vision? Piazzi Smyth had no foundation for designating the 25-inch scale "sacred." If it were sacred it would be Biblical, but where in the Scriptures can be found the said "twenty-five" holding any important place in prophecy, or in connection with Israel? Is it not possible that this error has been the actual stumbling-block preventing Israel from obtaining out of the Pyramid her actual rights? The truth is, Smyth was so elated with the scientific results obtained by the aid of his newly-discovered measure that he jumped to the conclusion that in his hands he held the Divine cubit, and he never attempted the Israelitish side of the question for the purpose of proving his assumption. When quoting Sir Isaac Newton as an authority Piazzi Smyth evidently overlooked the fact that this scientist, after a lengthy search in every direction (except the Word of God), was honest enough to confess that he did not know the length of the sacred cubit, but, nevertheless, Piazzi Smyth, and a host of others, have attempted to apply this said 25-inch measure to the Tabernacle, Temple, and every other sacred object they can think of, resulting in computations and theories of the most doubtful nature. There are no grounds at present for asserting that the Pyramid's Coffer or King's Chamber, or anything that is her's, is equivalent thereto, or bears any comparison with, Israel's ecclesiastical possessions as far as measure is concerned. It stands to reason that nothing of the sort can be settled until such times as the real length of the Mosaic cubit is established; it must exist, and, like all other Divine works, cannot be haphazard. The figures and measures of the Divine Architect are to rule, all integral parts of one great whole, like the face of a clock or the degrees on a circle—a perfect combination—read and divided in systematic order.

To ascertain the real cubit it is first necessary to discover its base or unit; five is, undoubtedly, the unit of the Great Pyramid, and, as such, the base of all her *scientific* calculations, but we are looking for the *sacred* unit and cubit to unlock her *sacred* things! I hold with Smyth that the British inch is of godly provision, but disagree as to the number that should be threaded upon the string to form the sacred cubit. He says "twenty-five"; I say, "Go to the Book." It must be there that the Divine is revealed. Turn to Daniel, the mighty arithmetician, in his grandest sum of all, that which is so absolutely bound up with Israel's past, present, and future, namely, the great "week of years of seven times 360," but no Pyramid "TWENTY-FIVE" do we find therein. But we are going too fast, for before the value of Daniel's figures can be ascertained we must begin with our bottom unit, which we hold to be "three," thus, God the Father, God the Son, and God the Holy Ghost—a three in one—a real genitive unit begotten of the Father; this must be the base—it can be no other. The great Spirit world, again, is a combination of three, thus, the Deity, angels, and man. Man is also a triune, thus, spirit, soul, and body. God's first creation, as recorded, is aglow with threes: first, earth, air, and water; then the suns, planets, and satellites in their order, another mighty three; and then the three Kingdoms: animal, vegetable, and mineral; then on a double three, the sixth day, God brought into being His creature, man; and the grand chapter of "threes" closes with the Triune God pronouncing it all "very good." We feel absolutely convinced that whatever the sacred cubit is it must be composed of "threes." But let us proceed and come to Abraham, Isaac, and Jacob, the triune progenitors of our race; and the twelve patriarchs, and the twelve apostles, and the twelve months of the year. These figures need not have been thus; then why so? These threes, sixes, and twelves dance in Daniel's prophetic day of 360. On the face of God's clock the hands often dwell at 3, 6,

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9, 12, 24, 36, and so on; they are godly numbers and fit into most godly things. It was at the age of 99 that Abraham had the promises bestowed upon him and us—9, 12, 18, 24, and 36 combined. It was on the ninth day of the month that Israel stood, staff in hand, eating her last meal in Egyptian bondage. It was at the ninth hour of the day when our second redemption took place on the cross at Calvary; it was at this "hour of prayer—the ninth"—that Christ spoke His last prayer on earth. Three years did the Saviour minister to our fallen race. Ten times three was the price they valued Him at. Three days' absence after the cross, and then the glorious resurrection and redemption complete on that memorable third day. Six days shalt thou labour and do all thy work—eating, working, and sleeping. The boy Jesus was twelve years old when first He manifested Himself to Israel. Twelve gates to the Holy City—would that there were twelve gates to the City of Westminster through which the twelve tribes would stream to the Palace, and view the record in safe keeping (a stone's throw from father Jacob's coronation stone) of Israel's national standard rod of four nines, two eighteens and three twelves. Surely what else can it be but the two-cubit staff of Aaron and Moses in our hand this day, carefully laid up in our most sacred locality as of yore?

If I am correct in my surmises this double and single cubit receives peculiar Scriptural support, for when Moses divided the land to the Levites, as recorded in Numbers xxxv., in the fourth verse it states that their suburbs should be "one" thousand cubits round about, and in the next verse it says their suburbs shall be "two" thousand cubits; such seems a blank contradiction, but is it not a case of the double and single? Thus the real sum is in both the same. Another case in point: the pillars, "Boaz and Jachin," are stated in Kings to be eighteen cubits high, but in Chronicles it says thirty-five; is not this again a repetition of Moses' single-double, or near it? Josephus states the cherubims to be "five" cubits high, but Moses says "ten"; here again the apparent jumble of the single and double, though both were, doubtless, correct. Many other cases could be quoted bearing upon the same point, namely, that in all probability our ancient Israelitish cubit was the length of Moses' and Aaron's staff—a single-double according to use, and well understood by those that had to do with it. The fact that the British yard is so prominently represented in the Pyramid would have led one to suppose that at least it would have received equal study and attention as that bestowed upon the 25-inch of Piazzi Smyth. But no; it has been utterly neglected. With the notable exception of Mr. Hugh R. Shaw, not one has defended the right of our heirloom, the British measure (as recorded in our Statute-book) of 18 and its double 36-inch.

It is very remarkable, but upon the very granite-leaf where the supposed "sacred" 25-inch cubit was found, is more prominently marked the British 24. The granite-leaf measures four feet from end to end; thus the middle is just two feet or 24-inch from either end. This, we would remark, is the first battle of the two measures; now let us consider the second. This takes place at the stone altar, at the upper end of the Grand Gallery (termed by most people "the Step"). At this altar is displayed the British yard twice, and the said 25-inch only once—two to one again as before. In the race to the sun the grand 91,837,484 total in distance is generally considered to be the product of the said 25 cubit, but nothing of the sort; the sum displayed in Pyramid is in good old English inches, feet, and miles, thus 5,818,823,000,000 British inches. This colossal sum is obtained by multiplying the inches of the height of the Pyramid by ten raised up to its ninth power, and there is much import in this ninth, for it is this precise ninth power, just half of eighteen, that does the whole work, and thus it will be recognised that the 25-inch cubit has nothing to do with this grand chariot ride of the orb of day. The architect of the Pyramid must have been very fond of 36, 18, and 9, for these figures crop up in all the best places. Piazzi Smyth was constrained to confess "that the ante-chamber was radiant with nine," yet he never grasped the idea of applying the same in his calculations. The Grand Gallery ceiling is composed of thirty-six wonderful laps. The height is three nines and one over, the breadth nine nines and one over, the length 209 times nine and one over; and this "one" is not strange, for we all know that there is only one "One," and that is Jehovah. There are twenty-eight ramp holes on either side of the passage, just three nines and one over.—Try your twenty-five and see what Divine thing you can discover in the chambers or passages of the dear old pile of stones. If one quarter of the time and talent that has been occupied over the said 25-inch cubit had been bestowed upon this truly wonderful but neglected half-yard and double half, or double and single cubit of British-Israel, should we not now be in possession of some startling Israelitish facts? Quite probably the localisation of the much-desired Fifth Chamber.

The battle will be carried on in our next paper with increased artillery.

[The reader's attention is called to the note at end of previous articles on this subject].

Prospice.

By the Rev. Leonard Hills.

Tune: "Down the Vale."

Glad light glows over the ocean,
Dispelling all mystery;
The nations in commotion
Send up their songs to Thee.
To Thee, our God all glorious,
Our sevenfold praises be;
Thy saints rejoice with heart and voice
From utmost sea to sea,
And loud acclaim to Thy great Name,
Lord God of Is-ra-el;
Thy love and praise through endless days,
Who doeth all things well.

Our song speeds over the waters,
Resounding aloud in mirth,
To Judah's outcast daughters
All over the weary earth.
We call you back to Israel,
You long-lost brethren, we;

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In Israel blest you soon shall rest,
And Zion's city see,
And with us there God's glory share,
His true Messiah see;
To Him alone all homage own,
Through all eternity.

The world shall then adore Him,
The meanest and the great;
King's cast their crowns before Him,
And low at His footstool wait.
And all His covenant people
In covenant love restored,
Shall endless raise their voice of praise
To Israel's covenant Lord.
All praises be, Lord God to Thee,
From Israel's ransomed host;
Praise we the Lord, with glad accord,
Father, Son, Holy Ghost.

Southport and District Anglo-Israel Association.

MEETING held Nov. 19th, 1906: Lecturer, Mr. R. R. Salthouse (President). Subject: "The Church and the Kingdom." Chairman: Mr. J. C. Hindle.

The lecturer said: Sacred history was divided into three periods or ages—Patriarchal, Prophetical, and Christian. He pointed out that the Apostles and early Christians marked the beginning of the Church, but the kingdom went back to the days when God, in His wisdom, called Abraham. He read the covenants made with Abraham, Isaac, and Jacob, and spoke of the blessings and powers that were to be conferred upon the descendants of Abraham, and the establishment of the kingdom of Israel. These people are still in the world.

When should we find them? "In the last days" (Gen xlix. 1). We are living now in the third dispensation, the commencement of which marked the beginning of the last days (Luke xxi. 26, 36; Heb. i. 1). The lecturer thought we were in the last hours now. 700 years after the call of Abraham, the Israelites clamour for a king, and Saul, a Benjamite, is appointed. Then came David, to whom the kingdom was promised in perpetuity (2 Sam. vii. 16; Psa. lxxxix. 29; Jer. xxxiii. 17—22). Mr. Salthouse then dwelt on the division of the kingdom, and pointed out that Judah and Benjamin were in Palestine when Christ was on earth. When Jerusalem was destroyed, Benjamin escaped as they were warned aforetime (Jer. vi. 1). The House of Israel was lost but not annihilated (Amos ix. 9). One portion of the kingdom—Judah—was scattered, but remained under the law; the other portion, the "House of Israel" was scattered, but divorced from the law. Israel and Judah will be re-united into one kingdom (Isa. xi. 12, 13; Jer. iii. 18). Furthermore, they will be restored to the land promised to their fathers, and the King shall reign in Jerusalem. How are we—Israelites—to be restored to Palestine? The land would be too small for us; listen how God will manage it: "One of a city, and two of a family" (Jer. iii. 14). The lecturer pointed out that prophecy tells how the kingdom will be made one again (Ezek. xxxvii. 15 to end), and how God's promises are to be completed we find in Ezek. xlviii. He then went on to say that Zedekiah was the last king of Judah, and that Jesus was the King of the Jews; but the Jews rejected Him. In the description of Christ in Rev. i., there is no crown on Jesus' head, but the "crowning day will come." For this rejection the kingdom was taken from the Jews and given to a nation bringing forth the fruits thereof (Matt. xxi. 43). The lecturer said people spoke glibly of the kingdom, saying, "It is within us." Jesus said so. He pointed out that the marginal reading is "In the midst of you," and that Jesus was speaking to people He had called "Whited Sepulchres," and was the kingdom of heaven there, where was rottenness and dead men's bones? No, the kingdom of heaven is not in the hearts of hypocrites. The disciples up to the time of Christ's death looked for the restoration of the kingdom, and only understood the "Gospel of the kingdom" (Luke xix. 38—40; Acts i. 6). The Gospel was restricted to Israel up to the time of the offering up of Jesus. Jesus came to the lost sheep of the House of Israel, and the disciples were sent to preach to the lost sheep of Israel; but when the hour was come (John xii. 23, 24), this restriction was removed, and Christ, being lifted up, would draw all men to Him, and the disciples were sent to preach the Gospel of the grace of God to all nations. Mr. Salthouse said the kingdom then went into "mystery" (Ephes. iii. 9), and was only being revealed in our days. He then pointed out that the Church was spiritual, and those of any nation, Israelitish or otherwise, who had come into fellowship with Jesus, and those only, constituted the Church. The kingdom, he said, was material and earthly, and consisted of the nation and people God had chosen for Himself—"Israel." Several questions were asked and answered.

Rev. Leonard Hills at Southampton.

THE local branch has just completed a vigorous forward movement in a series of twelve lectures, sermons, &c., by the Rev. Leonard Hills, of London. Services were conducted on the 4th and 11th inst., and P.S.A.'s and men's meetings were addressed. Much impetus was given to the work, which is of an unsectarian and interdenominational character, as may be gathered from the fact that men of such diverse views as the Ven. Archdeacon Hanan, D.D., of Dublin, and the Rev. Mark Guy Pearse, are both found upon the lengthy list of supporters. The work sets forth the literal interpretation of Scripture in relation to Israel as well as in relation to the Jews or Judah, and claims that the British Empire and the U.S.A. alone are the two great peoples into which it was predicted that the House of Israel would in the "latter days" be divided (Gen. xlviii. 15—20). The opening of the present session was a drawing-room meeting and reception at Woolston, when Mr. Hills lectured on "The New Earth." The lecturer conducted the foreign missionary services on the 4th at Bitterne Park in the morning, and at Portswood Wesleyan Church in the evening, lecturing to the men's meeting at Portswood in the afternoon on "God's Methods." On Tuesday, at Sholing, under the presidency of the Vicar, Rev. F. Davidson, the subject of the National Church liturgy an Israelitish testimony, occupied attention. On Wednesday, in lighter vein at Bitterne Park, Mr. Hills spoke on "The Humours of Lecturing." On Thursday "The Stone Kingdom" was the title of a much-appreciated lecture at Shirley, and on Friday a large audience at Freemantle, under the presidency of the Rev. Stephen Harper, heard the claims of British-Israel explained and tested by Scripture. Mr. Hills again preached at Freemantle Wesleyan Church on Sunday last, and spoke to the P.S.A. in the afternoon on "The People of Prophecy," and conducted the anniversary services at Shirley Bible Christian Church at night; closing his present campaign with an association meeting at Southampton on Monday. At each meeting, Mr. Hills met with so much encouragement and repeated invitations to "come again" that in all probability he will either bring or send the mission car (of which he is the hon. director) to this locality next summer.—*Southampton Times.*

Correspondence.

THE TEN TRIBES AND THEIR PROMISES.

To the Editor of the "Banner of Israel."

SIR,—I have long been a believer in Anglo-Israelism. I have made more than one convert to the subject, and in my travels have met many that believe. I have just met a gentleman, a thorough Christian and Bible student, who has heard something of the subject. He says it is impossible for the British to be the lost tribes, as all the prophecies in reference to the Israelites and Jews only refer to them *before and after* they return to Palestine, or the land that God promised to them, and he says they will just come back from where they were lost. I have an idea that this can be easily answered by some of the writers that contribute to your paper. I should be glad to see it refuted in a satisfactory manner. Enclosed please find subscription to the BANNER for one year.

Yours faithfully, CHAS. GRAY.

Hope Street, New Town, Hobart, Tasmania, Oct. 6th, 1906.

[We presume the word "thorough" in our friend's letter is related to the word "Christian" only, as it does not seem

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feasible to associate it with "Bible student"; in fact, we fear the gentleman concerned is better acquainted with a pamphlet by Rev. J. Wilkinson than with Old Testament prophecies. If he is quite positive that the Ten Tribes return from "where they were lost" he ought surely to have more than mere assertion to go upon; but no texts are given, and it must be confessed that we ourselves are equally ignorant of the existence of any such texts. The idea that Israel return from where they were placed implies that they remained where they were placed, which theory needs to be reconciled with the following Scriptures: "My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations" (Hos. ix. 17). "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" (Amos ix. 9). Consequently, there is not the faintest possibility of the Ten Tribes being restored from the land of their original exile. They will return from all parts of the earth, yet prophecy lays emphasis on the west, though they were carried to the east; and the north, where are the headquarters of the race according to our views (Hos. xi. 10, R.V.; Jer. iii. 18, xvi. 15, xxiii. 8, xxxi. 8). That the prophecies refer to them "before and after" the return is our opinion too. Many of the promises are being fulfilled now, which is, of course, before the return, and they will be fulfilled to a still greater extent after it. But every Christian we ever knew who believed in the restoration of Israel, also believed that this event will introduce the millennium, which is an age of peace, and it is obvious that such passages as Jer. li. 30, Micah v. 8 (delivered about the time of the captivity) cannot be realized in an age of peace. When and where, then, were they accomplished? Our critic has probably overlooked this point, and its solution will afford him an interesting puzzle for the dark evenings.—ED.]

"ALL HAIL THE POWER OF JESU'S NAME."

To the Editor of the "Banner of Israel."

DEAR SIR,—In reference to the Chiel's inquiry which appears in No. 1,557 (31/10/06) of the BANNER, I send you, herewith, the full and original version of this hymn. The following particulars will also be of interest. The first verse was originally published in the *Gospel Magazine*, Nov., 1779, and the complete hymn in the April, 1780, number of the same magazine. The tune was composed by Shrubsole in 1779, whilst the hymn was yet in manuscript. The tune became known as "Miles Lane." In 1787 this hymn appeared as No. 190 in G. Burder's collection, with the following alterations:—

1st Stanza. And crown, &c.

2nd ,, Ye souls redeemed of Adam's race,
Ye ransom'd from the fall.

4th ,, Let ev'ry tribe and ev'ry tongue,
Throughout this earthly ball,
Unite in one harmonious song,
And crown, &c.

The same year it appeared as No. 177 in Dr. Rippon's selection of hymns, with the following modifications:—

1st Stanza. And crown, &c.

2nd ,, Crown Him, ye martyrs of our God.
(Remainder as Stanza 4 of original.)

3rd ,, Ye chosen seed of Israel's race,
A remnant weak and small.

4 ,, Ye Gentile sinners ne'er forget.
(Remainder as Stanza 7 of original.)

5th ,, Babes, men, and sires who know His love,
Who feel your sin and thrall,
Now joy with all the hosts above,
And crown, &c.

6th ,, Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown, &c.

7th ,, Oh that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown, &c.

The first line has also been varied to

All hail the great Immanuel's name.
(Sometimes Emanuel's);

and

All hail the great Redeemer's name.

The hymn as at present in use would be correctly described as E. Perronet, 1779/1780; J. Rippon, 1787. I am indebted to the "Dictionary of Hymnology" for the foregoing particulars.

Yours faithfully, JAMES STORER.

ALL HAIL THE POWER OF JESU'S NAME (*Original*).

All hail the power of Jesu's name,
Let Angels prostrate fall:
Bring forth the royal diadem,
To crown Him Lord of all.

Let high-born Seraphs tune the lyre,
And as they tune it, fall
Before His face who tunes their choir,
And crown, &c.

Crown Him, ye morning stars of light,
Who fix'd this floating ball;
Now hail the strength of Israel's might,
And crown, &c.

Crown Him, ye martyrs of your God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown, &c.

Ye seed of Israel's chosen race,
Ye ransom'd of the fall,
Hail Him who saves you by His grace,
And crown, &c.

Hail Him, ye heirs of David's line,
Whom David Lord did call;
The God incarnate, Man divine,
And crown, &c.

Sinners whose love can ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown, &c.

Let every tribe and every tongue,
That bound creation's call,
Now shout in universal song
The crownèd Lord of all.

HEBREW WORDS IN THE ENGLISH LANGUAGE.

To the Editor of the "Banner of Israel."

DEAR SIR,—In this week's issue "The Chiel," on p. 473, col. 1, quotes Rev. Jacob Tomkin as saying, "About *one-fourth* of the words in our own Saxon tongue bear an affinity with the HEBREW in a primary or secondary degree." May I add to this the opinion of the late Rev. Robt. Govett, of Norwich, of whom at his funeral, in Feb., 1901, Dr. Barrett testified that "Mr. Govett was not only a great scholar, but also a singularly saintly man"; and another friend, that "Few men of his generation had so intimate and exact an acquaintance with the text of the Bible, both in the Hebrew and Greek originals, as Govett."

This is what Govett himself says in commencing his "English from Hebrew," 1869:—

"Professor Max Müller, in his lectures on language, having shown that several of our common English words are derived from the Sanscrit, it struck me to inquire, What would be the result of tracing the obligations of the English language to the Hebrew? And having gone into this matter to some extent, I now believe that *English is derived from the Hebrew.** Dean Alford supposes that the Celtic, Hebrew, and Arabic, Persian, and Spanish jointly contribute some five per cent. of words to our native tongue. As a result of my inquiry I should be inclined to say that there are not five per cent. of Saxon words which cannot be traced to Hebrew. I wish, however, not to theorize, but to present the reader with examples, from which he can deduce his own conclusions." And this he does by giving some 3,000 instances.

The Rev. Thos. Dee, the translator of Bythner's Lyra, says in the Preface, "the number of Hebrew RADICAL words is 1,867." In the English language I believe the words number, taking "Chamber's Etymological Dictionary" as a guide, nearly 25,000 words, not all *radical* of course.

I am, sir, yours &c., J. S. BARTON.

29, Blenheim Gardens, Cricklewood, London, N.W.

* The italics are Govett's.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Reflections from Bristol.

BY THE REV. LEONARD HILLS.

THE excellent record in the *Bristol Times* of the doings and sayings at the recent Diocesan Conference of Oct. 17—18 contain many significant points that ought not to be lost sight of, and we briefly call attention to some notable utterances of earnest men at that great gathering, in the prayerful hope that British-Israelites may one and all seek God's richest blessing thereon.

Canon Livingstone, in his able address on the accuracy of the Bible in the light of modern criticism, is reported as saying :—

"They had, not so long ago, been informed by a learned professor at one of our Universities that they must revolutionise their views of the course of the history of Israel. A demand of this kind was startling, and notwithstanding the consensus of learned critics, both in this country and on the Continent, could not be willingly complied with unless the evidence which justified it was, as no doubt by many it was, regarded as being overwhelming. There was, of course, a considerable band of scholars who were strongly opposed to the view prevalent in Germany and elsewhere as to the date, origin, and authorship of the books of the Old Testament. From the inscriptions found in the ruined cities of Assyria and Babylonia, and from the records disinterred in Egypt, they had come to the conclusion that there were ample grounds for holding that the traditional belief in the antiquity and authorship of the sacred books of the Old Testament need not be abandoned. For example, the argument that the Mosaic law as delivered in the Pentateuch could not possibly be coeval with Moses had now been universally abandoned, because it was conclusively proved that centuries before the age of Moses the art of writing was known and practised in Egypt, Assyria, and Babylonia. Centuries before Abraham was born, wrote Professor Sayce, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of the literary works which they had composed. It was to be borne in mind that it was with these two countries, Egypt and Babylonia, that the Israelite race, even in the earliest stage of its history, described in the Book of Genesis, was brought into the closest contact. It was, therefore, evident that no argument against the Mosaic authorship of the Pentateuch could be founded on the theory that the five books were composed in an age destitute of literary culture. The reverend gentleman further quoted the wonderful discovery made in 1891 by the excavators employed by the French Government. Tablets found at Tel-el-Armarna were confirmatory of the Babylonian inscriptions. The fact that for 500 years the Hyksos, a Semitic race, had made themselves masters of Egypt, and that the visits to Egypt of Abraham and his descendants synchronised with their domination, explained the respect with which the Patriarchs were treated in that country, and helped to account for the position of authority subsequently acquired by Joseph at the Court of Pharaoh. It was now easy to show that the whole history of Israel was illustrated and confirmed by the Egypt and Assyria discoveries, even at so late a date as those made during the present year at a spot twenty miles north of Cairo. There was, therefore, no reason why they should abandon the belief that in all substantial matters the Bible contained a true and accurate account of God's dealings with mankind from the Creation to the coming of our Lord"

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To all of which as British-Israelites we not only say Amen now, but have held it and said it for the past 30 years in spite of the learned critics who have during that same period settled to their own satisfaction the impossibility of the Pentateuch being what it purported to be. Their position is that of the rat that gnawed the file, and thought as he beheld the goodly heap of white chips that he was demolishing the file piecemeal, but woke up when too late to find that the file had left him toothless. As to the need of the present views of the clergy being revolutionized concerning Israel, perhaps the learned 'Varsity professor will wake up to find that indeed they have been, but not quite along his suggested lines of rejection, but the rather that the Truth of God and the Bible has at last prevailed, and that His blind servants (Isa. xlii. 18—20) at last realize that the literal Israel of the Scriptures has never ceased to be a nation before Him (Jer. xxxi. 35—37). The spade of the excavator is proving daily the truth of the pen that wrote the Pentateuch, and the absolute falsity of the pen of the learned critic who would give the lie to the statements of Moses, which our Blessed Lord Himself bore witness to the truth of (Luke xxiv. 25—27, *q.v.*).

The writer had a rather interesting interview with a minister in the South of England about a month ago. Asked by him what I based my "theory" of British-Israel upon, I replied, "The oath that God swore to Abraham." "Oh, of course," said he, "if you claim inspiration for Genesis the logical outcome must be the existence of that nation and fulness of nations of Abraham's line; but scholars have recently shown that in all probability Moses never wrote the Pentateuch and that Abraham himself was only a myth." I sat meekly at the feet of this young Higher Critic, and asked for his evidences. They were not forthcoming. I tried to put myself in his place, and endeavoured to see things from his standpoint. And in imagination I saw myself going into his pulpit, talking to his lads with Bible in hand, but instead of being able to say, "Friends, these are the true sayings of God," having to say, "I don't know whether they are or not. Probably not. The greatest scholars deny Moses and Abraham, and therefore deny Christ's own testimony thereto," and I found the idea was so revolting to me that I woke up from my reverie and very emphatically told my young friend that he and all such should come out of their pulpits, as it was obvious they could not pose as preachers and teachers of the truth if, on their own showing, they did not know whether the Book they read from was true or not.

The natural sequence to my expressed opinion was that I was "insulting." Pah! We who believe the Bible and the promises of the Bible are to be held up to public ridicule as cranks and fools of the most dangerous type, because we dare to take God's sworn oath and believe it because we find it gloriously fulfilled; and these blind guides deny us the right of reply, shut their eyes to plain facts, decline to discuss our position, refuse us a hearing in the pages of the very Christian magazines wherein they demolish (?) our arguments, and we are not to open our unworthy lips to protest. The time has gone, and gone for ever, for mere compromise. While we will attack no man, we will by all the strength of our position throw back the lie in the teeth of those who will neither hear the Truth nor give us an opportunity of proving the Bible to be true, and the Nation of Witness the oath-bound Covenant People of God, the Israel of old, in the British of to-day. Thank God for such noble testimony as that of Canon Livingstone at the Bristol Conference. May there indeed be a closer investigation of the wondrous prophecies and histories regarding the great Covenant and latter-day witnessing Nation of Israel.

Before the Higher Critic writes another sentence against the inspiration of the Scriptures, let him familiarize himself with the claims—the 30 year unrefuted claims—of British-Israel; let him disprove if he can the distinction between the two Houses, the difference of the prophecies relating thereto; let him disprove, not merely deny—any fool can shake his empty head—let him *disprove* the fact patent to all that as surely as the Jews are Judah-Israel to-day, so surely are the British the House of Ephraim-Israel, the living national world-wide testimony to the historic truth of the ancient Scriptures.

God's Purpose and God's Method.

By C. R. Colquhoun.

(*Concluded from page* 509).

Absolute political supremacy for the spiritual regeneration of mankind is the manifest destiny of the British people. This we have seen was the sum and substance of the covenant blessings promised to Israel. "God's gifts and calling are without repentance."

We may search the world over but shall not find the same intense passionate Hebrew sympathies among any other people. From this we may fairly argue that the essential elements of character in the British and Hebrew people are the same—that what makes a Briton a Briton also makes a Hebrew a Hebrew; they must therefore be of the very closest blood relationship, if there is any truth in what is called the law of heredity, which is recognised by God as one of the fundamental principles by which He guides the destinies of mankind; for in what other principle did the conduct of their fathers determine, for all time, the various destinies of the descendants of Shem, Ham and Japheth? Who will maintain that Jacob was chosen instead of Esau on purely arbitrary grounds? On the strength, therefore, of one of the most certainly established principles of science it must be asserted that the relation between Hebrew affinities of character and Hebrew blood is a crucial one, as strictly so as any to be found in the whole range of creation. Therefore, if our British race has been able to build up vast and enduring fabrics of national life all over the globe, and to set forth the great principles of civil and religious freedom, it is because we have derived our power to do it from those ancestors who only ever lived under circumstances capable of developing and imparting them. That glorious combination, "the spirit of freedom," the domestic character, and the religious mind, was God's special gift to the Hebrew

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people—a gift made to them out of gracious consideration for all mankind—that all the world, through the example and teaching of His people Israel, might return to its true allegiance. If the Imperial destiny in store for the British race is not owing simply to the great qualities received by due order of inheritance from Hebrew forefathers, then we have a mighty effect from a cause absurdly inadequate. It is much the same as to suppose that the seeds from which a forest of majestic oak trees has sprung, could have grown on a cabbage stalk, or as if the soaring and majestic "eagle, renewing her mighty youth, purging and unscaling her long abused sight at the fountain itself of heavenly radiance," could have been hatched from the egg of a common barn-yard fowl.

Of course all this reasoning applies, in a measure, to the nations by which Israel was surrounded—to Egyptians, Assyrians, Moabites, Ammonites, &c., and the prophets expected that, as a matter of course, God had work in store for them as well as for Israel. Admit the barest possibility that the people could be utilized for service in the work of Christian civilisation, and you admit absolute certainty that they have been utilized.

That they should lose the knowledge of their origin was a necessity—simply a means to an end; so it ought to be clear to every Christian mind that Assyria and Babylon, though they were in one sense "rods of God's anger," and carried in their hands as a staff His indignation, were yet in a most real sense the instruments of blessing to the people whose national life they broke up; by them were gathered together into a circumscribed locality large detachments of the various nations who had shown themselves capable of building up a strong national life, with abounding vitality and aggressive energies. They could easily be exposed to such a train of circumstances as would naturally result in loss of identity, and with that all their ancestral prejudices; then would God be able to show Himself, not only the God of Israel but also of Egypt and Assyria, of Moab and Ammon and Philistia.

Why else was this nation chosen before any other, that out her, as out of Zion, should be proclaimed and sounded forth the first tidings and trumpet of reformation to all Europe? The poet Cowper supplies the answer in the following beautiful lines. And let me here say that I am indebted to others for extracts from their valuable writings, for which I tender my sincere thanks.

Ask now of history's authentic page,
And call up evidence from every age:
Display with busy and laborious hand
The blessings of the most indebted land.

What nation will you find, whose annals prove
So rich an interest in Almighty love?
Where dwell they now, where dwelt in ancient day,
A people planted, watered, blest as they?

Hath He not hid thee and thy favoured land
For ages safe beneath His sheltering hand;
Given thee His blessing on the clearest proof,
Bid nations leagued against thee stand aloof;

And charged hostility and hate to roar
Where else they would, but not upon thy shore?
His power secured thee when presumptuous Spain
Baptised her fleet invincible in vain.

It is possible for us to see that in choosing one nation to be His agent among men, God chose the type of instrument best fitted at the time for the work for which He designed it, and that in choosing Israel to be that nation He chose a people of temper singularly suitable to His end. The chief point to know is that the election of Israel was an election not to salvation but to service; to understand this is to get rid of by far the greater part of the difficulty that attaches to the subject. Israel was a means and not an end; God chose in him a minister, not a favourite; no prophet in Israel failed to say this. The *rôle* of being God's agent and minister on earth for the good of mankind, and occupying the position of absolute political supremacy for the spiritual regeneration of mankind, is summed up in the words of Victor Hugo, when writing from his own country what he believed to be the future destiny of Great Britain, which exactly coincides with the yet future destiny of Israel as stated in the Bible. As two nations cannot occupy the one position he evidently believed that Britain is Israel. "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, proud England, thou are justly proud of thy colossal strength—more justly of thy godlike repose—stretched upon the rock—but not like Prometheus, and with no evil bird to wrench thy sides, rests the genius of England. She waits the hour but counts not the hours between; he knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny. Dare I murmur that the mists will not clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England. It will come, it is coming, it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration and throws itself into the bounteous bosom of England. Henceforth, there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtues and her patience have triumphed; the lamp of her faith, kindled at the Apostolic altars, burns as a beacon to mankind; her example has regenerated the erring, her mildness has rebuked the rebellious, and her gentleness has enchanted the good; her type and her temple shall be the Mecca and Jerusalem of a renewed universe."

Light on the Cimmerian Darkness.

A Dialogue

BETWEEN REV. LEONARD HILLS AND H. A. MARCHANT.

H.—I HAVE read with great pleasure your articles, and am grateful for such a clear statement of what has hitherto been so involved and obscure. May I ask what occasioned you to take up this most interesting and important question?

M.—Because for years I had tried to understand, if possible, the historical side of the subject, so as to be able to explain it to others, but found no writer who made the matter clear. Being perfectly satisfied in my own mind that the Cimmerians were Israelites, I determined to do one thing at a time, which I should

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advise everybody else to do, as it will yield better results than trying to do everything at once. So I bent my mind and studies to unravelling the mystery of the Cimmerians.

H.—Why do you begin by repudiating the story as told by Herodotus (IV. ii.) of the Scythians driving the Cimmerians out of the Crimea?

M.—For the very simple reason I soon found in my research that it's only some Anglo-Israelites who seem to believe in the infallibility of Herodotus, and try to square the Scriptures with the Greek historian, who confesses over and over again that he himself is only recording, but not vouching for the truth of, what people told him.

H.—Then it is quite clear that the original Cimmeria was the *land* of Samaria, and that when historians are writing about Gomer coming down to Asia Minor (as you show in part II.), it is really Shomer going up?

M.—Certainly. The Cimmerians were found in Asia Minor, but as far as our popular historians go, they do not seem to know how they got there nor who they really were. Bunbury says: "It would be a very interesting ethnographical point to determine who these Cimmerians were" (p. 208). My contention is, as will be seen in carefully reading Part II., that the Greeks corrupted Shomeron into Kimmeria.

H.—I have carefully read each of your four parts and verified every quotation with the original authorities, and I must say that on this point your contention seems unanswerable; and the reason I am asking these questions is on behalf of my young people, for whom I am most anxious that they should be able to grasp the significance and importance of the question quite clearly.

M.—Without study neither old nor young will be able to grasp this subject.

H.—Thank you; that's just the very point I want to start my young folks upon. Where do you suggest that they begin, and how?

M.—First, find out all they can about the city that Omri built, which he called Shomeron, and they will discover that the Greeks did *not* corrupt this into Samaria, as this was a very old name of that locality, as is proved by the Assyrian monuments.

H.—There are certain names in frequent use by Anglo-Israelites, such as Khumri, Gimiri, and Kimmeri. Would it not be well to define them?

M.—Decidedly. Khumri is acknowledged to be the Assyrian way of saying Omri, and was used by the Assyrians in the ninth and eighth centuries before Christ as the name of the people of Israel. Some writers have caused confusion by teaching that Gimmeri is the same as Khumri. This is only true in a limited sense; but whenever we find Gimmeri used it always means the same as Kimmerians, and it was the Armenians who called them Gimmeri; and when the Assyrians came into contact with the Israelites fighting in alliance with the Armenians, they called them by the Armenian name of Gimmeri, but the Greeks called them Kimmerians. Now we have positive evidence that the Kimmeri were the same as the Sacæ. It has been known for years among Anglo-Israelites that Rawlinson has shown that the Gimmeri and the Sacæ were one and the same, but now I have shown in Part II. (Nov. 14) that A. H. Sayce proves from the Monuments of Assyria that Gimeri, Sacæ, and Kimmeri are all one; hence the historical difficulty vanishes, for if we prove that the Kimmeri were Israelites, or the Sacæ were Israelites—whichever we do, we prove the two things by proving one; and it was in Armenia that we find the name Isaac was spelt without the initial "I" and pronounced Sahak (*Enc. Brit.*, Vol. II., 550 B).

H.—Kindly make it clear how these people came in contact with the Armenians—whether they were carried captive near to Armenia, and what exactly did happen.

M.—This is where I am at variance with some other Anglo-Israel writers. Halah, Habor, and Gozan are shown by scholars of all nations to be in Upper Mesopotamia, and the late Mr. Danvers, in his "Israel Redivivus," was perfectly correct as to the localities of Israel's captivities. (See Isa. xxxvii. 12—"Gozan and Haran," etc.). Instead of these captives passing by the Caucasus into Thrace, they went *via* Armenia into Asia Minor, principally to Cappadocia, which became (as I have shown in Part IV.) the country of the Gimiri-Sacæ.

H.—Have you read Douglas Onslow's pamphlet on the Epistles, wherein he shows that these Epistles were addressed to Israel, and does your view explain why Peter practically includes the whole of Asia Minor in the places he mentions?

M.—If Asia Minor was overrun for several centuries by the Israelites, we can perfectly understand the language of the Epistles when addressed to so-called Gentiles in this locality; for, although history teaches us that the main body of the Sacæ had passed from this region into Scythia and Northern Europe, yet a considerable number of their race must have been left behind, who formed the nucleus of the "elect strangers of the dispersion."

H.—Then to sum up. The evidential value of this discovery of the identity of Cimmerians and Sacæ as one race—both names being identified with Israel—settles not merely the question as to the origin of the Cimmerians, but it also gives a most valuable light upon the historical argument of the Anglo-Israel question, and completely and consistently clears up the missing link difficulty, because many historians have traced our British race back to these very names.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXXII.

THE ANGLO-ISRAEL THEORY ACCOUNTS FOR THE PROTESTANT UNITY OF THE ANGLO-SAXON FAMILY.

London, October 24, 1875.

My Dear Anthony,—If my last letter struck you as putting this subject in a new light, it is more than probable that this present letter will do the same.

Did it never strike you, as a man of original thought, to be very singular that every thoroughly Protestant nation should belong to the Anglo-Saxon family? This has been often observed. Indeed some writers have so intensified the circumstance

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to endeavour to argue from it that Protestantism and Roman Catholicism are not so much matters of belief as of race. They contend that the Latin races of Europe are almost incapable, on ethnological grounds, of ever becoming Protestant; while the Teutonic peoples are, by their psychological condition, everywhere pre-disposed to it.

I believe in nothing of the kind. There are large groups of Protestant Churches in France; and, in the days of the Huguenots, there were more than there are at present. The work of Protestantism has begun both in Spain, Portugal, and Italy under the late effusion of spiritual revival. Switzerland has her Protestant Cantons, and even Austria is not without some representatives of the same faith. If the main mass of the population of those countries, therefore, still remain faithful to the Papacy, these simple facts are quite sufficient to prove that it does not result from any mental or moral want of receptivity of truth. No, the reason does not lie in any stereotyped form of psychological incapacity to become Protestant. It is not a question of race. Even if it were a matter of race it would not affect my conclusion. On the contrary, it might even strengthen it. But this I decline to believe, on the ground that any such consideration would impugn the power of the Gospel. It would imply that the diffusion of pure Christianity was not adapted to "all nations," but only to particular countries and peoples—an opinion which would be utterly subversive of the power of the Holy Spirit to effect the world's conversion to God. Why, then, is it?

You may possibly find some other reason, and, if so, I shall be thankful to hear it. But, to my own mind, the Anglo-Israel interpretation of prophecy is enough to make everything clear.

To make this plain, let me continue the passage in Jeremiah, at the point where I broke off in my twenty-seventh letter. You had better re-peruse that letter before you proceed any further. It treats, you will observe, of Jeremiah iii., in which the Israelitish nation, then exiled and uncovenanted, is prophesied of as being recalled into the covenant and again betrothed unto the Lord. Judah is still "treacherous," but Israel is now "justified." Now read the 15th verse. "And I will give you *pastors according to Mine heart* which shall feed you with *knowledge* and *understanding*." I ask, could there possibly be a better description of Protestant rulers, both civil and ecclesiastical, than this? Are not "knowledge and understanding," through the possession and circulation of God's Holy Word, the pre-eminent characteristics of Protestantism? Set in contrast with Papal countries, where the Bible is hidden from the people, and all progressive enlightenment is hindered by an ecclesiastical policy which openly favours ignorance, are not Protestant countries possessed of greater religious knowledge and understanding? Are we not driven, then, to the opinion that whenever or wherever Israel shall be ultimately found Christianised, it will be among Protestant and not Roman Catholic nations?

Again, go on a little further in this chapter, and look at one verse of a most remarkable character, in which treacherous Judah is at last predicted as *joining himself to converted Israel*. This prediction is very clear; especially if it be read according to the marginal rendering of our English version. "In those days *the House of Judah shall walk to the House of Israel;* and they shall *come together out of the land of the North*, to the land that I have given for an inheritance unto your fathers" (verse 18). The picture here presented is that of the old unbelieving Jewish people joining themselves in a body to their converted brethren of the Ten Tribes; and then both resettling together in their land of inheritance. Now to show that the marginal reading of "*to*" is correct, I may observe that "In the Vatican Edition of the LXX., and in that published by Bagster," we read a passage in the Greek which may be translated, "The House of Judah shall come together to the House of Israel"—come in a body to Israel. The Vulgate gives "Ibit domus Juda ad domum Israel." The Italian translation by Diodati gives "La casa di Giuda andrà alla casa d'Israel." The translation by Martini gives, in a more pointed manner, "La famiglia di Giuda si riunirà alla" (will re-unite itself to the) "famiglia di Israel." It is in all "shall go unto." Our English translators give in a marginal reading, "to" for "with." It would seem that they knew not what to make of "go unto," as the subject of our inquiry was quite out of view. (From a paper by the Rev. H. Newton, Vicar of St. Michael's, Southwark). Hence you may take it as having been fairly prophesied that, "in the days" of which we have just been speaking, there will be a voluntary alliance of Judah with his converted brethren of the Ten Tribes; this being a part of the resurrection of the "dry bones" spoken of by Ezekiel. They will "*walk unto the House of Israel.*" Here let me ask but one question. Is it in the remotest degree probable that, whensoever or wheresoever this prediction may be fulfilled, the House of Judah should go over as a body into alliance with a Roman Catholic power of Europe?

Would any English statesman, or any Protestant student of history, or any so-called Jew of the present day, whether orthodox or rationalistic, hazard such an opinion? Has not the Papacy, with its images and idolatrous relics, been the great stumbling-block of the unbelieving Jews to their reception of Christianity? Has not Rome been, for ages, the great persecutor of that race? On the other hand, have not the Protestant nations been their greatest friends? Above all, has not England been their best liberator and patron; removing their civil disabilities, granting them full religious toleration, and even admitting them to sit in their Imperial House of Legislature? Everything goes, therefore, to show that whenever this prophecy shall become accomplished—in other words, whenever the present House of Judah shall awaken to a recognition of their brethren of the House of Israel in their promised condition of re-covenanted union with the Lord—the alliance will be with Protestant Christianity, and not with Roman Catholic. Under such circumstances, then, are we not justified in saying that the fact of all the Protestant nations being of one race makes the Anglo-Israel theory fall in exactly with the whole bearings of prophecy? And may I not fairly set it down as one of its greatest confirmations?

Yours, believingly expectant,

To Anthony ——, Esq. ARTHUR.

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MISCELLANEA.

A LINK WITH THE APOSTLES.—A curious gift has just been made to the museum of the Royal College of Surgeons in connection with a tree under the shade of which both St. Luke and St. Paul, according to Dean Farrar, probably rested. In the Island of Cos, in the Ægean Sea, there stands, jealously guarded, a huge plane tree, measuring nearly eighteen yards in circumference. It is surrounded by a podium, or raised platform, breast high, doubtless built to support the trunk of the tree after it had become hollow and weak from age. The lower branches are still well preserved, and have been shored up by pieces of antique columns, over the upper ends of which the branches have grown like caps in consequence of the pressure of their own weight. Close by the tree is a solid marble seat, which is said to be the chair of Hippocrates, the father of medicine. He was born at Cos 460 B.C., and this gives a clue to the age of the celebrated plane tree, which must be considerably more than 2,000 years old. Dr. Edward Clapton, formerly physician at St. Thomas's Hospital, sent an agent a year or two ago to procure some fragments of the tree. This was done, but at considerable risk, as the Sultan, who attaches great importance to its preservation, has given strict orders that no one is to touch the tree, which is, therefore, guarded day and night. The specimens which Dr. Clapton obtained have now been handed over to the Royal College of Surgeons, where they will be displayed in the museum. They consist of two pieces of branch, a bundle of twigs from the branches, and a small box of leaves and round button-like catkins of the plane tree.

***

NORMANS FOR CANADA.—250 inhabitants of St. Pierre and Miquelon have emigrated to the province of Quebec, where they have received free grants of land. The islands once had a population of 6,000, mostly of Basque or Norman origin, but as the cod have now migrated from those shores the people have been reduced to distress.

***

RICHES OF THE FAR NORTH.—A telegram from Edmonton, Alberta, states that Mr. Phillips, a constable in the North-West Mounted Police, has returned from a two-years' trip to the Arctic regions, and declares that the country he visited is rich in coal, copper, natural gas, oil, and lead.

***

A CHAMPION OF THE CONGOLESE.—Correspondence has passed between the Congo Reform Association and the Foreign Office with reference to complaints made of excessive taxation of people in the Bangala district of the Congo State. Sir E. Barrington, writing on November 24, says that Sir E. Grey has received a report from Vice-Consul Armstrong, dated October 8, on the subject. The letter continues:—"Mr. Armstrong states that he drew the attention of a State official who happened to be in Lulunga, to the excessive taxation of food supplies, and also to the "corvée" imposed upon the women for plantation work near the town. As a result of Mr. Armstrong's representations, immediate orders were given that no further "corvée" should be imposed upon the women, and that the tax on food should be reduced by one-half."

***

PRIVATE ENTERPRISE.—A wealthy Chicago publisher offers to take over the American Post Office, reduce postage rates to one-half their present cost, and convert the annual loss of the Post Office into a profit.

***

GERMANY'S DILEMMA.—The German Emperor has selected a Jewish banker, Herr Dernburg, to assist him in arresting the downward march of Teutonic Colonies. In his maiden speech he states that he would visit the principal colonies before submitting his programme, but maintained that it was essential for Germany to retain her possessions. All the great Powers of Europe, he said, with the exception of Austria-Hungary, had founded Colonies, and Germany could not lag behind. The French military Colony of Algeria in seventy years had attained no greater development than the German Colonial possessions in twenty years, but the French, nevertheless, held fast to it with might and main.

***

RHODES SCHOLARSHIPS.—There are now in residence at Oxford, under the Rhodes Bequest, 161 scholars drawn from the different countries for which scholarships are provided. Seventy-one come from the British Colonies, 79 from the United States, and 11 from Germany. Candidates are subjected to examination tests which ensure their acceptance at Oxford, but the final selection of scholars is in all cases left to local committees, guided in their choice by the suggestions made in the will of Mr. Rhodes. The scholars are distributed among twenty of the Oxford colleges.

***

THE BRITISH-ISRAEL BENCH.—Arthur Stote, Esq., Tewin House, Swindon, has been appointed a Justice of the Peace for the Borough. Thus yet another of our fellow-workers is found among those "whom the King is delighted to honour" by an appointment to the Magisterial Bench. Mr. Stote has been for forty years a firm believer in the Identity.

***

GROWING THEIR OWN COTTON.—The Lancashire and Manchester Cotton Spinners' Association have practically decided to purchase 5,000 acres of land in Louisiana and 5,000 in Mississippi, with a view to raising cotton and shipping it to their own mills.

***

METRIC SYSTEM DEFEATED.—At a meeting of the Walsall and District Chamber of Commerce on Nov. 26, a motion in favour of the adoption of metric weights and measures throughout the Empire was lost by three votes to six. In the course of the discussion the president said he found from experience that, while at one time to do business with South America it was necessary to make use of the latter's measures, now the English measurements were accepted.

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

VIII.—"THE BATTLE OF THE KEYS."—THE SEQUEL.

BY WALTON ADAMS.

THE British half-yard marked in a score of places in a Pyramid 4,000 years old? Is it possible that some ancient wag deliberately scratched these dimensions in conspicuous places on purpose to hoodwink proud Albion in the twentieth century? No! absolutely No! for the half-yards are indelibly incorporated in a variety of forms and styles, unmistakably done by the hand of the original architect. What, then, can be the solution of this wonder? For generations theologians have fought and debated as to the real length of the sacred cubit, but the arguments now seem to have narrowed down to the right of two, namely, the 25-inch of the Pyramid and the 18-inch—our half-yard, both of which have in turn been considered to be the "sacred cubit"; but it is time now that the matter should be settled for ever, and the question is—Does the Pyramid do it?

The Pyramid is undoubtedly constructed with a measure of 25 and its multiples, "but the casket is made for the jewel"; therefore are we not entitled to consider the 18 we discover so beautifully reposing in places of honour—"the jewel?" and the Pyramid the casket? If this argument stands good, then we are confronted with a most astounding fact, namely, a nation fore-ordained to use a certain measure for the construction of her sanctuaries (ecclesiastical and masonic), and by its simple aid to construct gigantic iron receptacles wherewith to dominate the sea and rule the land, and from the baby's bib to the crown on the head of her monarch every linear object is measured, bought, built and sold by this mysterious 18, prophetically set forth and demonstrated in this strange manner—in this strange building 4,000 years ago. Mr. Infidel, will you kindly come forward and explain? For it fails us. Now, be honest: "Did not God the Father design the measure, and did not He destine the nation to use it?" The 25 is very scientific; the 18 is not, and never was intended to be; it is the measure of the people, religious and commercial, and the fact of its co-existence in the Great Pyramid and its daily use by this "people" is proof evident of its Divine origin and right to the title "sacred." If a show of hands were demanded of Israel and Judah this day, what other could be their decision? Then the said 25 would be assigned an honourable position in its proper place as a universal factor in geometry and trigonometry; it is the quarter of 100, and as such is very useful to most nations, but in no way the peculiar property of Israel, past or present.

"The battle for preference is a law of existence," and the warfare between the "secular" and the "sacred" in the Pyramid is no exception to the rule. Take a walk with us through its passages and chambers and over its battered stones, and we will point out where the war is in operation. The King's Chamber is always considered the sanctum of 50; there are just 100 stones in the walls, and so on, and so on, but what about the ceiling? Look up, and there behold nine gigantic polished stones stretching from side to side; you cannot make 50 or 25 out of this, although it is the most conspicuous thing in the room. The stones are each 206-inch long, and nine times 206 is 1,854, equal to 103 times 18, and the nine is just half of 18. The wall's greatest height is 235, 13 times 18 and one over—this strange "one" cropping up again just the same as in the Grand Gallery (as pointed out in our last Paper).

The Coffer interior volume is 71,317, just 3,962 times 18, and "one" over as before. Now take the length of the chamber and add it to the greatest height, which is within a fraction 648, equal to 36 times 18, or in other words, equal to nine of Israel's seventy-year jubilees, and a sacred cubit over. Step out into the Grand Gallery, and at the south end is a singular stone altar, the size of a large dining-table; the golden vessels that, perhaps, adorned it are long since vanished, but the bare, broken stone still speaks; it is 82-inch wide, 61 deep, and 36 high. As you stand before it, you are struck with the fact that it is just two sacred cubits high, but upon the top surface the sacred and secular meet and crash with an imaginary line drawn from east to west, and the 61 is divided into 25 and 36 by common acknowledgment. But let us for a moment separate the antagonists and cut off the 25 and deal with the remainder, which is 82×36, equal to 2,952; the front is the same, therefore double the amount gives 5,904, equal to 18 squares of 18 and four 18 over, or 16 times Daniel's 360, with 144 over. Multiply this by the 100 stones of the King's Chamber, and you have the number of the "sealed ones" of Revelation, 144,000, for which the "cycle of 360" was created. Start from the base of this altar down the Grand Gallery and through the lower passage till it meets the descending one, and the distance is 3,355-inch, exactly 110 times 18 and 55 times 25. Here will be noticed a singularity, namely, that there are twice as many eighteens as there are twenty-fives. This process is repeated in a number of cases, which the following will illustrate:—

	Secular 25.	Sacred 18.	Equal to
The vertical height of the Great Pyramid	95 ...	191 ...	5,813
The base, ditto, ditto ...	150 ...	299 ...	9,131
From Piazzi Smyth's vertical line at entrance to commencement of ascending passage	10 ...	21 ...	628
From bottom of Grand Gallery to said line	35 ...	72 ...	2,170
Height of niche in Queen's Chamber	3 ...	6 ...	183

If other figures of the Pyramid be investigated it is surprising in how many cases a similar result is obtainable—a perfect din and crash of 18 and 25; and although the 18 is in no way the measure of construction yet, strange to say, it disputes nearly every dimension, and in most cases 2 to 1; therefore what other explanation can be given than that I have advanced? How else can you account for the overwhelming presence of this "series of eighteens" in this strange antagonism? If quantity counts, then certainly eighteen wins "The Battle of the Keys," and is the real Jewel, "The Sacred Cubit."

The Queen's Chamber floor area squared produces within a fraction 144 squares of eighteen; multiply

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this by the 100 and you have the 144,000 a second time. The Ante-Chamber of the Pyramid is very interesting. Here is situated the granite-leaf with its peculiar "boss," considered to be an important memorial of measurement; there are several other interesting features about this room not yet explained. There is one marked singularity which occurs in no other part of the Pyramid, namely, the introduction of the "circle.' On two sides of the room there are bold outstanding wainscots. The one on the west is higher than the other, and on top of its shelf there are cut, deep back to the wall, "three semi-circles" of 18-in. diameter; what else can this mean than "verily," "verily," "verily," the "sacred cubit" of 18? A discovery of considerable importance has been made by L. Dow Covington, Esq., who, while making research on the upper outside of the Pyramid, has brought to light a singular stone tablet, with evidence of having been originally fixed to the outside of the building—and that for some numerical purpose. The stone, which is of triangular form, has deeply incised on its face a full tenth portion of an "eighteen inch diameter circle." Here is a strange ratification of the circles in the ante-chamber, and may positively point to the suspected fifth chamber we are so anxious to locate. 18 × 10 equals 180, the half of 360 we discovered inside, which is a Daniel's day and the well-known—but unscientific—circumference of the circle.

We might here note that although the yard is commercially of great importance, yet I consider it was the measure of 18-inch that constituted the Mosaic cubit as used in the construction of the Ark of the Covenant, the Tabernacle, and all its belongings, and has ever remained our religious measure. In conclusion, I argue that the Great Pyramid does emphatically set forth and demonstrate this fact, thus constituting one of the most convincing identities we British-Israelites possess—the sacred Key to unlock the Great Pyramid's sacred secrets.

Association Notes.

The Glasgow British-Israel Association (*Western District*).

This Association, the President of which is Mr. R. A. Whytlaw, Broomfield, Shandon, commenced its fourteenth annual course of Lectures on subjects bearing upon the fulfilling of God's Promises to Israel (the British Race) in the Burgh Hall, Hillhead, on 13th November. The Rev. J. Idrisyn Jones, who delivered the first lecture to an appreciative audience, also gave an address in Row Parish Church, Gareloch, to a large gathering, on Sabbath, 11th November, subject: "Good news for the Patriot and better for the Christian," he being then a visitor at Mr. Whytlaw's residence. On the 19th he addressed a drawing-room meeting in Prestwick, Ayrshire, at the residence of Mr. M. Graham Coltart, and met there many friends interested in our cause. On the following day it was arranged by Mrs. Thompson, of Dumfries, to have a drawing-room gathering, but owing to a death in the family circle it did not take place. Other friends at Kilmarnock were to be visited, but circumstances occurred which prevented this being done.

The attached are the Lectures to follow :—

Dec. 11, 1906.—"Seeking the Blessing of God Almighty upon our British-Israel endeavour" (M. Graham Coltart, Esq., Prestwick).
Jan. 8, 1907.—"Pilgrim Fathers" (R. Scott Moncrieff, Esq., Edinburgh).
Feby. 12.—"The Return of the Jews to the Holy Land" (Rev. Evan Grant, of U.F. Church, Govan).
Mar. 12.—"The Voice of History and Prophecy in relation to British-Israel Teaching" (Rev. Leonard Hills, Director of British-Israel Caravan Mission).

There are also meetings held monthly in winter by other British-Israel Associations in Glasgow and suburbs.

Govan British-Israel Association.

The opening lecture in connection with the above Society was given in the Christian Institute, Govan Cross, on Nov. 12th, by Mr. J. D. Reid, of Glasgow, and was entitled "Wanted a Nation and a Kingdom." The Rev. Evan Grant, Hon. President of the Association, occupied the chair. The subsequent lectures are as under, and we hope the local friends will beat up strongly on the given dates :—

Dec. 10, 1906.—"The Early British Church" (J. Moncrieff).
Jan. 14, 1907.—"Return of the Jews to Palestine" (Rev. Evan Grant).
Feby. 11.—"God's Witness, Israel" (D. M. Girvan).
Mar. 11.—"The Great Pyramid" (D. Davidson).

Reviews.

Klemata (Vine Twigs). By the Rev. Philip Carlyon, M.A. A companion volume to "Klasmata." With illustrations. Cloth, 3s. net. Robt. Banks and Son.

Yet another book from the fertile pen of our aged-young brother Israelite, the Rev. Philip Carlyon, M.A. It is a volume issued in excellent print and binding. Quite in the line of his classical taste, he has gone to the Greek tongue for its title—which, if Anglicized, means "Vine Twigs." So fruitful is this Vine that the Twigs sprout from its branches in affluent abundance; and not willing to keep them for his own private enjoyment, he desires that many others should share them. It is encouraging to younger authors to find this venerable writer sending into the literary market so interesting a production when he is almost a centenarian. Why may it not be possible for some of us thus to add to the world's libraries when our heads are hoary with age? It is not improbable that when the clock of time rings out, peradventure, his 100th birthday, yet another book may then issue from the pen of our versatile friend. To all British-Israelites, Mr. Carlyon is a valuable instructor and guide. He was a convinced Israelite before most of us now living had embraced the truth of our Hebrew origin; and now his knowledge of the subject is comprehensive and unshaken. "Klemata" is a book of the most varied subjects—a veritable *Omnium Gatherum*, for it deals with Prose and Poetry—Biography and Autobiography—History and Prophecy—Things Sacred and Secular—Concerning Ghosts and Striking Incidents, reminiscent of long years of life—References to Saints and Martyrs—Parish Churches and their Bell-Ringing—Protestantism and Popery—Nations and Empires—Peace and War—and matters Israelitish. And in all this material it is impossible not to appreciate the sweet and candid tone which runs through it. Every reader will feel that the author is a true Christian gentleman—one's interest in the volume grows the more we go into its contents. There are two sermons printed in full, which will elicit admiration, one on "Christian Charity," and the other on "Ye are the Salt of the Earth." They are conspicuous for their logic and chasteness, their force and beauty, and are well worth reading. It would be scarcely expected

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that we should be agreed with Mr. Carlyon in a book so original and discursive, but as he is so signally honest and writes all with so genial a temper, we can differ from him without an atom of bitterness. We may refer to two points, in regard to which a good many would join issue with him. (1) *His estimate of Dr. Torrey, the Evangelist.* He thus refers to him—"I beg, therefore, humbly to submit to all whom it may concern, that Dr. Torrey's teaching is not reliable, and that his alliance with it of the charms and power of music creates a witchery which tends to make his audience lovers of pleasure more than lovers of God." With this verdict we are unable to agree. (2) *His advocacy of the Doctrine of Annihilation.* We do not find it in the Scriptures, and we deem one fact fatal to the opinion, viz., that equity is one of the great attributes of Jehovah, by which each man will have according to his works. But as there cannot be a lesser and a greater annihilation, the principle of equity would thus be abolished. But we heartily commend this unique and interesting book, which will afford some hours of enjoyable reading and stimulating thought. J. IDRISYN JONES.

The Anglo-Israel Almanack and Diary, and British-Israelites' Companion, for 1907. R. Banks and Son. Price 3d. Interleaved with ruled paper, 5d. Cloth boards, 1s.

THIS annual visitor has now made its 27th appearance and continues to justify its existence in a very thorough manner. We are given good portraits of three "stalwarts," viz., those of Col. Deane, C.B., the Rev. W. L. Benthall, M.A., and Mr. W. H. Mason, and this addition to our British-Israel Portrait Gallery is of itself a feature which should popularize the Almanack. The main articles, of which there are a dozen, deal as usual with various phases of the Identity and contain a wealth of instructive reading. "A Declaration of Those Things which are most surely Believed among us" (Luke i. 1) is contributed by Rev. Leonard Hills, and is really a concise British-Israel Manifesto. An article in the *Jewish Encyclopædia* on "Anglo-Israelism" by Jos. Jacobs, B.A., is criticized by Mr. J. W. Macdonald, and we hope the rest of the "encyclopædists" know more about their themes than Mr. Jacobs knows about his, otherwise the publication is only fit for the scrap-heap. Mrs. Cowan writes a substantial paper on "God's Faithfulness to David," and Mr. Shaw a short one on the Bishop of Wakefield's Diamond Jubilee Hymn; while Mr. Onslow discusses Ezekiel's Vision of the Dry Bones, and contends that it relates to the raising up of dead Israelites, not to the living people—a view, however, which does not appeal to our "better judgment." Hard upon the heels of Mr. Onslow, Col. Deane comes with an article on the same topic, which is more in harmony with the generally accepted interpretation of the Vision, though we notice he holds that the "dead House of Israel with Christ rose from the dead," thus putting the fulfilment of the prophecy into the past, from which most of us will dissent. "The Gathering of Israel," by Mr. W. H. Mason; "Great Britain and America as the World's Evangels," by Rev. Idrisyn Jones; "God's Way for His People Israel," by Mr. Hy. G. Locke; "Abraham, the Friend of God" (James ii. 23), by Rev. W. L. Benthall, M.A.; "Can We Oblige?" by Mr. H. A. Marchant; and "The Promise, the Covenant, and the Oath," by Rev. W. F. G. Clatworthy, are all excellent, and make the "Almanack" a treasury of Identity logic. Short biographies are included of Col. Deane, Rev. W. L. Benthall and Mr. Mason, nor must we forget to mention the ever-useful list of British-Israel Societies throughout the earth; and although we have not exhausted its features we have perhaps said enough to show that it is invaluable to the "Identist" both for personal edification and wide distribution.

Purse Calendar, 1907. Facts in a nutshell. 1 dozen, 8d. 1d. each. Robert Banks and Son, London; also from Mrs. F. Thompson, "Inveresk," Dumfries.

ALLUSION has already been made in our columns to this unique annual, and we simply wish to point out that *now* is the psychological moment for sending it off to friends. We find that it is welcomed everywhere with pleasure, and while it can never take the place of the *Anglo-Israel Almanack*, which provides us with able treatises on our Truth, it draws attention to the subject in a very forcible way. We need only add that the Articlettes are written by Rev. Philip Young, Rev. E. Wemyss-Whittaker, Rev. S. J. Carlton, Rev. Leonard Hills, Rev. L. G. A. Roberts, "Oxonian," Miss E. M. Rush, Miss Gertrude Smith, Col. G. W. Deane, F. T., and Messrs. R. A. Whytlaw, J. G. Taylor, and J. Houghton Spencer.

The Seal of God; or, the Mark of the Beast—Which? By Augusta Cook. Robert Banks and Son. Price 2d., 15s. per 100.

THIS is the second of Miss Cook's "Radium Series," the first one being entitled "The Oath which He Sware to our Father Abraham." The object of the present booklet is principally to draw a distinction between the Latin cross, which the authoress considers to be "the mark of the beast," and the crosses which constitute "the seal of God." Miss Cook shows that the word rendered "mark" in Ezek. ix. 4 is the Hebrew "Thau," being the shape of St. George's Cross; and that the same word is used in Matt. xxiv. 30. While "Thau" is the last letter in the Hebrew alphabet, Aleph (א), it is argued, is the first; and the two conjoined, as they are in the Union Jack, form a "perfect scientific group." Miss Cook also finds "the number of the beast" in both "Lateinos" (the Latin man) and Romiith, and devotes a chapter to "The Cross of Christ: What is it?"

Correspondence.

A GOOD EXAMPLE.

To the Editor of the "Banner of Israel."

DEAR SIR,—At various times we give our Shipmasters a supply of your paper, the BANNER OF ISRAEL, through our senior partner, who has been a subscriber for thirty odd years. The Master of our *Balmore*, writing from Genoa on the 1st inst., says:—"Please accept my best thanks for your package of BANNERS OF ISRAEL. They are such interesting reading and contain such useful information. The last BANNERS you gave were much read by many and were finally taken from us at Portland (O.) before we left."

Yours faithfully, HATFIELD, CAMERON & Co.
The "Bay" Line.

10, Bothwell Street, Glasgow, 4th December, 1906.

BRITISH-ISRAEL POSTCARDS.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am very glad to see Mr. Thomson's letter in the BANNER for 24th October last, and have to state that in response to several requests from fellow Identists I have tried to strike out a new line in coloured pictorial Identity postcards, which methinks may be largely used with advantage in sending forthcoming Christmas and New Year greetings to all our friends, etc. You will observe from the specimen herewith that in addition to the beautifully coloured illustration of the First Christmas—specially adapted for this card—there is a goodly array of Identity matter. The two panels are so arranged as to give various Old Testament prophecies with the New Testament fulfiments.

Altogether the card is a veritable *multum in parvo*, and should prove a fresh and distinct acquisition to draw attention to our Truth. I am indebted to my friend, Mr. Woodhouse, for his invaluable artistic help, and may add that a *local* firm has carried out the work (who are in entire sympathy with our cause).

The prices of the cards are 1d. each, 13 for 1s., or 50 for 3s. 6d., post free, and they can be obtained either from myself or Messrs. Banks. I would ask our readers to forward their orders early. Yours sincerely,

HENRY G. LOCKE.

115, Choumert Road, Peckham, S.E., 29th November, 1906.

[We have received the Christmas and New Year card referred to by Mr Locke, and are quite sure that it has only to be seen in order to be appreciated. We often hear it said that British-Israelites should adopt new ideas in their publishing department. Well, here is a new idea as far as we are concerned; a beautiful idea too, besides being a cheap idea, and let us show Mr. Locke by our purchases that we sympathise with his efforts and that those who take the risk of carrying

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"new ideas" into practice shall not be losers by so doing. We may take this opportunity of reminding our readers that Mr. Locke's "motto cards" for 1907 are also out (in two styles), and bear verses by the Rev. Leonard Hills. They are extremely pretty and no Identity household should be without them. If more than six copies are taken they are 1d. each, otherwise the price is 1½d., post paid.—ED.]

THE TRIBE OF LEVI.

To the Editor of the "Banner of Israel.

SIR,—In your issue of 28th November appears an article on Levi by Mr. John Minnis, and also a letter of a diametrically opposite character from Mr. Orr, and so it seems hardly necessary for me to say more; yet there are points upon which I cannot resist comment.

Mr. Minnis, I am pleased to see, writes more emphatically even than I have ventured to do, when he says, "Certainly there is not an atom of evidence to show that Levi, as a 'tribe,' belonged to the kingdom of Judah." Turning to Mr. Orr's letter, he has been contending that Levi had no "territorial inheritance," a moot point perhaps, and in his first letter quoted Josh. xiv. 4, which employs the word "portion." I naturally replied that his contention was "baseless," because the text proves the direct opposite to his deduction, as witness Lev. xxv. 33, 34, which inform us that their cities and their suburbs are the Levites' "perpetual possession" among the children of Israel. Why did not Mr. Orr rather quote Num. xviii. 20: "Thou shalt have *no inheritance* in their land." It is a difficult point. I confess I cannot reconcile the two Scriptures—perhaps Mr. Orr can. The difference (if there is any) seems to be between "inheritance" in the land and "perpetual possession" of their fields. But has it any important bearing on the issue? I find the trend of Mr. Orr's argument difficult to discover. Does he mean that if Levi had no inheritance in the land and no political status it could not be counted as a tribe? Then the answer is obvious, Mr. Orr cannot count Levi to Judah. But that is the issue which I am concerned to maintain.

In his first letter he says, "It is very evident, then, that the tribe of Levi was not counted to "all Israel" (wherein I do not agree with him) "or to the kingdom of Judah" (wherein I *do* agree with him), "but was scattered throughout Israel, the greater part returning ultimately to Judah." He does not explain how they could "*return*" if they had not previously been with Judah. But that is no doubt a slip of the pen and he merely means that the greater part joined Judah after the rebellion, founding upon the well-known passage in Chronicles. If so, Mr. Minnis disposes of it and I need not repeat myself. "Moses prophesied that Levi would reject Christ" (Deut. xxxiii. 9). After looking at the text and its marginal references, this interpretation seems to me fanciful. "Christ . . . came unto His own, the priestly and kingly tribes Levi and Judah." I for one cannot accept this gloss. Surely Mr. Orr cannot be oblivious that Christ's priesthood is after the order of Melchisedec, *not* after that of Aaron (Heb. vii., and especially verses 13 and 14). "His own" means His own tribe Judah and nothing more, and therefore tends to show that Levi (as a tribe) was not with Judah, or concerned in the matter, any more than were the others of the lost tribes. "Do not the thousands of Manasseh and the ten thousands of Ephraim constitute two tribes?" Why does Mr. Orr ask *me*, when Moses most emphatically answers no in the very blessing quoted? (Deut. xxxiii. 13).

I am not by any means sure of the "illegitimacy," but, assuming it, that does not, even with Mr. Orr's ingenious suggestion, get rid of the difficulty of Rev. vii. It will be granted that the "illegitimate" is inferior to the "legitimate." And the sealing was (presumably) a blessing. Why should the "illegitimate" part be blessed as abundantly as the "legitimate" part of Manasseh, *and* the birthright inheritor (Ephraim) *together?* What had this half tribe done to deserve it? Where does the Scripture foretell it? No, the Ven. Archdeacon Hanau's solution is the only one which seems to me to hold water.

I have received so much kind endorsement, both direct and implied, from our leading thinkers, of the views on Levi put forward in "a Monograph of Benjamin," and Mr. Orr is in such a very small minority that, though I should like to convince him also, I feel little call to encumber your pages further. Thanking you, sir, at the same time for the hospitality of your columns.

LANDSEER MACKENZIE.

MR. MARCHANT ON THE CIMMERIANS.

To the Editor of the "Banner of Israel."

MY DEAR SIR,—Mr. Marchant has gone over body, soul, and spirit, to the ranks of those who declare the House of Israel to be non-existent; more than that, he is apparently certain that the Bible is a very faulty book. The Biblical statement stands thus, Israel was removed to Assyria—not Mesopotamia—and placed in Halah and Habor and Hara, by the River Gozan and to the cities of the Medes. Mr. Marchant's story is, it was not the land of the Medes they were taken to as captives but to Mesopotamia, and placed in the land of Haran, and then he informs us that Habor is a river (pity the poor Israelites if Mr. Marchant is right, for they were placed *in* Habor according to Holy Writ). Now this is an old story; it was killed off long ago. Our opponents never refer to it now, yet Mr. Marchant has taken up their argument (a silly one it is) and attempts to clear up mysteries that are beyond his ken, sacrificing Holy Writ without scruple when it is in his way. Anyone who turns to Johnston's royal map of Persia will easily find that to this day the river Gozan, or Kezel-Ouzan, is still flowing through what was the land of the Medes, falling into the Caspian at its S.W. corner. Following the river from its mouth you travel N.W. into a bend it takes to the S., about 50 miles from the Caspian; there he will find Hara on the N. side and just at that bend; follow it still further and Abor is reached. These are the cities, that is the river, and they are on the borders of the land of the Medes where the Israelite captives were taken unto.

I do not need to write a geographical work; Oxonian's "Israel's Wanderings," with its little maps, should satisfy anyone, and I protest against an accredited lecturer of British-Israel truth publishing or teaching such theories. I can show Mr. Marchant almost his own statements in a Glasgow paper of nearly twenty years ago, where the writer closes his paper with the words, "They are gone, gone for ever," *i.e.*, Israel was gone. Does Mr. Marchant agree with him in these closing words? The D.D. writer and Mr. Marchant are so like in their statements condemnatory of the simple Bible narrative as to the geographical placement of the House of Israel, that it would not surprise me although he agreed. Let me press Mr. Marchant to a fresh reading of 2 Kings xvii. 6, xviii. 11; 1 Chron. v. 26, along with an examination of the map of Persia I have mentioned, and then give us his opinion afresh. If he sees he is wrong in his paper in the BANNER, "Confession is good for the soul"; none of us will think the worse of him.

J. D. REID.

Glasgow, November 29th, 1906.

OUR NATIONAL SABBATH AND THE FRENCH DAY OF REST.

To the Editor of the "Banner of Israel."

SIR,—Allow me to point out to your correspondent, J. R. White, that the recently passed French Weekly Rest Act does not seem to affect the situation at all. I believe the Act does not say anything about Sunday, but only prescribes one day's rest in seven, leaving the different trades to make their own arrangements, which is a very different thing from a national Sabbath.

I am, Sir, yours truly,

JAMES S. MARTIN.

Box, Wilts, 8th November, 1906.

WITH our next issue we hope to publish a four-page Supplement.

ALL Annual Subscriptions for the BANNER OF ISRAEL should be remitted direct to the Publishers, ROBERT BANKS AND SON, Racquet Court, Fleet Street, London, E.C.

CORRESPONDENTS should please note that *all orders* for books and pamphlets should be sent direct to MESSRS. ROBERT BANKS AND SON, and *not* to Secretaries of Associations, &c. Delay is often caused in the execution of orders by sending to an intermediate person. When ordering of a bookseller give the publisher's name and address.

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

"And the Remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." —MICAH v. 7.

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

THE BANNER OF ISRAEL.

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

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Dispensationalism.

BY THE REV. LEONARD HILLS.

THE following letter culled from the pages of the "English Churchman," Nov. 15, is a fair example of the Pot calling the Kettle black, and would be amusing were it not at once so indignantly "cocksure" and so painfully illogical and unscriptural. Let us look at it fairly, and it will show better than any Anglo-Israel denunciation can do what a caricature of God's Truth "Dispensationalism" is.

"THE ISRAEL OF GOD."

SIR,—It is a pity your correspondent, "A Lover of the True Israel," did not study the Prophetic Scriptures before writing. He would then have seen that "the True Israel" are those who form the nation of Israel—not the Church of Christ. It is incredible that any can read God's Word and fail to see that great blessings are in store for God's ancient people, and that the world at large can only be blessed through Israel. See, for example, Isaiah ii. 1—5, xxvii. 6, Romans xi., &c. Some, of course, spiritualize all this. Well, by such a method one can make the Bible mean anything, or nothing, and bolster up preconceived notions. Surely, when God says "Israel," we have no right to read "the Church" into it. I believe God means what He says. If we assert that He says one thing and means another, we are pretending to be wiser than He. It is a sad fact that many earnest Christians have not grasped Dispensational Truth, which is the key to the whole situation. Isa. lxii. 1 is a good illustration of special prayer for Israel. Nor must we ignore the force of those words "to the Jew first," in Romans i. 16.

Certainly the world will not be won for Christ in this dispensation, because Israel, as a people, will not be converted and put into possession of their promised blessings in this dispensation. But these things will take place in the glorious Millennial Day.

If your correspondent really believes what he advances in the latter part of his letter, he must dispense with prayer altogether, to be logical, lest he should "interfere" with God's purposes. This is coming perilously near to fatalism. I have no sympathy whatever with Arminianism, but of the two errors I venture to think that fatalism is the worse. A BELIEVER IN PRAYER.

The writer of this letter is pitiful with the pity and patronage of superior knowledge that the "Lover of True Israel" should have confounded and confused the Church of Christ with the literal nation of Israel; and now if he sees this, and only has grace enough to take his own physic, made up from his own prescription, he will the rather rejoice at the growing number of earnest Christians who have *not* grasped Dispensational Truth as the key of the whole situation; who will *not* put a lie into God's mouth, and a "Gentile" parenthesis into God's all-sufficient Scripture-revelation of His sworn unalterable and unbroken purposes of love, mercy, and witness to and through His "ancient" nation of Israel so long as sun, moon, and stars exist.

The first portion of this letter might have been written by any British-Israelite. Analysed it works out thus:

1st	sentence.	Study the Prophecies.
2nd	,,	(α) No Israel but literal Israel.
		(β) "The Church" is not Israel.
3rd	,,	The world at large can only be blessed through Israel.
4th	,,	The folly of "spiritualizing" the plain words of God.
5th	,,	When God says Israel, not right for any to read "Church" into it.
6th	,,	"I believe God means what He says."
7th	,,	"If we assert that He says one thing and means another, we are pretending to be wiser than He."

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If the letter, after demolishing the unscriptural "Spiritual" Israel, had ended there, we should have said, Surely here is a British-Israelite witness. But alas, the "believer in prayer" only knocks over the Spiritual Israel theory in order to set up in its place another equally false and God-dishonouring. It is our old friend from the mists of Mildmay, commonly known as Jew-Israel, or the Jews the only true and existing ancient people of God; re-christened under the imposing nomenclature of Dispensational Truth, and further honoured with the fictitious title of Key-to-the-whole-situation. We have yet to learn that a lie is the only key to unlock God's Truth.

This Gentile parenthesis exists only in the minds of those who (God's awful warning notwithstanding) insist upon twisting the plain teachings of Holy Writ, and when they stand condemned by their own mischievous distortions of Scripture, they take shelter in a further "refuge of lies," decline to answer pertinent questions put to them, and act in a manner that can only be called cowardly and unfair, as I can prove up to the hilt if required.

Both Dr. Bullinger and Dr. MacKilliam, well-known "Dispensationalists," have, when called upon by British-Israelites to make good their words, declined to answer questions, or print our replies in their magazines, and have, when forced to see their illogical and unscriptural position, expressed their unwillingness to go any further, on the plea that it was "not edifying"; and when the writer of this article has taken them to task, he has been told how "shocking of Mr. Hills to attack such good men!" I attack no man. My life is too busy, and I grant the right of private judgment to all men; but when such "good men" go out of their way to attack and ridicule the faith that I hold dear, I claim the right of reply. When a man sets himself up as a public teacher and his teaching is challenged, surely the manliest method is for him to justify his teaching, and not rest content upon his great scholarship and the numerical strength of his followers to decline a reply or refuse the other side a fair hearing. We "unspiritual" British-Israelites come out in to the light of day, and welcome discussion. We only desire the vindication of God's Word, and when these "good men" refuse to allow us to state our side of the question it looks as if they feared lest after all the Scriptures of 1 Cor. i. 19 and Isa. xxix. 14 *might* be fulfilled in their own particular case, in God bringing to naught the wisdom of the wise. The Jew-Israel, like the spiritual Israel, theory can only be held by a tortuous twisting of Scripture, and a straining and explaining away of the plain word of God. Dispensational Truth says God has rejected Israel during this dispensation in favour of a non-Abrahamic Gentile witness. The Bible says (Jer. xxxi. 35, 36): "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. . . The Lord of hosts is His Name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever."

John Wilkinson, of Mildmay, another well-known Dispensationalist, says, in the "Railway Signal" of Feb., 1899, "The Gospel is like an express train which only stops occasionally to pick up some here and there, Israel meanwhile being switched on a siding; but the Church being completed, Israel will come again on the main line, stop at all stations, and pick up the world." Not content to let it stand thus, it has been further polished by the following lubrication by Wm. Luff:

> "Dispise not the rejected outcast Jew,
> For he is loved by God as well as you;
> He may be shunted for the Gentile train,
> But God will give him the main line again."

If anything more impudently impious in direct contradiction to God's Word is to be found among the utterances of "good men," we have not yet seen it. No wonder the infidel laughs at our belief in an impotent Omnipotence and a foresworn God. But this Gentile parenthesis, this Dispensationalism, must have had a beginning and there must have been a reason for its beginning. Who first brought forth this Dispensational Truth (!)? Was it some holy conclave of Bible students, who earnestly desired to hold the Truth in love, to "earnestly contend for the faith once delivered to the saints"? The answer is that this fearful caricature of prophecy was hatched in THE FOUL NEST OF THE PAPACY at the end of the sixteenth century, by the Jesuit Ribera, in order to relieve the Mother of Harlots from the terrible stigma that historical interpretation cast upon her; and this unclean bird has been fed and nourished ever since by the "futurist" or dispensational school of interpreters, who to this day talk of a Gentile parenthesis, which they have put in place of, and in violence to, the unalterable Word of God. Were it but Rome only who clings to this blasphemous fiction we could not wonder, but when we find her offspring tenderly nourished by Plymouth Brethren, Spiritual Life Conventionalists, and otherwise professed Protestants, who claim this fiction as Dispensational Truth, and the "key to the whole situation," we cannot but urge all lovers of Truth to search the Word of the living God, and throw off this incubus of Jesuitry which, perhaps more than anything else, continues to keep the eyes of earnest Christian folks closed to the glorious truth of the fulfilled and manifested prophecies of God concerning His predestined people, and His work of blessing the world through His own divinely-appointed channel of His witnessing British-Israel.

"Similitudes."

BY GERTRUDE SMITH.

WHILE turning out some disused books the other day a friend came upon a small volume evidently for many years out of print, entitled "Similitudes; or, the Israelites, the Scotch, and the Irish." The writer evidently had no knowledge of British-Israel Truth, and yet had very carefully collected in the little volume some most interesting similarities in custom between the Israelites, Scotch, and Irish. A very few I will endeavour to cull from the book for the benefit of BANNER readers. In the preface the writer says: "It is my design to bring together a few of these characteristic similitudes, which, in a remarkable degree, exist between the habits, manners, and cus-

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toms of the three nations heretofore named; whether they are merely imaginary, or whether they are both true and interesting, let the reader judge." The writer then commences by making a blunder, proving that she was quite unaware of our Israelitish origin, by saying that it was strange that, although the Israelites were the direct descendants of Shem, the Irish and the Scotch are descended from Japhet. With the exception of this mistake, the book might well have been written by a believer in our Truth. She begins by tracing the striking similarity between the houses in the East and the huts and cabins of the poorer classes in both Scotland and Ireland; the superstition among the lower classes with regard to the sun, moon, and stars, as having an effect upon their lives and destinies, pretending to be able to foretell events by means of them. She then describes first an eastern and afterwards a Scotch and Irish wedding: "It is the custom of the Israelites as well as the Scotch and Irish to send a friend to demand the hand of the bride, ever since the time when Abraham said to the man who ruled over his house, 'Go unto my country and to my kindred, and take a wife unto my son Isaac.' This man is termed 'Scatchan,' and he is master of the ceremonies during the revels. The salutations among the peasantry of Scotland and Ireland are very similar to those of the Israelites; on market day in Ballinrobe, as each neighbour or friend met, they uttered some holy aspiration or endearing expression, as 'God save you,' 'God speed you safe home.' Just such are the forms of salutation used by the Israelites, and such they have been from time immemorial. 'The Lord be with thee' was the greeting of Boaz to his reapers, and they answered him, 'The Lord bless thee.' At this day the address and the rejoinder would have been the same."

The writer then goes on to give an account of an interesting visit she paid to a poor family living in an Irish cabin. On entering she was greeted by the usual salutation, and after placing a chair for the visitor, a neighbour was summoned to help the woman grind corn; before the neighbour however arrived, a portion of the corn already ground was placed in an iron pot which she hung over a fire of furze. The quick blaze and the crackling noise attracted her attention from the sapient observations of the husband on the crops and the weather, to watch the operations of the wife. We all know that the fuel commonly used in Ireland and in the north of Scotland is turf, but there are districts where turf is scarce and dear, and where farmers collect heath and furze, which they cut on the mountain. The "crackling of thorns" must have been a familiar sound in the ears of the people, or Solomon would not have referred to it as an illustration when condemning the laughter of fools. Sticks are also largely used in the making of quick fires by the peasantry. It was from a "fire of sticks" the viper darted which fastened on St. Paul's hand. By the time the corn in the pot was crisp the neighbour had arrived; standing on the threshold she said, "God save all here," to which both husband and wife replied, "And you too." A woman of Israel would have said, "Peace be on this house," and the response would have been, "The peace of God be upon thee." The two women then sat down to grind by pushing the handle of the upper grindstone from one to the other, thus turning it and grinding the corn, which from time to time they poured through a hole in the top. While they were thus engaged together they sung several of those interesting labour songs which are so suggestive of the customs of Eastern women, "who warbled as they ground the parched corn." The women of the Highlands also adopt the same inspiriting habit; they give a measured and musical form to their feelings. Whilst these two women continued their grinding and singing, it occurred to me that just such a tableau must our Saviour have had before Him when, eighteen hundred years ago, He illustrated by the two women grinding at a mill, of whom one was to be taken and the other left. The Israelites were not allowed to take querns in pledge from a debtor. The command is: "No man shall take the nether or the upper millstone to pledge, for he taketh a man's life to pledge" (Deut. xxiv. 6). These "primeval mills of the world," as Dr. Clarke calls them, are still found amongst the Celts, though many centuries ago the legislature of Scotland endeavoured to discourage these mills, and until about one hundred years ago there was a similar prohibition against the use of them in Ireland. When the corn was ground the woman took a portion, and mixing it with salt and water in a small kneading trough or bowl—no doubt similar to those which the Israelites bound up in their clothes on their shoulders, when they fled out of Egypt—she mixed a flat cake, which she placed on an iron plate, having placed it on some turf embers,—no doubt similar to the cakes "quickly baked on the hearth" which Sarah made ready for the angels whom her husband, Abraham, entertained. The Irish bake their cakes in a similar manner. The operation of grinding by the females was always accompanied, as it still is in the East, with melodious and shrill-trilled ditties sung in chorus; it gave to this simple domestic operation a peculiar character of happiness, peaceful industry and tranquility. The Hebrew writers, accordingly, always connect the sound of the morning mill with prosperity and repose; its cessation they associate with the presence of melancholy, trouble and adversity. Thus, when Solomon wishes to describe dreary melancholy of old age, he expresses it by the "sound of the grinding being 'low.'" "I will take away the sound of the millstone," says Jeremiah, to express utter desolation. That women or maid-servants generally performed this piece of domestic labour we learn from the first mention made of grinding with mills. "All the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon the throne, even unto the firstborn of the maid-servant that is behind the mill," in which passage, from the contrasted states of dignity and meanness, it is plain that, in Egypt at least, the drudgery of grinding was deemed the lowest possible.

I will give just one more "similarity" before bringing this little digest of Miss Neymo's book to a close. "In ancient times a white stone was cut lengthwise into two equal parts, and being each engraven with the name of an individual, they were exchanged between two who had contracted for each other a

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friendship through the courtesies of hospitality or some great service rendered. On subsequent occasions they or their descendants, by whom the symbol was recognised, gave or received hospitality on comparing the two tallies. They were called 'letteræ,' and we find in the custom a beautiful illustration of the passage: 'To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it' (Rev. ii. 17)."

Who is God's "Servant"?

"Mr. W. E. Addis is known already. He has reached the front rank of scholarship. And more to the present purpose he has had a spiritual experience so remarkable that he may write what he will, and those who know him will read what he writes. He calls this book simply *Hebrew Religion*. We shall not review it now. We shall touch one topic in it. Let that topic be the Suffering Servant of Jehovah. It is a much more important matter than the authorship of Isaiah. Two authors! Twenty authors! In itself it matters not at all. There are some few things of consequence which come out of it. But no mere literary question can compare in interest with such a question as this—Who is the Suffering Servant of the Book of Isaiah? For this question touches things that are spiritual; it brings the Jew and the Gentile together; it concerns our knowledge of the Lord Jesus Christ. Now, Mr. Addis, who is a scholar and a devout one, has no hesitation in saying that the Suffering Servant of Isaiah is the nation of Israel. This is his first point and it is important. The Servant is not first of all a person, nor is he the personification of an elect few of the nation: not any godly, well-tried remnant, but the nation of Israel as a whole. But how can Israel as a nation be the Servant of Jehovah, in whom His soul delights? Has not Isaiah himself pointed out how poor and unworthy have been the achievements of Israel in the past? 'Who is blind but My servant? or deaf, as the messenger that I sent?' (xlii. 19). 'Thou hast not called upon Me, O Jacob; thou hast been weary of Me, O Israel' (xliii. 22). 'Thou hast wearied Me with thine iniquities' (xliii. 24). This is all true, and this is the actual Israel. But it is not the actual nation of Israel that the prophet has in his mind's eye. It is the ideal Israel, the Israel of the Lord's own choice. It is the Israel not of the prophet's nor of any time's poor performance, but the Israel which was the perpetual recipient of revelation and the messenger of salvation to the whole human race. There was a 'pattern in the mount,' a mission in the mind of Jehovah, and Israel was the Servant in proportion as he had been formed after that pattern, in proportion as he might be considered faithful to that mission.

"Does Mr. Addis mean that the Servant of the Lord had never an actual existence? He does not mean that. He has two touches yet to give to his picture. In the first place, Israel has been purged of his sins. He has been scattered among the nations. As a nation he has died, but he has died to live again. The dispersion has been his own purification, and at the same time the occasion of the fulfilment of his mission. . . . That is the first thing. The other is that 'the words of the Second Isaiah transcend his own thoughts'; that the picture of the Suffering Servant was not realized, nor could be, till God the Son took our nature upon Him and was manifested at the end of the ages to put away sin by the sacrifice of Himself!"—From a review of *Hebrew Religion* by W. E. Addis, M.A., in the "Expository Times," Oct., 1906.

The Anglo-Israel Post Bag; or, "How Arthur Came to See it."

By Bishop Titcomb.

Letter XXXIII.

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.

London, October 30, 1875.

My dear Anthony,—Hoping for the same success that I have met with in my two last letters, I now sit down to pen another. The subject is given above, and is one on which it is impossible to lay too much stress.

The usual light in which Christian interpreters have regarded the New Testament covenant is that of a long parenthesis in the history of God's dealings with His ancient people, during which period He has been gathering together a *spiritual Israel*, reserving all dealings with the *literal Israel* (using the word in its largest sense) until the "times of the Gentiles" shall be fulfilled. But while it is perfectly true that all are *spiritually* Abraham's seed who are justified by the faith of Abraham, Jews and Gentiles, without any difference (Gal. iii. 7—9), and while it is perfectly admitted that, apart from the *literal Israel*, there is full salvation for the whole world in the covenant of Gospel grace by Jesus Christ, it does not by any means necessarily follow that this introduction of grace to those who are by fleshly descent separated from the ancient seed was intended to suspend God's covenant dealings with the House of Jacob, and to introduce a new covenant which should be parenthetical between His former and latter favours toward them.

It is correct to say that it suspended divine relationship with those who crucified their Messiah and were cut off from their land as outcasts, and who, so long as they abide in unbelief, must remain under an anathema. But (as I have shown you in my 19th letter) at the time when that branch of Jacob's House was being rejected, the other branch, the House of Israel, was beginning to be converted and re-nationalized. This, indeed, was absolutely necessary to the integrity of prophecy, because it had been said that the Hebrews "*should never cease from being a nation*" (Jer. xxxi. 36). And again, "*My glory will I not give to another*" (Isa. xlviii. 11). Thus the glory of God's name in the Old Testament covenant is bound up with the national existence of His ancient people without any limitation to time or place.

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You may spiritualize the words "Jacob," "Israel," "Jerusalem" and "Zion" in the Old Testament prophecies as much as you please; but if Israel was "*never to cease from being a nation*," then—whether in Palestine or in the isles of the sea—the work of world-wide glorification of the Lord which that nation had from the very first to achieve must be carried on by a *literal descent of the people in perpetuated generations;* otherwise, the prediction utterly fails. When, then, if the new covenant was opened to the world by the House of *Judah?* Now that Judah is under the anathema, it must be carried on by the revived House of *Israel.* Gentiles, not of that stock, may do the same in a subordinate and contemporaneous manner; but "Israel" (as lineally of the nation that was "*never to cease*") must, upon the very faithfulness of God's own Word, be still the people of His choice, occupying their predestined function of sending forth light and salvation to the ends of the earth.

This being so, look around Christendom and ask where such an Israel is to be found if it be not among the Anglo-Saxon nations. *First*, try it negatively. Does the Lutheran Church, though Protestant, fully answer this description? What! A Church which keeps only half her Sabbaths and has little or no agency for printing and circulating the Word of God in the languages of heathen lands? Does the Greek Church fulfil this function? What! A Church which has sunk into the idolatry of picture worship, and which makes no organised efforts to evangelize the nations of the earth? Does the Papacy fulfil it? What! A Church which, notwithstanding its great missionary efforts and its widespread possessions through the earth, has propagated error instead of truth in every direction, which worships saints and angels, bows down before images, and which lords itself over God's heritage in the spirit of an anti-Christian usurpation? Do the Syrian or Abyssinian Churches fulfil it? What! Churches that have little or no influence beyond a few degrees of latitude and longitude? Well, then, by the mere process of exhaustion, you must come to the Churches of the Anglo-Saxon race. Try the question, therefore, *secondly*, by a more positive method of inquiry.

It was said, "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). Again, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the nations" (Isa. xlii. 6). Again, "This people have I formed for Myself; thou shalt shew forth My praise" (Isa. xliii. 21). These passages refer to the Hebrew people as a whole; but, as I have said before, Judah being excommunicated and "backsliding Israel justified," the "nation" that can "*never cease*" must now be represented by this latter portion, notwithstanding that she has hitherto been lost to view and has not even herself recognised her identity. Where, then, shall this portrait of Israel be verified, if not among the Anglo-Saxons? The description might fill a volume rather than a paragraph. It would need a review of all those moral and religious influences which we are carrying on in active exercise over the whole world. Whither do not principles of justice, liberty, philanthropy, and knowledge go forth through this highly-favoured race, scattering seeds of light and extending the general interests of humanity? What race but ours ever paid down millions of gold and silver to liberate slaves and wage a crusade in favour of the essential freedom of man's universal birthright? What country but ours is the world-wide refuge for outcasts, the palladium of liberty for every human being oppressed by tyrants and despots? To whom do the nations look for sympathy and aid in times of distress, when famines, floods, and earthquakes desolate their populations, if it be not to Great Britain? Is not Anglo-Saxon generosity as great as Anglo-Saxon love of liberty? Again, to whom do the nations look in times of financial embarrassments? Is it not to British gold and Anglo-Saxon enterprise? In this respect do we not accurately fulfil the destiny of faithful Israel according to God's covenant promise in Deut. xxviii. 12: "Thou shalt lend unto many nations, and thou shalt not borrow"? Above all, what would be the condition of the world in regard to written revelation if it were not for this great land of Bibles? Have not our missionaries translated the Scriptures (either in whole or part) into two hundred languages? Are we not occupying in this respect exactly the same position toward the Word of God which Israel did of old? Most assuredly, if we are not Israel "after the flesh," God is using us, notwithstanding, for the fulfilment of His covenant purposes. Read carefully the first thirteen verses of the 28th of Deuteronomy, also the first thirteen verses of the 26th of Leviticus. Have you done it? Tell me now, in the first place, if the fidelity of Great Britain to her Sabbaths, and her faithful witness against idolatry, and her love for the law of the Lord (which is here read more fully, more regularly, and more publicly throughout her Churches than in any country of Christendom), does not correspond to the conditions of blessing laid down for Israel in these chapters (see also, as regards the Sabbath, Isa. lviii. 13, 14). And then tell me, in the next place, whether the fulfilment of those blessings in relation to our national prosperity and temporal greatness is not as exactly corresponding. Are not all these things confirmations of the Anglo-Israel theory? I admit they are not actual demonstrations. As I have said all along, the nature of the case allows of nothing approaching to any positive and palpable proof. But is there not throughout these letters a constantly accumulating testimony upon the subject which renders its credibility more easy and its belief more natural?

Yours, growing more and more a disciple,

To Anthony ——, Esq. ARTHUR.

(To be continued.)

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MISCELLANEA.

CHRISTMAS DAY.—The 25th December has not always been kept as the day of Christ's birth. Before the fourth century many held it on 20th April, and others on 20th May, while in Egypt 6th January was the day preferred. The Greek Church for a long time celebrated it in Epiphany, without a fixed day. St. John Chrysostom, in a Christmas sermon on 25th December, A.D. 386, said that day had not been clearly known to them more than ten years, "but it has been familiar from the beginning to those who dwell in the West." From this it is evident that the 25th December was in the fourth century adopted by the Church in the East in conformity with traditional custom in Western Europe. (*Daily Chronicle*, Dec. 2nd, 1906).—A. B. G.

***

BRITISH SOLDIERS FOR CANADA.—About 150 men of the recently disbanded 3rd Manchester Regiment are going to Canada, where they will join the Dominion army. They will assemble at Ashton-under-Lyne in January, and there take their discharge from the Home army. Reservists are also to be encouraged to settle in Canada, Mr. Preston, the late agent for emigration in London, being a strong supporter of this movement, while Sir Wilfrid Laurier is enthusiastic over it. The Army Council has likewise decided to allow 150 men to be obtained in this country for enlistment into the Garrison Artillery branch of the Permanent Forces of Canada, and volunteers from the Royal Garrison Artillery are to be called for. Privates are to receive fifty cents a day, which is to be increased to sixty after three years' service, and to seventy-five after six years'. Towards the higher rates, previous service in the Regular Army is allowed to reckon, but not to count either towards good conduct pay or pension, unless in the latter case the law be afterwards modified so as to include such service. Service towards an increase of pay is to be reckoned by periods of three years in the Canadian force, and thus anyone with three years' Army service at once obtains a higher rate of pay than a recruit. Those volunteering for the Canadian army are to be granted a free discharge from date of embarkation, and their enlistment for the Canadian forces will date from the following day. They will probably be required to embark about January 1st.

***

"PILGRIM'S PROGRESS" TO PRINCE OLAF.—The Queen of Norway has accepted, through Canon Fleming, copies of Bunyan's "Pilgrim's Progress" in English and in the Norwegian language for her little son Prince Olaf. The editions are those of the Religious Tract Society, which has now helped to publish Bunyan's allegory in 106 languages.

***

ENGLISH SINGERS ABROAD.—Two orchestras, each composed of twenty-five English ladies, have been engaged by the municipalities of Nice (France) and Milan (Italy) respectively, to play in the municipal casinos for the period of six months.

***

EXPANDING COMMERCE.—During the eleven months of the year which are now complete, British trade has already exceeded that for the whole of last year, when the figures were a record. The statistics for the eleven months are as follows:—

		Increase.
Imports	£553,379,384	£41,205,738
Exports	344,263,738	42,892,465
Re-exports	77,417,314	6,711,902

The total trade of the country amounted, therefore, in the eleven months to £975,060,436, or an increase of £90,810,105.

***

DIVINE PROTECTION DECLINED.—The French Chamber has decided to abolish the motto, "Dieu protège la France," from French coins as soon as the Government decides on a substitute phrase.

***

TO DEVELOP WEST AUSTRALIA.—The Legislative Assembly of Western Australia has authorised the raising of a loan of £2,467,000 for public works of a developmental and reproductive character, including four new railway lines to the mining fields, and nine agricultural railways. It is proposed to put out agricultural "spur" lines in districts in which new settlements are projected or in which settlement has already taken place in anticipation of railway communication.

***

APOCHRYPHAL EPISTLES.—A twelfth century manuscript of apochryphal Epistles of St. Paul, which realised only £225 at the sale of the late Mr. Morris's library, was sold on December 5th for £670.

***

COLONIAL SCHOLARSHIPS IN CONTINENTAL SCHOOLS.—Miss Stratford Cox, of Dusseldorf, at the conference of British Continental Chaplains at Lille, read a paper on "Colonial Scholarships in Continental Schools," and mentioned that she and her sister had made the experiment of having a Colonial in their own school. The first Colonial vacancy in it was filled by a pupil from the West Indies. A New Zealander followed, and then an Australian They also had applications from Barbados and St. Kitts for the next vacancy. Miss Cox explained her plan as follows:—"In order to help to strengthen the ties between the Colonies and Great Britain, and in the hope that other schools may adopt the same plan, we propose to keep a vacancy in our school for a Colonial pupil, who shall be received on lower terms than other pupils in order to help overcome the extra difficulty of the voyage. If the idea were taken up on a large scale, in boys' as well as girls' schools, we might have a constant stream of young Colonials coming 'Home,' who would learn to understand us better, and we them, who would cherish an affectionate remembrance of the Old Country, and, later on, if possible, give their own children the same advantage. The pupils should not, we think, be under fifteen years of age—first, because we do not want to create the impression that we consider an English education superior to a Colonial one; second, because the young people should be old enough to appreciate thoroughly the advantages and to retain a vivid recollection of their visit to the Old Country."

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Chats About the Great Pyramid.

CONDUCTED BY S. ALLEN WARNER.

IX.—THE "TOMBIC" THEORY REFUTED.

BY THE REV. LEONARD HILLS.

IN dealing with the "Tombic"—or, for that matter, any other of the numerous theories which gather about *The* Pyramid, we cannot afford to discount the patient and prolonged investigations of those archæologists and Egyptologists who have laboured with a devotion and thoroughness that only an intense thirst for knowledge can create and sustain.

But at the same time we need very carefully to distinguish between the actual facts that those investigations have evolved and established and the labyrinthine theories which, like Carlyle's Egyptian pitcher of tame vipers, are weltering together in the struggle, each to get its head above the others.

Certainly the most venerable of these theories is the one we deal with in this critique—the "Tombic."

How much do we know about the Great Pyramid of Ghizeh? We know where it is, what it is, but are by no means agreed as to *why* it is. Briefly, then, as to where and what.

The Great Pyramid is situated near Cairo, and is the greatest of the nine of Ghizeh, which stand on a plateau of limestone rock on the west side of the Nile, some 140 feet above the level of the Nile valley.

There are possibly scattered throughout this land of Pyramids over one hundred, but nearly all in a very ruinous condition; indeed, of the nine at Ghizeh it is only the first three that are of note by reason of size, preservation, and history; and it is with the first of these—greatest and oldest of all—and referred to by Herodotus* as that built by Cheops, and hence frequently referred to as the Pyramid of Cheops, that we have to do.

It covers nearly fourteen acres of ground, on a square base, each side measuring 760 feet long. Its four sides slope inwards and upwards at an angle of 50° 51′ 14·3″, and it originally rose to a height of 486ft. above the base line, and is estimated to contain considerably over five million tons of hewn stones in its gigantic mass. Outwardly it appears to be but one of the many places of sepulture that rise along the banks of the great river of Egypt; but directly we begin to make comparisons we find the first, or Great Pyramid, to be not only the largest and most perfect, but containing the most wonderful triumphs of exact architecture extant. It is unique, both by comparison with other Pyramids of Egypt, or elsewhere, the world over, and in its antiquity, interest, and position, over all other buildings of whatsoever kind, age, or place. It differs from the tomb Pyramids in many vital particulars, as the following comparisons and contrasts will show:—

It is built on the very centre-point of all the land-surface of the world; or, in other words, the land-surface situated along a line running through it north and south to the poles of the earth is greater than along any other meridional line of longitude on the face of the globe; the same fact being patent as regards its latitude, standing as it does on the parallel of 30°, which contains more land-surface than any other, thus occupying a position on the earth from any point of which there is an equal distribution of terrestrial land-surface.

In connexion with these facts, remember that the accepted date of its building—2170 B.C.—is a day certainly somewhat previous to our latter-day discoveries of a knowledge concerning the then unknown continents of America and Australia! It differs from the smaller and tomb Pyramids in the fact that their outer coverings of granite perished, while the wondrous limestone casing-stones of the Great Pyramid proved impervious alike to the sand-storms or the destroying touch of the finger of Time. Twice in the year every part of its vast exterior is under the direct rays of the sun and casts no shadow at all—true of no other building in the world.

But it is when we enter within and examine its interior that the student is at once struck with the marked difference betwixt it and all other structures which imitate it.

Not merely is it unique in its prodigious size and exquisite finish, but also in the entire absence of any symbolic features, hieroglyphic or otherwise, that adorn all the sepulchres of the ancient Egyptians, who loved to record any particular in accordance with those customs peculiar to the votaries of Isis and Osiris; which, thanks to the kindly, preservative atmosphere of Egypt, the sons of men to-day are able to read so easily.

Because it can be safely and satisfactorily proved that the other Pyramids were, indeed, places of sepulture for heathen kings, it has been gratuitously assumed, without the slightest evidence of basal fact, that, therefore, the Great Pyramid, which is at once so like and so unlike the rest, could surely not have been built without some specific reason—and as that reason has not been disclosed by any discovery of remains of, or writings concerning, Cheops or other Egyptian monarch—in the absence of definite and positive evidence, this "Tombic" idea has been built up upon the negative side—on the argument from silence—as the best way to account for its inscrutable purpose, and to sum up the whole meaning of its grandeur, silence, and mystery as "a tomb, only a tomb, and nothing more."

The Great Pyramid itself is the best denial of all such fallacious arguments, as it stands out in all its grim majesty of isolation, without a particle of a vestige of anything approaching the idolatrous witness that was cut clean and deep into the stone of every one of the proved sepulchre Pyramids.

It is not the writer's intention in this thesis to attempt to follow up any of the well-known lines of argument to try and demonstrate thereby what it was built for; it will be quite sufficient here to establish the position that, whatever else it may have been erected for, *it was never meant for a tomb, nor ever used as one.*

But if a word is necessary—and it must only be a word—to those who desire to follow this study along definite and positive lines, we remark—

1. It is not conceivable but that this gigantic monument should have been erected as a great witness to some thing or some one.

*Herod. ii., 124-134.

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2. The other Pyramids bear their own proof that they were tombs; this one is absolutely devoid of testimony to the tomb theory.

3. If we show that it was not built for a witness to the work and prowess of some heathen monarch, *what does it witness to?*

Granted for the moment that it *was* originally built as the others as a witness to some great one; then you have at once to admit that the greatest of all the monuments of Egypt has failed in its purpose, for its walls are and *ever were* innocent of inscription, and history is silent as to any dead body ever being placed therein or removed therefrom.

Now there be many theories as to its original and ultimate purpose, the discussion of which is not germane to our purpose here; but let it never be forgotten that, geographically, it occupies the exact place that (if there is any truth in prophecy) is to be the position of "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof; and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt" (Isa. xix. 19, 20).

Not only geographically but *geometrically* this Great Pyramid stands in the very place that God says, by the mouth of His prophet, His pillar of witness is to stand—"in the *midst* and at the *border*."

Inasmuch as the centre of a sector of a circle is the same as that of the circle to which it belongs, it will be seen at once on reference to the map that Lower Egypt forms a sector of a circle with its centre at the Pyramid, and that this sector's centre borders on the hill of Ghizeh, which divides Lower (N.) Egypt from Upper and Middle (S.) Egypt.

Now the word in Isa. xix. 19 translated "pillar" is in the Hebrew *Matzaybhah*, which is really an erection, pile, or commemorative structure of historical import, and not merely a "pillar," *Amood*, which is simply a column, buttress, or support to a roof or building.

We have, therefore, many points that the upholders of the Tomb idea must demolish before their theory can be aught but theory.

I.—All the Tomb Pyramids have, on investigation, shown the unmistakable signs, pictorial representations, figures, symbols, etc., which belong and are peculiar to heathen rites.

II.—Not a mark relating directly or indirectly to idolatry can be found on either exterior or interior of the Great Pyramid.

III.—There is not a shred of available evidence, not a word of historic testimony,

1. That ever it was *intended* for a tomb,
2. Or used as such,
3. Or was ever intended to record the life, death, works, or memory of *any human being!*

Holders of the Tombic theory should know that the first notice of its being a tomb was as that of the Pharaoh who drove the Israelites out of Egypt, and who in the end, leaving his carcase in the Red Sea, never had the opportunity of being deposited in his own intended grave. Investigations soon, however, scattered this notion to the four winds, for the simple reason that it was built and sealed up long, long before there were any Israelites in existence—before Isaac was born, in fact.

Furthermore, the interior differs from all others in that, while they resemble it in its subterranean chambers and passages, the Great Pyramid alone has large chambers high up in the body of the building, of which the builders of the subsequent Pyramids knew nothing; and it is the sole one whose so-called sarcophagus (the Porphyry Coffer) is perfectly devoid of all ornament and inscription; and also it is the sole one whose stone chest (call it what you will) bears absolutely no trace whatever of a lid. In all other cases where the much-embellished sarcophagus was found lidless, there was always ample proof of the existence and fastenings of such lid.

To sum up. The Tombic theory is merely supposition and assertion. Not one shred of evidence has ever yet been adduced to substantiate such a position. Its very basis is: that as the second and third, which are of later date and built in imitation of the first and Great Pyramid, are sepulchres, therefore the great original was also; while on the other hand, by tokens well known to science and archæology, by at once the voice and the silence of history, there is an ever-increasing mass of data weighing down the other side and making its voice heard, on the ground that whatever else the Great Pyramid was and is, it never was a tomb.

X.—A Study of Scripture Prophecy, and the Time Measure of the Great Pyramid's Low Passages and Ante-Chamber.

By T. M. Towell.

(1). The Prophetic Dates of Scripture.

The object of this study is to discover if there be any connection between the prophetic dates of the Bible and the time measures of the Great Pyramid. It is first necessary to arrive at an understanding of the Bible dates, apart from any theory. To do this the following rules must be observed:—

(1). The terms of these predictions, when not clearly symbolic, to be taken in their literal sense.

(2). The received A.D. date, and Usher's dates for the time of the captivities, to be taken as approximately correct.

(3). The calculations to be in solar years only.

(4). Only one commencing date to be used; when doubtful, the latest.

(5). One year to be added to calculations passing from B.C. to A.D. dates.

By following rules 3 and 4 we escape the confusion arising from the multiplication of dates and year lengths. I do not include the dates of the Apocalypse, because I consider their times are all covered by the larger dates of the Old Testament, and because they are all evidently symbolic numbers rather than definite dates. Let us commence with the Pyramid date of 1882, which has been so much in dispute. Some students were very certain as to what would happen when it arrived; many were sure the end of this dispensation was coming. The year 1882 came and went, and the end of the dispensation was apparently as far off as ever. Pyramid students were wrong in their assumptions, that was all; but there was no mistake about the importance of the 1882 date. Not only were a number of Scripture prophecies fulfilled respecting Egypt and British-Israel,

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in a most marvellous and totally unexpected manner, but by one blow the Turkish Empire was cut in twain and the whole of the Sultan's African dominions were taken from him, thus showing that the dominion was passing from Turkey into the hands of British-Israel.

We are told in Dan. vii. 25 and xii. 7 that the time limit of the Anti-Israelitish powers, which were to follow the four great Gentile Empires, would be a time, times, and a half, or three and a half prophetic years of 360 days each, a day for a year, *i.e.*, 1,260 years. The Mahommedan-Turkish rule dates from the Hegira in A.D. 622. Adding 1,260 we get 1,882, the exact Pyramid date we are discussing. But Dan. xii. 11 shows that with respect to the Mahommedan abomination of desolation there would be a further extension of 30 years, and adding 30 to 1,882 we get 1,912. Now return to the foot of the Pyramid's great step, A.D. 1813—14, measure over its face and along the floor line to the end of the grand gallery, and at the point reached by the 1882 date, measured *through* the step slightly within the first low passage, we get in inches 1,911—12, emphasising the Bible date, which shows that, whilst students were able by measuring through the step to arrive at the 1882 result, Father Time had to come inching along the floor line just as he had been doing for 4,000 years, and the first found date has to wait until overtaken in 1911—12, when we may begin to look for the end of Turkish Rule.

The remaining numerical prophecies are five in number, one of which is dual.

(*a*). The times of the Gentiles (understood to signify 2,520 years, although this number is nowhere given) is clearly implied in Dan. ix. 25, the deplorable condition of Nebuchadnezzar during seven years being typical of the state of the world during seven times of Gentile rule, *i.e.*, 2,520 years. Unless this is so the times of the Gentiles, so prominent in Scripture, have no definite duration, which is not probable. The latest date for their commencement is B.C. 606, when Nebuchadnezzar began the treading down of Jerusalem, and this would terminate in A.D. 1915.

(*b*). The seven times punishment of Israel and Judah predicted in Levit. xxvi. 18, also signifying 2,520 years—their clear fulfilment in the case of British-Israel proving the correctness of the inference, which is also confirmed by Hosea's prophecy of the three thousand years under the figure of three days (Hosea vi. 2). This period commenced B.C. 721, when all Israel were carried captive, and there were none left but Judah only (2 Kings xvii. 18), and ended A.D. 1800. With Judah this period commenced B.C. 598, when the Jews were carried captive to Babylon, and none were left save the poorest people of the land (2 Kings xxiv. 14), and expires A.D. 1923. It appears from this that Judah's time of punishment will not close until after their return to Palestine in unbelief, where they will meet the full force of the great tribulation which will bend Judah for God (Zech. ix. 13).

(*c*). The 1,335 days of Dan. xii. 12 has generally been interpreted as a lengthening of the 1,290 days of the eleventh verse, making an additional forty-five days. Our first rule will not permit this, for it does not agree with the terms of the prophecy. The angel does not say, "Blessed is he that has passed on to the *close* of 1,335 days." The literal meaning is that he is blessed who is spared to see the commencement of these days. I am convinced the angel is here stating the exact duration of the Millennium, given in the Apocalypse as one thousand years—an even and symbolic number.

(*d*). The 2,300 days of Dan. viii. 14. This is a most difficult numerical prophecy, but if we confine ourselves to the terms in which it is given, together with the preceding verse, we shall see that it clearly includes the whole time of the restoration of the Jewish nation, the treading down of Jerusalem, and the complete cleansing of the sanctuary from both its present and future abominations. There can be no doubt the commencing date is the decree of Ezra vii. 11, which was the Magna Charta of the Jews, previous decrees only permitting them to return to the land and re-build the Temple. This gave them back their own laws, the power of life and death, and the raising of taxes; in fact, all save the re-building of Jerusalem. The author of the decree is called Artaxerxes in Ezra. I am prepared to prove that it was Xerxes, whose reign began B.C. 485. The date of the decree, given in his seventh year, would be B.C. 478, and two thousand three hundred years calculated from this date lands us nowhere.

Every other possible method may be tried with the same result—failure.

But when we learn that in the older MSS. of Daniel the number is 2,400, the difficulty at once disappears, for they terminate A.D. 1923, which is thus twice given in prophecy as apparently the end of this dispensation. We will now take these results to the Pyramid and see if its measures confirm them.

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(2). Pyramid Measures.

In the foregoing Paper we arrived at the year A.D. 1912, as the extreme time length of the Grand Gallery. We have now to face the problem which has been the stumbling-block of Pyramid students, viz.—In what manner does the Pyramid indicate the further progress of time? So far the inch for a year method has served us well, but it is generally agreed that this measure must now be abandoned. We are about to enter the Ante-Chamber, which, although the smallest, is probably the most important of the three, for it contains far more than both the other two. It is only reasonable, therefore, to suppose it requires a more extended measure to express its symbology. The Chamber is entered through a low, cramped passage of over fifty inches long, and ends in a second passage of twice that length. These passages are believed to indicate times of distress and trouble. That there should be such a time lasting more than fifty years, and after an interval of one hundred and sixteen years a second time of trouble one hundred years in duration, is more than most people can admit, and certainly is not according to prophecy. We therefore have to seek some other measure. Many are the attempts that have been made, but as far as we are aware no solution has yet been offered that has proved generally acceptable. The inch year measure was not an invention; it was a measure given by the Pyramid itself for the very purpose for which it has been used. It is only

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natural, then, to suppose that we may find the clue to the new measure also in the Pyramid.

Standing in the Queen's Chamber and seeing its bare and forlorn condition, we experience a feeling of disappointment—not a sign or a symbol save the niche. What of the future destiny of the people this chamber is supposed to represent? And what of the further march of time? The chamber is a *cul de sac.* But as we look at the niche, with its thirty-eight-inch step, its five times narrowing point, and its *one* measure, it says plainly, step—up—above—and use this measure. It may be objected that this cannot be the required measure, or it would have been placed in the Grand Gallery—not the Queen's Chamber. So it is. At the end of that Gallery is the secret, hidden measure, known as the buried cubit; students have long since discovered it, but have failed to understand its meaning. A further clue we have in the floor above the great step, which is divided into two parts 36 inches, and a cubit of 25 inches—a plain hint that we are now to abandon the inch and take to the cubit. Passing into the Ante-Chamber we are faced by the granite leaf, with its semi-circular boss, with its one inch eccentricity, its 25 inch distance from the Eastern Wall, its five inches in diameter and its one inch in thickness—another hint that the measure of this Chamber is five times five inches = a cubit.

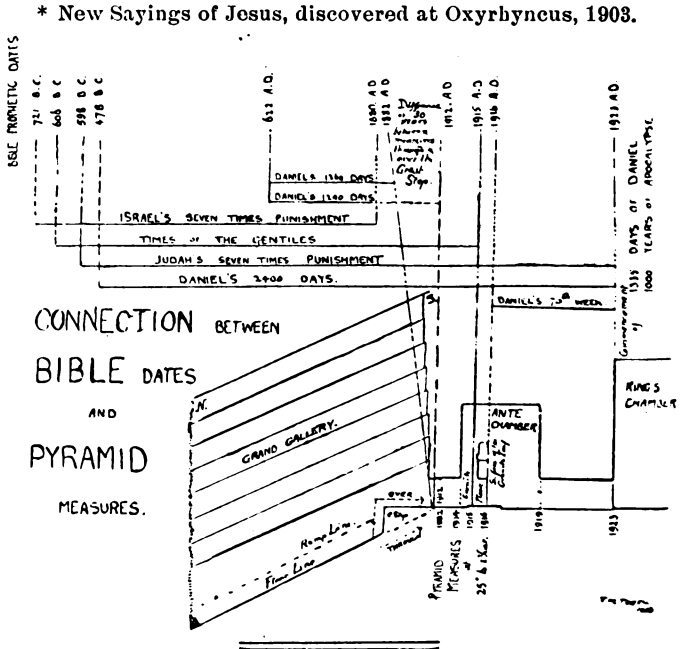
There are not wanting other indications, but enough has been said to show that the time measures are the same as those used everywhere else in the Pyramid, viz., the inch and the 25-inch cubit. Now for the proof. The total distance from the end of the 1,912 inches of the Grand Gallery to the King's Chamber is 268 inches, or ten cubits 18 inches, which at a cubit for a year is ten years and nine months; this added to 1,912 brings us to the autumn of the year 1923, in strict agreement with the Scripture dates. Moreover, the symbols of this part of the Pyramid, when their intervals are thus measured, are found to be in perfect harmony with the times and events of Scripture prophecy. Most students of prophecy consider that our present position in time lies between the second and third woe trumpets of the Apocalypse, and that the commencement of the third or earthquake woe of European revolution and war is imminent. The first low passage probably represents this; two years of European war and revolution would have terrible effects. Eight inches within the Ante-Chamber begins the use of red granite in the floor pavement. Professor Piazzi Smyth states this symbolises the re-union of the Jews with the Ten Tribes; the time is the year 1915, the same as given in Bible dates for the end of the time of the Gentiles. This will probably mean the return of large numbers of Jews to Palestine under the protection and with the active assistance of Great Britain. The granite commencement is not even, but varies from 8 to 24 inches, which may mean that the return will occupy most of the year 1915.

Here also are the two slabs known as the granite leaf. May they not represent the two beasts of the Apocalypse—the beast that was, and is not, and yet shall be, and the two horned lamb-like beast—the false prophet and the Antichrist, the one supporting and upholding the other? Those who think with us that Daniel's seventieth week is yet to be fulfilled will notice that from the south face of the granite leaf to the King's Chamber there are 180 inches, or seven years and three months. If the holes and crosses on the ramps after the well-opening at mouth-end of Grand Gallery represent the resurrection of Christ, may not the similar holes on the western wainscot represent the resurrection of the saints? The second low passage will then prefigure the great tribulation, the invasion of Gog and Magog and the Day of the Lord; and here we would call attention to Mr. Shaw's description of the ten Russian feet surmounted by one British foot on the Ante-Chamber's southern wall, unmistakably indicating the chief antagonists in the coming conflict.

The accompanying diagram shows the whole result at a glance, and their harmony with each and every other. I have explained the subject straight on, adding nothing, suppressing nothing, but letting both Bible and Pyramid tell their own story in their own way. My task is ended, and I leave it for others to say if my solution is satisfactory. In conclusion, I would point out that the Bible stakes its veracity upon the fulfilment of its prophecies, therefore their fulfilment cannot be indefinitely delayed; indeed, it is several times stated that the time shall be shortened, so that their truth must soon be manifested to the world, or the Bible will become a *dead letter*, and we shall have to seek in pantheism, spiritualism, or some other belief, the solution of the riddle of the Universe. Meanwhile time flies. "Let not him who seeks cease until he finds; and when he finds he shall be astonished. Astonished he shall reach the Kingdom, and, having reached the Kingdom, he shall rest."*

[The reader's attention is called to the note at end of previous articles on this subject].

* New Sayings of Jesus, discovered at Oxyrhyncus, 1903.



YOU WILL WANT IT.—*The Anglo-Israel Almanack and British-Israelites' Companion* for 1907. The cloth edition, with ruled paper, is most useful, price 1/-; or paper cover, interleaved, 5d.; ordinary paper cover edition, 3d.; postage 1d. extra.

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Wayside Notes.

By the Chiel.

"A chiel's amang ye takin' notes, an' faith, he'll prent it."
—*R. Burns.*

The season's greetings to all our readers. What about the New Year? Resolved:—

1. That every reader asks for a Banner (or two) each week, and sees that he gets it.

2. That, provided the information is forthcoming, we will endeavour to provide brains to weigh the same.

3. That our cause shall no longer languish for want of earnest, systematic, prayerful, and practical help.

4. That our hard knocks be reserved for our opponents and our loyal love for those who fight their hardest and best for the truth.

5. That we will not give our cake to every other good work and our crumbs to the Anglo-Israel propaganda.

6. That we will know what we believe and why we believe it, and be always ready to give a reason for the hope that is in us.

7. That whatsoever we do in word or deed, we will do all in the name of the Lord Jesus, giving thanks to God and the Father by Him (Col. iii. 17).

We rejoice that our veteran brother Vince is able to again take part in the beloved life work of his witness to the truth of God. Pray still that all needed strength be given.

A new work on the historical argument will soon be issued. With the wonderful researches of H. A. Marchant, and the flood of light now revealed, the historic side of our faith should no longer be difficult, but delightful reading.

The Chiel congratulates Mr. H. A. Marchant on his splendid articles on the Cimmerians, and hopes they will appear in pamphlet form, with a map. The above remarks—minus map—also apply to the same writer's trenchant *exposé* of David Baron's blunders

The Chiel congratulates Mr. David Baron on being "let down so lightly." Since reading "The Arena" he has read the original "blunders," and to paraphrase a well-known D'Israelianism—"It is worse than a blunder—it is crime."

For a man to so wilfully misrepresent Anglo-Israel belief as to say (p. 22) that we teach that the Jews are not Israelites, or (p. 6), that the smoke of London is believed by us to be identical with the Shekinah glory, is to be barren alike of common-sense, humour, and probity.

The other day the Chiel had an attractively-bound, beautifully-printed volume put into his hand, entitled "Light Ahoy." If you have not read it, get it. It's an ideal present—attractive, readable, and reliable; and when we mention the fact that it is one of the most engrossing of Miss Augusta Cook's popular and valuable Protestant works, no further words are needed.

Specially for YOU.

Keep your mind quiet. Lean back on God and don't worry.

Keep your heart warm. Leave room in your joy for the little ones.

Keep your hands active. Learn to do something well (even if it's only folding a Banner the right way).

The right way to fold Banners for wholesale distribution is to fold them across once, so that the crease comes about the end of the contents table, and the title shows up distinctly. There are other ways more fantastic, but this is the best. Ask Peckham Rye.

"Hammer away, ye hostile bands;
Your hammers break;
God's anvil stands."

Isaiah xxvi. 19—21.

By Col. J. Garnier.

Mr. Kerr seems to have overlooked the main point of my argument concerning the above passage, viz., that Israel is *not to be hidden* during the Great Day of the Lord, but is, not only to pass through great tribulation, but to take a prominent part in the events of that day; to be, in short, the chief opponent of the antichristian nations and finally, after great vicissitudes, to overcome them.

The statement of the prophet in verse 19—"*With my dead body* shall they arise"—can hardly apply, as suggested, to Christ, who has already risen from the dead, whereas the prediction refers to events which are yet to come. It will be seen from the context that it is the prophet himself who is speaking, and that he is, therefore, foretelling the future resurrection of his own body. If we apply the principle laid down by the apostle (1 Cor. ii. 13) of comparing spiritual things with spiritual, it will be seen that the expressions used in this passage are exactly similar to those used in Daniel and Revelation, descriptive of resurrection from the dead. "Awake, ye that dwell in the dust." "Many of them that sleep in the dust of the earth shall awake" (Dan. xii. 2). "The earth shall cast out the dead." "The sea gave up the dead that were in it" (Rev. xx. 13). If, then, the resurrections in Daniel and the Apocalypse are literal resurrections, we must conclude that the passage in Isaiah also predicts a literal resurrection; nor ought we to reject the literal meaning of any passage unless a metaphorical meaning is clearly indicated, as in Ezekiel's vision of the valley of dry bones, which is plainly a metaphorical prediction of the national resuscitation of Israel.

There is no evidence in the text itself that there is

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a lengthy interval between verses 19 and 20. The paragraphs, verses, and chapters in our English translation do not exist in the original.

All difficulty of interpretation would be removed if the dual application of many of the prophecies was recognised, viz., as applying to both Israel as a nation and also to the whole body of true Christians, neither of which denies or in any way interferes with the other. True Christians have a claim to be called "the people of God" in the highest sense. But the full import of the Hebrew prophecies was, as we know, hidden from the prophets themselves. It was a "hidden mystery," not then revealed, "that the Gentiles should be fellow heirs and of the same body, and partakers of the promise in Christ through the Gospel" (Eph. iii. 5, 6). Thus, although the statements in Isa. liii. 4, 5, 6, 8, refer primarily to Israel, it is clear that they also apply to all true Christians—to the "great multitude whom no man could number, of all nations and kindreds and people and tongues," who "have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 9, 14). It is these, the whole Church of Christ, who constitute the principal portion of the people of God alluded to in Isa. liii., for whose "transgressions" Christ "was stricken" (verse 8).

If, then, the term "*My people*" applies to Christians in this case, there is no reason for rejecting its application to Christians in Isa. xxvi. 20, as those who are to be "hid in the day of the Lord's anger."

Nevertheless, on the principle of the dual application, it might be shown that these verses have, in all probability, another and subsequent fulfilment at the *close* of the Great Day, and that a large portion of Israel will then be specially preserved during the mighty earthquake and conflagration which are to be the final judgments of the world. This also is indicated by the literal interpretation of the sealing of the 144,000 of the Twelve Tribes of Israel in the sixth seal of the Apocalyptic prophecy.

By Thomas Kerr.

I do not wish to repeat myself, but if the Colonel will look back (*vide* Banner, Nov. 14th) he will find that I have not overlooked the "main point" of his argument. Israel shall in some way suffer, and that severely, in respect of the "falling away" that has already begun and considerably advanced, *whilst* from the hostility of the nations arrayed against her, she shall as certainly be *hidden*. David once preferred "the hands of the Lord" rather than "the hands of man"; and he *got what he deserved*. Israel will be hidden from the hand of man, but will not escape the hand of God.

The "fire," *in some form*, will descend on those "dwelling carelessly in the isles." That, I think, is the "main point." We need not concern ourselves presently, however, with the *nature* of the "fire," or puzzle as to *how* Israel is to be *saved out of* "Jacob's trouble"; enough for us that we advise and warn against that day, that many may be "counted worthy to escape."

The Colonel thinks that in verse 19 the prophet is "foretelling the future resurrection of his own body." I do not think so. The hope of resurrection, whether of the "body" or "the tribes of Israel," depends and depended alone on the resurrection of Christ; and I cannot suppose that the prophet would assume so much self-importance as to say—"*With my* dead body shall they arise." "Because I live, ye shall live also," said our Lord and Redeemer, and is equally applicable to the "bones" of *Israel* as to "the dead in Christ." (Note 1).

It is quite right—as the Colonel says—that we "apply the principle . . . of comparing spiritual things with spiritual"; *but* trouble (controversial) comes when we confound the material with the spiritual—as the Colonel seems to do. The prophet has been speaking of the nation of Israel, and goes on to intimate that, as the consequence of the resurrection of Christ, the nation shall again arise. Hence (speaking for Christ), he starts off again by saying, "Come, My people. . . ." It is not safe or accurate always to understand similarly statements that are "similar." To imagine, for instance, that the "similar expressions" of Ezek. xxxvii. and Dan. xii. meant the same would be a great mistake. (Note 2).

That there is "no evidence in the text itself that there is a lengthy interval between verses 19 and 20" is a matter of opinion. I think there is evidence *in the text itself;* and so, *evidently*, the translators thought when they paragraphed off verse 20 from verse 19.

Then, as to the "dual application of many of the prophecies"—"to both Israel as a nation, and also to the whole body of true Christians"—there is, to my mind, the danger of making it appear that, as true Christians are individually and eternally saved, so is the nation. We have to be very careful how far we carry the "dual" idea. Though Israel was saved as a nation by the redemption purchased by Christ, that redemption did not issue in salvation: only to those who, "through faith," received Christ. Isa. liii., which definitely connects with chap. liv., does not sanction the "dual" application to both Israel as a "nation" and "true Christians." To as many as receive Christ gives He power *to become* the sons of God; but Israel, as a nation, is "My People," whether Christian or not; so the "dual application" won't fit "both." "This people" (Israel) "have I formed for Myself."

In conclusion, and as contrasting with the Colonel's "all probability" that "a large portion of Israel will be specially preserved during the mighty earthquakes and conflagrations which are to be the final judgments of the world," I prefer Isaiah's "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art Mine," &c.; and when we speak of "the people of God," and think of them in the "highest sense," let us always remember the Divine declaration: "You only have I known of all the families of the earth."

But all this, let me add, in conformity with Isa. xxvi. 19—21, does not do away with the *common possibility* presented by the Apostle Paul (1 Cor. xv. 51, and 1 Thess. iv. 14), declaring the "blessed hope" of the individual believer in Jesus Christ, be he Jew or Greek; and as the "highest sense" in which we

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may speak of "the people of God" is found only when we find they who are both Israel in nation and Christian in character, so the "*dual application* of many of the prophecies" is only possible by all becoming British-Israelites—"indeed." This, I guess, is what the "nations" have got to realize some day.

NOTES.

(1) The Colonel argues that the words, "With my dead body shall they rise," can hardly apply, as suggested, to Christ, who has already risen from the dead, whereas the prediction refers to events which are yet come." But the general resurrection, which is an event yet to come, is made to hang on Christ, who has already risen from the dead. "As in Adam all die, so in Christ shall all be made alive," and so the Colonel's objection falls.

(2) The Colonel says, "If then, the term 'My people' (Isa. liii. 8) applies to Christians in this case, there is no reason for rejecting its application to Christians in Isa. xxvi. 20, as those who are to be 'hid in the day of the Lord's anger.'" Now, as the Colonel admits previously that Isa. liii. 8 refers "primarily" to Israel, there seems no reason for rejecting its application to Christians *secondarily*. In other words, that, accepting *literally* the "hiding of Israel" in Isa. xxvi. 20, it may be applied *typically* of those who, at the second coming, shall be "counted worthy to escape" the great tribulation by being "caught up to meet the Lord in the air." But as it is the *nation* of Israel that Isa. xxvi. 20 refers to, and as the nation is *not* to be "caught up," but only those who are "in Christ," so the two predictions must not be treated as if practically one and the same.

[This concludes the discussion on the above passage of Scripture.—ED.

He is Faithful.

HE is faithful Who hath promised
Great and precious things
To the people of His kingdom
And His chosen kings;
Precious things of love and wonder,
As of boundless grace,
Love divine all down the ages
To a sinful race.

He is faithful Who hath promised;
His word cannot fail:
He who is the Truth in essence
Keepeth each detail.
Every sentence He has uttered
Must, as He is true,
Come to pass, His honour keeping
Steadfastly in view.

He is faithful who hath promised,
In His holy name,
To bestow in rich abundance—
For His honour's fame—
Wealth, dominion, power and glory
On His favoured race,
Spring from patriarchal sources,
Guarded by His grace.

He is faithful Who hath promised,
Every one has found
Who has on His word depended
As his only ground
For his highest expectations
Now and ever more;
Man may fail, but He remaineth
True to all He swore.

Dunedin, N.Z. R. N. ADAMS.

Correspondence.

FROM AN OLD BOOK.

To the Editor of the "Banner of Israel."

DEAR SIR,—Jacob, in blessing Dan, predicts that at some period of his history he should be rulers or judges of part of Israel. "Dan shall judge his people, as one of the tribes of Israel. Dan is a serpent in the way, that biteth the horse heels." *The Testament of the XII. Patriarchs* (illustrated) is an interesting but little known book, and in it Dan is represented by a horse and his rider, with a serpent biting the horse's heels, causing it to rear, which symbol survives on British coins. This is the badge of the Northumberland Fusiliers, the "Fighting Fifth" (Dan was Jacob's *fifth* son), which proves that it is *not* St. Michael and the dragon (who is cast into Gehenna —Rev. xx. 10—and is not slain with the sword of either St. Michael or St. George—of Cappadocia ?), but is the emblem of Dan, or the Trojan Danae, who ruled in Britain 350 years after Simeon's descendants, until probably the times of the Saxons. Dan is represented also clad very similarly to a British sailor, with a telescope in his right hand, and an evil spirit is offering a sword to the other to kill Joseph. Dan suggested staining Joseph's coat with blood, which the Bible says they did. His "testament" is concerning lying, and his chief injunction to his children is to "speak every man the truth to his neighbour, eschew untruth, and hate it," and his children seem to have acted upon his advice, for the maxim of the ancient British was "Truth against the world." Simeon is represented with a sword in the right hand and Joseph's coat in the left, which he intended cutting in pieces with his sword, but his brethren indignantly demanded him to give it them, which he did.

Part of the City of London's arms are two swords crossed. Simeon and Dan are the only two represented with swords—the two who had evil designs against Joseph, with Gad also. History states that the Simeni, Gadeni and Danae were in Britain. The Gadeni were chiefly the martial men. A colony of Israelites under Eadnus went to Greece (another colony under Danaus), and his two daughters (another colony under Sennothei) to Britain, and another *worthy colony* of God's children 400 years later, under Joshua, to the land which God cared for, but the people had despised (*Wisdom* ii. 7).

The Testament of the XII. Patriarchs declares of Asher's descendants: "For this cause shall ye be scattered abroad, as were my brothers Gad and Dan, who were not acquainted with their own country, tribe, nor tongue"; while of Dan it is said: "And like as Dan prophesied that his children should forsake God's law and estrange themselves from the offspring and their native country of Israel, so came it to pass."

I am, yours truly,
A. E. WILLIAMS.

Gordon-road, Bournemouth. November 29th, 1906.

"APPARENT COMPLICATION."

To the Editor of the "Banner of Israel."

SIR,—Many years ago (perhaps twenty-five, or more) I had in my possession a book, published in one of the Southern States of America, which I regret to say was lent and not returned, and even the title of which I have forgotten, but whose author wrote under the name of "Ariel." This book treated of the creation, and specially enlarged upon the events described in the first part of chap. vi. of the Book of Genesis. The writer, to the best of my recollection, held that there are recorded two creations of mankind—viz., man created in the image of God (chap. i. 27), called usually "the man," or Adam, who was the son of God, and man formed of the dust of the ground (chap. ii. 7), whom he held to be the negro, or black man, required to till the ground (see verse 5). He argued

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that the Hebrew language contains four different translations of the word "man," viz.:—

Adam, who was the son of God (Luke iii. 38).
Ish, indicative of the married state.
Enoch or Enosh, being the progeny of Cain (chap. iv. 17).
Anshey, the yellow race by further intermixture.

And held that the mark set upon Cain (chap. iv. 15), who presumably married one of these "daughters of men," or a black woman, was to turn him black also, to correspond with the colour of the dwellers in the land of Nod, which he translates "vagabonds." In chap. vi. there is a clear distinction as between "the men" of verses 1 and 4 and the giants, which the Revised Version calls Nephilim, of verse 4; and the sin of the sons of God (Adamic creation), which was so heinous as to repent God of having made man upon the earth, seems to have been connected with both. Deut. xxxii. 5 is quoted to call attention to the word "spot," which Ariel says means "colour," bringing a knowledge of Hebrew to substantiate his arguments, which he considered conclusive, and which struck me as forcible. There is, of course, more interesting matter in the volume, which was octavo size and of about three-quarters of an inch in thickness. We may be very sure that the complication in this and in other passages of Holy Writ is only apparent, however, and, if the meaning is at times obscure, it will be in God's good time made quite clear. For what assistance this may be to inquirers after the truth I ask your insertion, and, enclosing my card, beg to subscribe myself SAXON.

Montreal, Canada, November 26th, 1906.

DAVID'S LIGHT.

To the Editor of the "Banner of Israel."

DEAR SIR,—I am obliged for your remarks, and also for those of Mr. Thos. Kerr, respecting my inquiry on the meaning of 1 Kings xi. 36. I am, however, not yet satisfied. I cannot get over the fact that the passage of Scripture distinctly states that the "light" was to be "in Jerusalem" "alway," or, as Mr. Kerr explains, "ever" in Jerusalem. I could understand it if the words "alway" or "in Jerusalem" were omitted, or if "in Jerusalem" were transposed so that the text should read, "That David My servant in Jerusalem may have a light alway before Me." If the light here referred to were to be contingent upon the presence of David's dynasty, I should have thought the phraseology would have been made in accordance therewith, for God foreknew that David's dynasty would not "alway" dwell "in Jerusalem," but would be transferred to another part of the world.

It would almost seem to me that the "light" of our text is not the same light as is implied by the existence of David's throne, but must refer to something else, otherwise I fail to see how the words in question are going to be satisfactorily explained, always providing, of course, we have in the Bible a correct translation of the original. To say that the "light" depended for its presence in Jerusalem on the presence there of David's throne, sounds like a twisting of what seems to be a plain, straightforward statement, intended to convey a different meaning. If the word "alway" means anything, it means perpetuity. How then can the "light" be contingent upon the presence of David's dynasty? And "Jerusalem" means, I suppose, the city which we know to-day under that name, and was not intended to apply to that city where David's throne would in later years be set up.

Yours truly, J. R. WHITE.

Severn Lodge, Lister-lane, Bradford, December 3rd, 1906.

[We are not conscious of having twisted the text, and our impression of the matter is that Mr. White's difficulty arises from an undue exercise of the imaginative faculty.—ED.]

THE AMORITES.

To the Editor of the "Banner of Israel."

SIR,—To support his affirmation that the Amorites immolated infants, Mr. J. W. Macdonald, in your issue of 21st November, quotes a passage from Mr. Macalister's report on the excavations at Gezer. It states that a Canaanite high place was found there, and many traces of human sacrifice, including bodies of infants buried in large jars and "sacrificed apparently to some unknown deity." Mr. Macdonald also says that worship on high places was an abomination to the Lord, according to the Scriptures. This is only a half truth. Gilgal was a high place where the Lord was worshipped with acceptance (Josh. v. 10; 1 Sam. xi. 15). It was at the high place at Gibeon, among Amorites, that David was accustomed to worship God, except on the occasion when the angel of the Lord compelled him to do so on the threshing floor of Araunah or Ornan, the Amorite-Jebusite (2 Sam. xxiv.; 1 Chron. xxi.). To prove that the Amorites were Canaanites Mr. Macdonald repeats an old statement of Professor Sayce, that the Canaanites were lowlanders and the Amorites highlanders—an unsound proof; but it is doubtful if the Professor would uphold that statement now. In his "History of Joseph" there can be no doubt he mentions "the high places where the Amorites adored their gods" at Gezer, but he admits that Amorites and Hyksos were intermixed there, and that the Amorites of Canaan owed some sort of allegiance to the Hyksos (48-50). His latest distinct deliverance about the Amorites, however, is probably that contained in the third edition of "The Hittites." There he says recent research shows that it is necessary to distinguish carefully the Amorites from the Hittites, as the two peoples were often intermingled (p. 14). Some Amorites may have dwelt on the mountains, but those who occupied the giant cities of Bashan, and the valley from which they expelled the Danites (Judges i. 34), would more appropriately be designated lowlanders. To call them Canaanites would lead into a bog, for Hittites, Philistines and Phœnicians were also called Canaanites.

I am, &c., JAS. WATSON.

PARABLE OF THE TEN PIECES OF MONEY.

To the Editor of the "Banner of Israel."

SIR,—Will you kindly allow me through the medium of the BANNER to thank your correspondent, Mr. Snow, for his courteous reference in your issue of the 17th October to my article on the above parable, which appeared in the BANNER of the 5th September last? I doubtless read at the time his article on the same parable in No. 1,869, March 25th, 1903, but I had no recollection of it when I wrote mine last September.

I am glad to see that, though acting independently, our thoughts respecting the primary lesson taught by the parable run on the same lines.

I feel that I owe an apology to Mr. Snow for the delay in acknowledging his letter. I have, however, only recently returned from travelling in the North-west Provinces of Canada, and I only came across his letter last evening whilst reading the back numbers of my accumulated BANNERS.

W. C. BATTISCOMBE.

Warehorne Rectory, Ashford, Kent, 3rd December, 1906.

(Other letters have been received, but we regret our inability to publish them until after the New Year.)

OUR next issue will be our usual NEW YEAR'S DOUBLE NUMBER (with Supplement), price 2d. We are glad to state that we have been assisted in preparing this number by capable and varied writers, and we hope our readers will assist in giving an extended circulation to this issue. A dozen copies will be sent post free from the Publishers for 2s.; or a dozen copies will be posted to separate addresses for 3s. The Publishers will also be glad to receive contributions towards the free distribution of this New Year's number.

LECTURE AT EXETER HALL.—Our readers are reminded that Mr. D. A. Onslow, J.P., is to lecture in Exeter Hall Parlour, on January 3rd, 1907.

THE TITLE AND INDEX for this volume will be ready in a few days, price 1d.

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